Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Har

d by Arya Samaj Foundation Chennai and eG

Public Domain. Gurukul Kangri Collection, H

113659

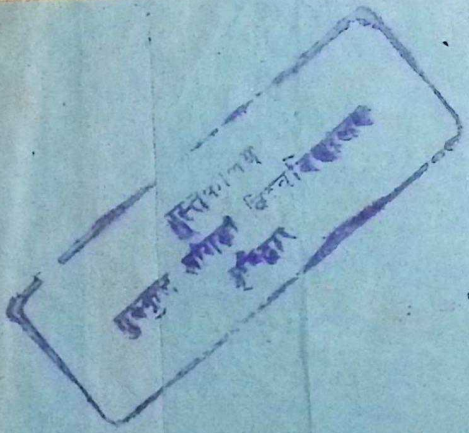
Digitized by Arya Samaj Foundation Chennai and eGangotri

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
पुस्तकालय

July 1961
to
September
1961

विषय संख्या
पुस्तक संख्या
आगत पंजिका संख्या

पुस्तक पर किसी प्रकार का निशान लगाना वर्जित है। कृपया १५ दिन से अधिक समय तक पुस्तक अपने पास न रखें।



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

COMPILED

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार

Social Education-2024

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

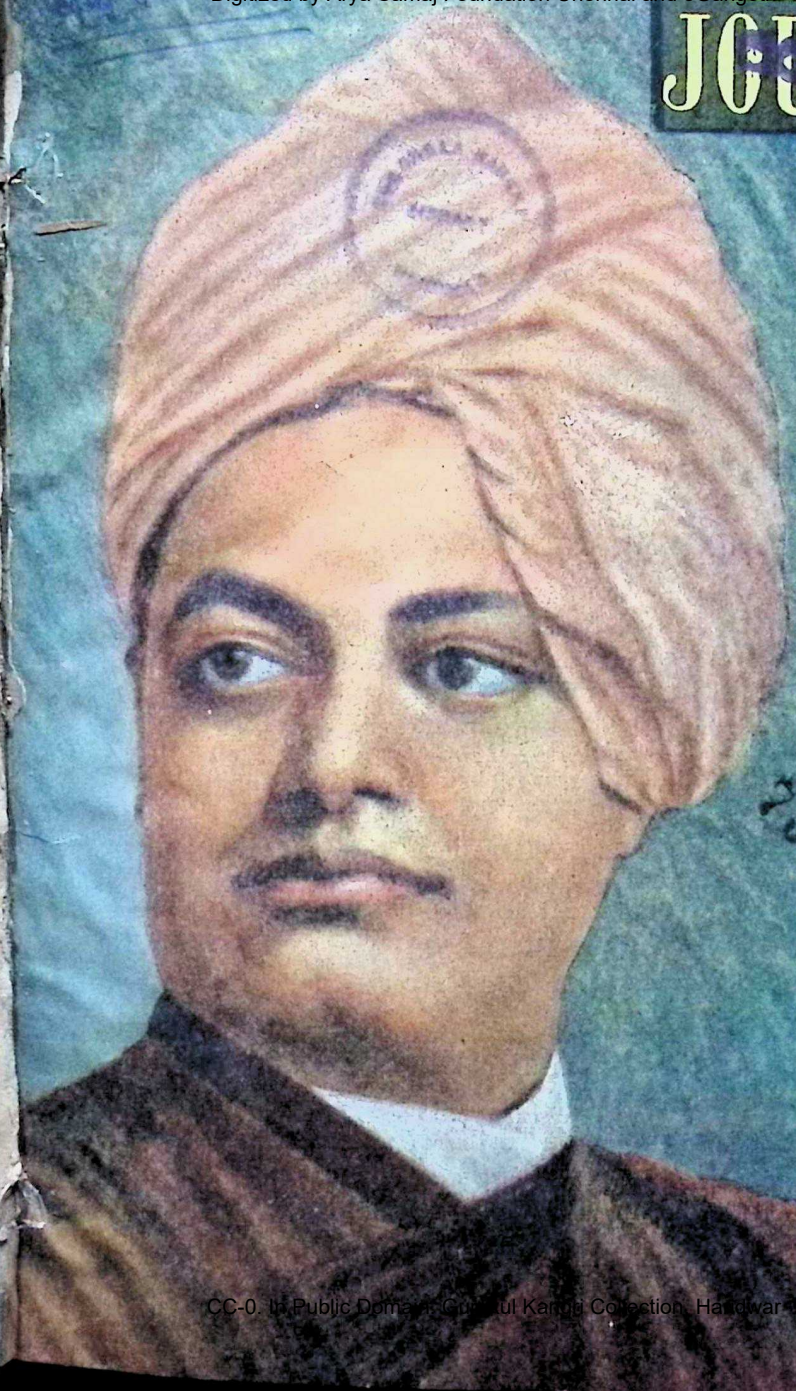
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BHAVAN'S JOURNAL

FORTNIGHTLY
JULY 9, 19
Vol. VII, No. 2

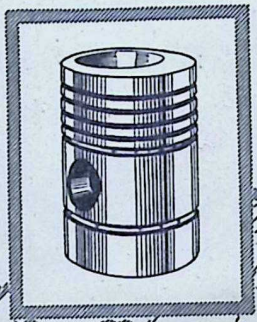
30 nP.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Products of distinction known throughout the world



MAHLE
PISTONS

Known for their reliability, efficiency, durability and high performance

ORIGINAL
GOETZE
PISTON RINGS

Engineered to outperform and outlast all other rings!

Manufactured Under Licence :

Sole Selling Agents :

ESCORTS LIMITED
Automotive Division
BLOCK H, CONNAUGHT CIRCUS, NEW DELHI
Branches : BOMBAY • CALCUTTA • MADRAS • PATNA • KANPUR

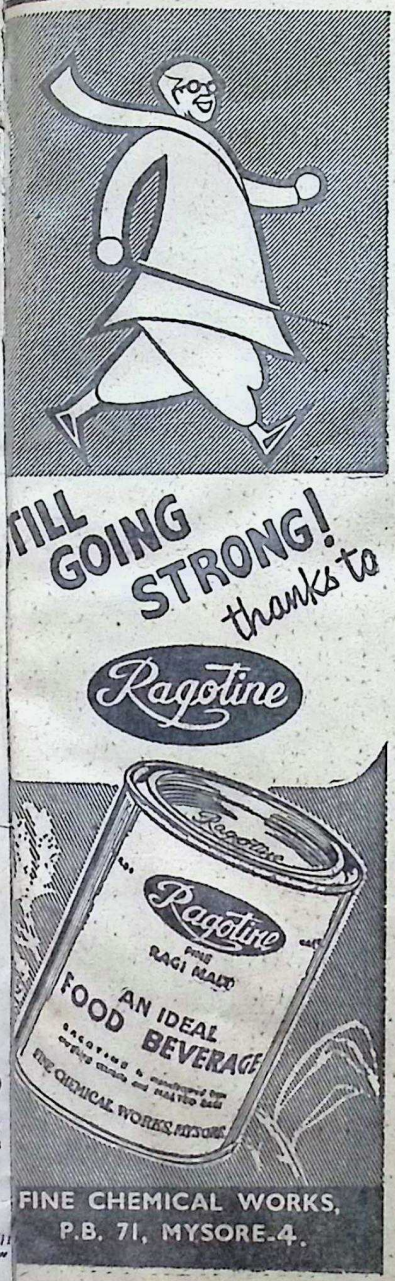
Distributors of Pistons & Piston Rings for :

Automobiles : Central Automobiles Private Ltd., 466, Sardar Patel Road, Bombay-4 *(for Bombay State)*
Tractors : Standard Spares & Machinery Corporation, 105, Apollo Street, Bombay-1 *(for Bombay State)*
Industrial Engines : Elva Business Contact Corporation, Green Street, Fort, Bombay-1 *(for Bombay State)*

CPH:GM1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Vol. VII, No. 25 JULY 9, 1961

BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

CONTENTS

PAGE

* **Prayer for Riches** 5
* **Kulapati's Letter No. 235:** Increasing Moral Vacuum—'The Tempters' and 'The Tempted'—Corruption among Those in Authority 6
* **Who is a Brahma-Jnani?**—Sri Ramakrishna Paramahamsa 13
* **What is and Why for Prayer?** —Mahatma Gandhi 15
* **Hold Aloft Banner of Country's Progress** —Surendranath Banerjea .. 17
* **Burn Up Communalism** —Dr. Annie Besant .. 19
* **Who Says India Was Never United?** —Dr. Radha Kumud Mookerji 22
* **Adhyatma Ramayana:** Maricha-Mukti 31
* **Krishnavatara (Part II):** A Warrior Princess —Sri K. M. Munshi .. 35
* **What Life Has Taught Me** —Sri Dilip Kumar Roy .. 44
* **Question Box** 51
* **Mental Illness** —Sri K. Lakshmana Sarma .. 53
* **President Keita of Mali** (Profile) 56
* **Tapasvini: The Trojan Horse** —Sri K. M. Munshi .. 61
* **Man Proposes, But ...** (Stories of King Madana Kama) .. 71
* **Shastriya Exam. Results** .. 75
* **Our Bookshelf** 77

FRONT COVER

SWAMI VIVEKANANDA

Artist: Sri V. N. O'key

Editorial & Business Offices:

BHARATIYA VIDYA BHAVAN
Chowpatty Road, Bombay-7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The urge to put by A child soon develops an instinct to store and protect his possessions. It is a valuable instinct—help your child develop it. Take a Children's Deferred Policy.

This is an extremely low-cost life insurance policy which helps a father to teach his children an early lesson in thrift.

How does it work? For example, a father can take a Rs.10,000 policy for his 2-year old child by paying just Rs. 12 per month. When the child becomes 18, he will possess a unique policy for Rs. 10,000 purchased at the lowest rate which would ever be available which he may maintain at the same low rate of premium.

Take a Children's Deferred Policy—it means security and thrift for your son at a cheap price. Ask a Life Insurance Agent to explain it to you.

There is no substitute for
LIFE INSURANCE

ASP/LIC-47

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

The mark of a luxury home...

Your home is only as beautiful as you keep it.
Cover your floors with COIR, elegant, inexpensive, long-lasting. The rich underfoot resilience of the COIR carpet softens each foot-step...quiets sounds...helps give even a low-cost home an air of tasteful luxury. And restful, too!

See the range of Coir mats, mattings and carpets at your nearest Coir Board Showroom.

COIR BOARD

SHOW ROOM & SALES DEPOT

- KASTUR NIVAS, FRENCH ROAD, BOMBAY-7. PHONE: 74053
- 5, STADIUM HOUSE, CHURCHGATE, BOMBAY.
- 16-A, ASAF ALI ROAD, NEW DELHI-1. PHONE: 26988.
- 1/155, MOUNT ROAD, MADRAS-2 PHONE: 85787.
- 1-A, MAHATMA GANDHI ROAD, BANGALORE-1. PHONE: 70216.
- 22, LOUDON STREET (ENTRANCE ON PARK ST.) CALCUTTA-16. PHONE: 44-5287.

COIR BOARD (Govt. of India) ERNAKULAM

EP

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'...YOU'RE WRONG,' says Mrs. R. R. Prabhu, D/8, Union House, Mahim, Bombay 16. 'And when it comes to clothes...

'Now I wash all his clothes with SUNLIGHT—and he's happy! So am I: SUNLIGHT lathers wonderfully, makes my work so light!

'And everything comes up so white and bright—really clean! Nothing but SUNLIGHT for me!'

Housewives find there's nothing like pure, mild SUNLIGHT to care for clothes. So will *you*.

Sunlight

IS SO KIND TO CLOTHES

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

S. 30-X29

A HINDUSTAN LEVER PRODUCT

113659

Digitized by Arya Samaj Foundation Chennai and eGangotri

आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

113659

BHAVAN'S JOURNAL

ual Subscription including postage: Inland Rs. 6.50; Foreign 12sh. (Rs. 8.00) $2.00

PRAYER FOR RICHES

प्रजापते न त्वदेतान्यन्यो
विश्वा जातानि परि ता बभूव।
यत्कामास्ते जुहुमस्तन्नोऽअस्तु
वयं स्याम पतयो रयीणाम्॥

O, Lord of all creatures! None besides Thee can control and govern all these created things.

May all those things desiring which we pray to Thee, be ours!

May we become the lords of riches of the world.

—*Rigveda*, 10-121-10.

Vol. VII, No. 25

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 235

★ *INCREASING MORAL VACUUM* ★ *'THE TEMPTERS' AND 'THE TEMPTED'* ★ *CORRUPTION AMONG THOSE IN AUTHORITY*

BHARATIYA VIDYA BHAVAN,
BOMBAY.

JULY 9, 1961.

MY YOUNG FRIEND,

A CHARACTER in one of Shakespeare's plays asks a pertinent question: "The tempter or the tempted, who sins most?" In my last Letter, I dealt with 'the tempters'. I will now deal with the tribe of 'the tempted': those who are in power and authority.

Most of our officers are intelligent and hardworking, and in their normal dealings, straight. Many of them are religiously inclined. At the same time, of late, official corruption has been known to have touched a new high in our country—barring the highest ranks.

I will give a few typical cases within my knowledge, the result of what the agricultural statistician would call 'sample survey'.

The administration of sales-tax provides quite a fruitful source of corruption. A very busy man whom I know, went to the office to get his sales-tax assessed. He was made to wait for hours on a busy day and then told by the officer concerned to come next week. The following Sunday the officer was gracious enough to call on him and apologize for the inconvenience caused to him. He also bewailed his lot. His wife was very ill, he said, and he, poor man, was hard up for money. The businessman could not afford to waste his time in the sales-tax office again. Friendly accord was soon established. He went to the sales-tax office the next day and his case was disposed off immediately. This is by no means an abnormal practice.

Smuggling on a large scale is both the source and the product of flourishing black-market. It is well known in the circles concerned that when a person is prosecuted for smuggling or allied cases, he promptly employs the 'contacts'. The 'contacts', some of whom are highly placed, do their business and the accused are discharged or acquitted for want of satisfying evidence. A conviction follows only when

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prosecution witnesses find it impossible to change their story, but a little change of emphasis and the benefit of doubt follows.

In one part of the country it is a regular practice for the clerk of a criminal lawyer to become an active Congressman. And in the discharge of his duties as a Congressman, he becomes an active supporter of the Congress bosses in the districts, in their elections and other activities. When an accused is charged with a serious crime, he engages the clerk's master as his lawyer; in fact he engages the clerk to exercise his influence with the political bosses of the district, and through them, the officers. Both unaccounted money and political influence are thus marshalled by the accused to escape justice. I verified the facts from responsible officers.

'A', a lawyer, was conducting a criminal case of some importance. Every morning the client came to him and requested him to put certain questions which he had ready typed on a sheet of paper, to the police witnesses called for the prosecution. 'A' protested. If such questions were asked, he remonstrated, they would surely elicit replies that would damage the defence. The client insisted that the questions should be put. In the Court, 'A' put the questions to the witnesses concerned. The miracle expected by the client happened. The replies did not damn the accused, but damned the prosecution case itself. This is not an uncommon practice.

In an Employment Bureau, scarcely any application is placed before the appropriate officers by the clerk without a premium being paid. In some cases, the premium charged is distributed among several officers through a pool. This pernicious practice is prevalent in some of the big industrial establishments and public corporations also.

Who in business does not know and employ the 'passport' for quick booking of consignments? Cases have been reported of commission having to be paid before loans are obtained from co-operative societies. Such practices at lower levels were adopted at all times, but stealthily. Now it is a militant, well recognised, unabashed, open black-market.

● ● ●

Corruption at the level at which the power for permit and licence is exercised is all but universal. In obtaining a permit or licence, so much depends upon the lower official making an appropriate note, on the discretion vested in officers which is so vast, and on the resulting profit to the beneficiary which often is so great. In the result, neither 'the tempter' nor 'the tempted' finds it possible to resist making a deal.

In the matter of securing permits and licences, in most cases, it is not so much the grant, but the promptness with which the grant is issued that becomes the essence of the transaction. A week's delay sometimes means a loss of thousands of rupees.

In the fertiliser case I referred to before, there was a regular tariff of Re. 1/- per ton of fertiliser for issuing the necessary order to move the imported stuff from the port. This is by no means an unusual practice.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A gentleman whom I know well, sold a high-priced equipment to the Government directly. The contract was concluded. A few days later, an agent of the officer concerned came to demand a commission. The seller, confident in the strength of a concluded bargain, rebuffed him. Within a few days he had to pay the price of the rebuff. Questions were immediately raised as to the validity of the bargain; technical difficulties sprang up where none existed before. The seller was put to a loss of about Rs. 40,000/- before things could be straightened out and the concluded bargain implemented by the department concerned. Every shrewd businessman would know how to escape such inconvenience.

○ ○ ○

The technique of obtaining favours from high officers is well known to those who deal in large-scale business transactions. The deal is done through a ring of 'contacts'. The businessman, anxious to secure the favour, provides money to 'X' to contact an influential man 'Y', who in turn employs 'Z' in say New Delhi. 'Z' is known to be a close associate of an officer or a minister. The thing is then done. These rings and their achievements are fairly well known to persons who have business to do.

In New Delhi, there are well-known intermediaries who can get things done at various levels. As a matter of general practice, they stage midnight parties for romantically-minded persons in authority, where lavish drinks are supplied to induct the negotiating mind. In some of the well-known hotels, businessmen from upcount find it a profitable business to of hospitality to officers, small and b in return for a permit or a licen It is difficult to resist such temp tion. Good food and drinks are pr hibitive in their cost if they are to paid from one's pocket; if they a paid by someone else, they are nat rally welcome.

Once a group of persons fou themselves in difficulties with th accounts on account of illicit exp diture. Lobbying in New Delhi hav become a fine art, they had to generous in providing conveyanc presents, parties and even cash quite a few people connected w the deal, before the object could achieved. I was shocked to hear names of the recipients of such ge rous 'benefactions'.

There is also a group of peop whose names are not unknown to th concerned with this work, who be relied upon to provide nice-loo ing young ladies to enliven the hours of some romantic person in thority, if he is known for his we ness for the fair sex.

I dare say that all the capital ci in the world, from which governm favours are distributed, have such class of middlemen whose busines is, in consideration for moneys p to secure favours from the offici It happened in the days of the Ro emperors. It happens today, they in Washington or in Paris. To that therefore such things would n rally happen in New Delhi is no thing to take pride in.

The tragedy of it is, as I said, t most of our officers in other resp

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

coun are men of excellent behaviour. Their
to of fall is clearly due to two factors. The
nd b first is that the cost of living has gone
licen up in vast disproportion to the rise
temp in their salaries. Mr. X is, say, fifty.
re pr He will have to retire within five years.
e to In view of the rise in the cost of living,
hey a his salary is not enough to keep him
e nat in decent living on a scale to which
e is accustomed; austerity has had
fou no meaning for him. He has one son,
h th being educated in England, another
exp tudying in the local university. He
hav has three daughters to get married,
to nd each marriage will cost him,
eyan owry or no dowry, a sum of
cash s. 50,000/- each. He would there-
ed w re be less than human if he resisted
ould e temptation of making the two
ear nds meet without going very much
h ge ut of his way.

The second factor is the anxiety of
peo usinessmen to get things done for
to th em at any cost and in priority to
ho thers. There is an enormous amount
ce-lo black-money at their disposal, and
the i he mink coat of Sherman Adams'
n in not an American speciality.
s we These businessmen, as 'tempters',
ve their tentacles over the official
al ci orld, even on ministers. They are
ernm xious to render friendly services to
such e officers and even the ministerial
sines cles, not for cheap individual
ys pa vours, but to create a general atmos-
offici ere in which their work could be
Rom ne and done promptly.
ney s Much is being said about corrup-
To in in ministerial ranks. I think it is
ld na wrong impression created by thought-
s no action on the part of those who
in charge.
id, t I know quite a few ministers both
resp the Centre and in some of the

States. Though they would like to continue in office—and who would not!—the spirit of dedication with which they worked for freedom, has not left them. Most of them are above distributing unjustified favours by taking money themselves. They are, however, brought into disrepute by enterprising businessmen, who, out of 'natural love and affection', put money or business in the way of their dependants. Often the minister concerned is not aware of the temptations offered to his dependants, but the public knows of the sudden rise of such dependants and attributes corruption to the minister himself.

However, there are some ministers in the country, I am sorry to say, who have acquired quite a reputation for 'easy virtue'. People who have to deal with them know it well. No proof of such lapses can, in the nature of things, be available in a court of law, not even in an administrative tribunal, much less before a party tribunal. The beneficiaries of their favour complain about them in confidence but never could come forward to complain formally or substantiate any complaint. If they did, their occupation would be gone.

The real reason why so much is being talked about ministerial corruption is the confirmed view of the public that "Caesar's wife should be above suspicion", may be good enough for poor, old Caesar, but according to party bosses enjoying high authority, a minister loyal to his party, like the king, can do no wrong.

A complaint was recently made by Pandit Shri Ram Sharma in public that, as the Chairman of the Vigilance

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Committee appointed by the Government of Punjab, he had collected materials involving a minister in some misconduct. If what he says is correct that the Chief Minister found himself unable to take any action against the offending minister, it tells its own sorry tale.

The general impression of ministerial corruption arises from the failure of those who are in authority over them to take open and impartial action; to ignore party advantages in such enquiries; to prevent possible misdeeds by creating wholesome fear in morally weak hearts. This inability of those in authority to assert themselves has led to a cynical attitude towards corruption in higher quarters and has created an atmosphere in which people are inclined to remain self-complacent towards increasing moral vacuum.

●●●

Ministerial lapses in this country, as compared to many other countries, are fewer in number and quantitatively unimportant. Feminine influence, which plays a great part in ministerial corruption in some countries, fortunately for us, does not exist in India. If only those in authority assume a sterner and impartial attitude, even the lapses relating to property, that is, corruption and graft, would considerably be reduced.

Professors Sorokin and Lunden, after a detailed survey of official lapses, have come to the conclusion that in U.S.A. they felt reasonably certain that among 370 members of the Cabinet, or 370 leading Senators or Congressmen, or 370 generals and admirals, or 370 mayors of big cities or 370 governors of the states, or 37 other high-ranking officials, there would be more than one perpetrator of a crime against property in our group. Unfortunately in India the machinery of uncovering such crime is not effective otherwise it would show a very much higher percentage.

"And these ruling perpetrators", say the learned researchers, "commit their crimes on a larger scale than the ordinary violators of the property laws and regulations. The same can be said with slight modifications, about the high government officials of other democratic countries. Though limited their power, these ruling groups still have much more power than the rank and file of the citizens. According to the hypothesis that power corrupts, this excessive power of democratic rulers tends to lead the government strata to a higher criminality than that of the ruled population."

What these learned professors say about U.S.A. is more than true about India.

After a thorough analysis of corruption and graft among persons enjoying high authority, the learned authors come to the following conclusion:

> "The greater, more absolute, and coercive the power of rulers, political leaders, and big executives of business, labour and other organizations, and the less freely this power is approved by the ruled population, the more corrupt and criminal such ruling groups and executives tend to be."

Unfortunately in this country the Government has seen to it that under our ambitious Plans, our ministers, political leaders and high-ranking

CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cials are vested with excessive control and power.

Many steps could be taken to arrest the corrosion of moral values in our country. For instance, the leaders of the dominant minority could take an uncompromising stand on corruption and black-market; they could back it, not merely by precept, but by regenerating idealism by themselves living austerity. This would surely create an independent and strong public opinion.

Another step which could be taken by those in authority is to hear those ready to expose corruption in an honest spirit of reaching the truth. Such exponents should also be guarded against victimisation or being publicly characterised as malicious. When once a complaint is made, the government machinery should scrupulously investigate the charges—they may be vague allegations—against persons, however high they may be placed.

Unfortunately none of these agencies working in this country.

It must, however, be realised that effective cure of increasing moral decay is only possible by radically changing the conditions which foster large-scale corruption. The first of such conditions in our country is created by over-hasty industrialisation; by pouring torrents of money into the economy without simultaneously achieving comparable increase in immediate productivity; by reckless expenditure of public money regardless of efficient implementations of available personnel; by resulting inflation which has been leading to increasing disproportion between the needs of a decent living and its cost.

In short, the increase in moral vacuum has been due, in the first instance, to inflation, that demon of unrighteousness, and its brood: high prices, oppressive taxation, black-market, ostentatious living on the one hand, and frustrated greed on the other. It has succeeded in destroying moral values. It has undermined the ideal of simple living. It is breaking up families. It is depriving the individual, however honest he wants to be, of any decent moral standards where money is concerned.

The other condition is created by an utter neglect of any large, comprehensive activity, to foster moral and spiritual values. Moral and religious education is neglected. The leadership is unable to create a sense of mission in the younger generation. The cult of lust and violence preached by cinema films is allowed freely to corrupt morals. Private agencies are denied resources for spreading moral, religious and spiritual influence. In the result, there is a general cynicism towards any group life dedicated to higher values, while hedonism is openly preached by the intellectuals of the day.

We are heading towards establishing a technological order over moral vacuum, and if we do not awake betimes, a stage will be reached when, before we build anything good or great, whatever little good we have, will collapse.

Yours sincerely,

K. Santhanam

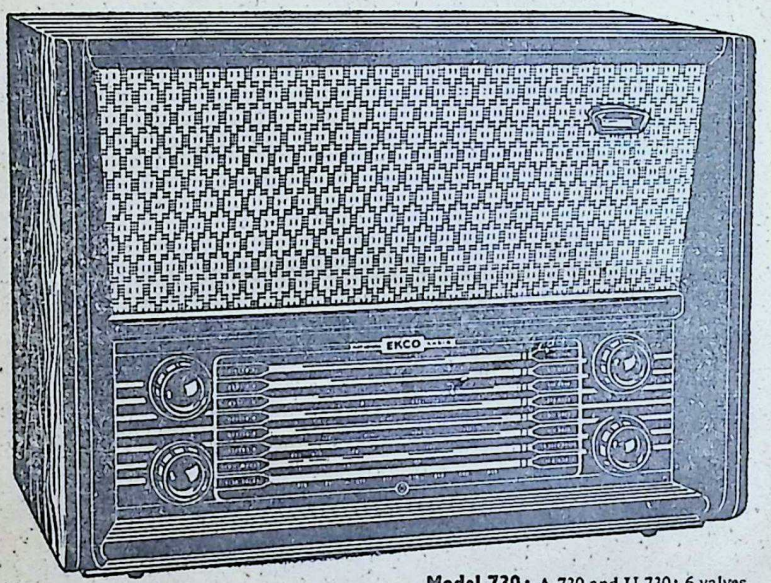
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

EASIER, more ACCURATE tuning than ever...

NATIONAL EKCO

Model 730 ★ New 'MAGNI-BAND' Tuning
★ 41 metre-band specially bandspread!



Model 730: A-730 and U-730: 6 valves with 9 functions 'Magni-Band' tuning
Rs. 574.25
Inclusive of Excise Duty; Taxes Extra

YOU don't have to waste time searching for pin-point stations: NATIONAL-EKCO'S new Model 730 incorporates 'Magni-Band' Tuning. The 41 metre-band which covers several important stations, is specially bandspread to help you select clearly, *easily!* See the new Model 730 *today* at your nearest National-Ekco authorised dealer!

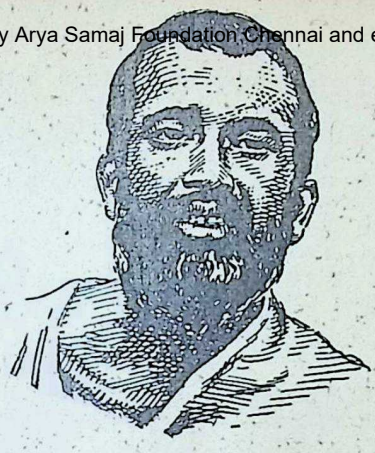
NATIONAL-EKCO Radios are better--they're MONSOONIZED

GRA **GENERAL RADIO & APPLIANCES LIMITED**
Bombay • Calcutta • Patna • Madras • Bangalore • Delhi • Secunderabad

JWT-GRA. 9149/a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Who is a Brahma-Jnani ?

Sri Ramakrishna Paramahamsa

THE sound OM is Brahman.

The *rishis* and sages practised austerity to realize that sound Brahman. After attaining perfection one hears the sound of this eternal word rising spontaneously from the navel.

"What will you gain" some sages ask "by merely hearing this sound?"

You hear the roar of the ocean from a distance. By following the roar, you can reach the ocean. . . By following the trail of OM you attain Brahman, of which the Word is the symbol. That Brahman has been described by the Vedas as the ultimate goal.

But such vision is not possible as long as you are conscious of your ego. A man realizes Brahman only when he feels neither "I" nor "you", neither "one" nor "many".

Think of the sun and of ten jars filled with water. The sun is reflected in each jar. At first you see one real sun and ten reflected ones. If you break nine of the jars, there will remain only the real sun and one reflection.

Each jar represents a *Jiva*.

Following the reflection one can find the real sun. Through the individual soul one can reach the Supreme Soul.

Through spiritual discipline the individual soul can get the vision of the Supreme Soul.

What remains when the last jar is broken cannot be described.

The *jiva* at first remains in a state of ignorance. He is not conscious of God, but of multiplicity. He sees many things around him.

On attaining knowledge he becomes

From *The Gospel of Sri Ramakrishna*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Pranava is incantation of OM with three and a half beats, A, U, M, and a half beat of M. Of these A stands for the waking state, the gross body, and creation, U stands for the dream state, the subtle body, and preservation, M stands for deep sleep, the Self at rest in sleep, the causal body, and dissolution. The half sound stands for the fourth state, the true state of the I or Self. The state beyond this is the state of pure Bliss.

—Bhagavan Ramana Maharshi

conscious that God dwells in all beings.

Suppose a man has a thorn in the sole of his foot. He gets another thorn and takes out the first one.

In other words, he removes the thorn of *ajnana*, ignorance by means of the thorn of *jnana* knowledge.

But on attaining *vijnana*, he discards both thorns—knowledge and ignorance.

Then he talks intimately with God day and night. It is no more vision of God.

He who has merely heard of "milk" is ignorant. He who has seen "milk" has knowledge. But he who has drunk "milk" has attained *vijnana*.

There is a difference between a sadhu endowed with *jnana* and one endowed with *vijnana*.

The *jnani* sadhu has a certain way of sitting. He twirls his moustache and asks the writer: "Well, Sir! Have you any question to ask?"

But the man who always sees God and talks to Him intimately has an altogether different nature.

He is sometimes like an inert thing, sometimes like a ghoul, sometimes like a child, and sometimes like a mad man.

When he is in *samadhi*, he becomes unconscious of the outer world and appears inert.

He sees everything to be full of Brahman-consciousness; therefore he behaves like a ghoul.

He is not conscious of the holy and the unholy. He does not observe any formal purity. To him everything is Brahman.

He is not aware of filth as such. Even rice and other cooked food after a few days become like filth.

Again he is like a madman. People notice his ways and actions and think of him as insane.

Or sometimes he is like a child—no bondage, no shame, no hatred, no hesitation or the like.

One reaches this state of mind after having vision of God.

When a boat passes by a magnetic hill, its screws and nails become loose and drop out.

Lust, anger and other passions cannot exist after the vision of God....

It is no longer possible for the man who has seen God to beget children and perpetuate the creation.

When a grain of paddy is sown, it grows into a plant; but a grain of boiled paddy does not germinate.

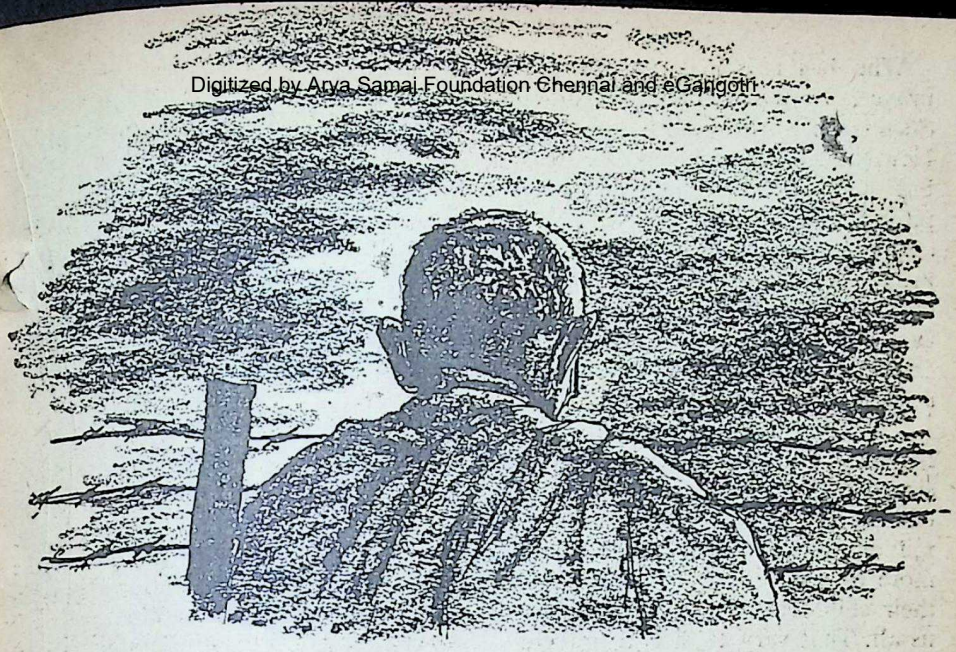
He who has seen God retains his "I" only in name. No evil can be done by that "I".

It is the mere appearance, like the mark left on the coconut tree by its branch.

The branch has fallen off. Only the mark remains.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



What is and Why for Prayer?

Mahatma Gandhi

If we provide food for the body which is perishable, then, surely, it is our primary duty to provide food for the soul which is imperishable.

PRAYER is the key of the morning and the bolt of the evening.

There is no peace without the grace of God, and there is no grace of God without prayer. That is why I ask you all to observe the habit of prayer. Prayer should proceed from the heart.

Prayer is not an old woman's idle amusement. Properly understood and applied, it is the most potent instrument of action. Undoubtedly, prayer requires a living faith in God.

Heartfelt prayer steadies one's nerves, humbles one and clearly shows one the next step.

Empty prayer is as sounding brass or a tinkling cymbal.

We may miss many things in life but not prayer, which implies our co-operation with God and with one another. Prayer should be a bath of purification for the spirit of man. Physical health suffers, if we do not wash our bodies; similarly, the spirit becomes unclean if the heart is not washed with prayer. Please, therefore, never be negligent in prayer.

●●●

Rationalists are admirable beings; rationalism is a hideous monster when it claims for itself omnipotence.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Who has reasoned out the use of prayer? Its use is felt after practice. Such is the world's testimony. Cardinal Newman never surrendered his reason, but he yielded a better place to prayer, when he humbly sang; 'One step enough for me.' Shankara was a prince among reasoners. There is hardly anything in the world's literature to surpass Shankara's rationalism. But he yielded the first place to prayer and faith.

I do not know a single rationalist who has never done anything in simple faith and has based every one of his acts on reason. But we all know millions of human beings living their more or less orderly lives, because of their child-like faith in the Maker of us all. That very faith is a prayer.

The ancients did not delete from their lives the predominant function of faith and prayer. Works without faith and prayer are like an artificial flower that has no fragrance. I plead not for the suppression of reason, but for a due recognition of that in us which sanctifies reason itself.

●●●

I believe that prayer is the very soul and essence, of religion, and, therefore, prayer must be the very core of the life of man, for no man can live without religion. There are some who, in the egotism of their reason, declare that they have nothing to do with religion. But it is like a man saying that he breathes, but that he has no nose.

We are born to serve our fellowmen, and we cannot properly do so unless we are wide awake. There is an eternal struggle raging in man's breast between the powers of darkness and of light, and he who has not the sheet-anchor of prayer to rely upon, will be a victim to the powers of darkness. The man of prayer will be at peace with himself and with the whole world; the man who goes about the affairs of the world without a prayerful heart, will be miserable and will make the world also miserable. Apart, therefore, from its bearing on man's condition after death, prayer has incalculable value for man in this world of the living. Prayer is the only means of bringing about orderliness and peace and repose in our daily acts. Take care of the vital thing and other things will take care of themselves. Rectify one angle of the square, and the other angles will be automatically right.

Begin, therefore, your day with prayer, and make it so soulful that it may remain with you until the evening. Close the day with prayer so that you may have a peaceful night free from dreams and nightmares. Do not worry about the form of prayer. Let it be any form, it should be such as can put us into communion with the Divine. Only, whatever be the form, let not the spirit wander while the words of prayer run on out of your mouth.

[*Courtesy*: Navajivan Trust]

> The man who listens only to reason is lost: Reason enslaves all those whose minds are not strong enough to master her.
>
> —*Bernard Shaw.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Twice Congress President, doyen of Indian nationalism, nicknamed *Surendranath Banerjea*, this redoubtable veteran moved millions by his patriotic fervour and oratorical skill.

Hold Aloft Banner of COUNTRY'S PROGRESS

Surendranath Banerjea

I HAVE a strong conviction and an assured belief that there comes a time in the history of a nation's progress when every man may verily be said to have a mission of his own to accomplish.

Such a time has now arrived for India.

The fiat has gone forth. The celestial mandate has been issued that every Indian must now do his duty or stand condemned before God and man.

In holding up for your acceptance the principle of Indian unity, I do not lay claim to originality.

Three hundred (odd) years ago, in the Punjab, the immortal founder of Sikhism, the meek, the gentle, the blessed Nanak preached the great doctrine of Indian unity and endeavoured to knit together Hindus and Musalmans under the banner of a common faith.

That attempt became eminently successful. Nanak became the spiritual founder of the Sikh empire.

He preached the great doctrine of peace and goodwill between Hindus and Musalmans.

And standing in the presence of his great example, we too must preach

THESE DISSENSIONS MUST STOP

"Being of one mind is the secret of society. And the more you go on fighting and quarrelling about all trivialities such as "Dravidian" and "Aryan" and the question of Brahmins and non-Brahmins and all that, the further you are off from the accumulation of energy and power which is going to make the future of India. For, mark you, the future of India depends entirely upon that. This is the secret, accumulation of will-power, co-ordination, bringing them all, as it were, into one focus. That is how it goes throughout the history of the world . . . . All these dissensions must stop."

—Swami Vivekananda

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

OUR COVER PAGE

The story goes that prior to his departure for the Parliament of Religions, Chicago, Swami Vivekananda visited the then Maharaja of Travancore who appeared a trifle sceptic about the Swamiji's ability, because of the latter's young age. To test him, therefore, the question was put: "Describe Hinduism in just a couple of words". Pat came the reply: "Pravritti and Nivritti". The Maharaja's doubt vanished.

The portrait of that immortal son of India, Swami Vivekananda, adorns the cover page of this issue, July 4 being the hallowed date of his nirvana.

the great doctrine of peace and goodwill between Hindus and Musalmans, Christians and Parsees, aye between all sections of the great Indian community.

Let us raise aloft the banner of our country's progress!

Let the word "Unity" be inscribed there in characters of glittering gold.

We have had enough of past jealousies, past dissensions ; past animosities.

The spirits of the dead at Panipat will testify to our bloody strifes.

The spirits of the dead in other battlefields will testify to the same fact.

There may be social differences between us.

But there is a common platform where we may all meet, the platform of our country's welfare.

There is a common cause which may bind us together—the cause of Indian progress.

There is a common Divinity, to whom we may uplift our voices in adoration, the Divinity who presides over the destinies of our country.

In the name, then, of a common country, let us all, Hindus, Musalmans, Christians, Parsees, members of the great Indian community, throw the pall of oblivion over jealousies and dissensions of bygone times and embracing one another in fraternal love and affection, live and work for the benefit of our Fatherland....

I am confident of the great destinies that are in store for us....

Let us all lead worthy, honourable and patriotic lives that we may all live and die happily and that India may be great.

From *Speeches and Writings*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Burn up Communalism and Faction in the Fire of Nationality & Patriotism

Annie Besant

Be thou all of one mind, be thou all of one thought, for in the days of yore, the Gods being of one mind were enabled to receive oblations. That the Gods can be worshipped by men is because they are of one mind.

—Atharva Veda

CHILDREN of the Mother, worshippers of one God, "the One without a second," why are you shaming both before the world by your quarrels, religious and political? Is not the country greater than your parties?

We are all pledged to the common Mother, and to make her Queen in her own household, and all her children to find a place therein. Who shall dare to touch the Chair where India sits with hands unclean, so that they may soil the radiance of her purity? Let us cast aside communal claims and quarrels, and let our only emulation be: Who shall serve best and who shall sacrifice most for the Motherland? Let us unite the experience of age with the enthusiasm of youth. Let us substitute the good of the Nation for struggles for safeguards, and burn up communalism in Nationality and Patriotism.

Let the old antagonisms die. Let your country be the greater for the religious differences. Let the common welfare of the Nation be the care of every religion. Do not let your ship of nationality be shipwrecked on the rocks of religious hatred and religious suspicion.

The obvious thing today is to try to get rid of the opposition and make the common union shine out, the common demand for India's place among the nations, and not to quarrel over trivialities and refuse to walk together

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

because the path may have here and there a rut.

If only every one of you would give one brief quarter of an hour's thought each morning to the future of India, and send out earnest wishes for her welfare, hopes for her revival, aspirations for her spiritual greatness, believe me you would make a force that would raise the Nation and would mould her future. Your thoughts would gather together, modelling, as it were, an ideal India that should take shape in the external world; your prayers would gather together and ascend to the Feet of Mahadeva, whence would flow forth a regenerating energy that would manifest itself in teachers, in leaders, in guides of the people, who could move the hearts of men, and unite them into one mighty Unity. Such is your power over the future, such is the service you may render India, for in thought is the power of the Supreme, and it is man's, because "Thou art Brahman."

One thing you must remember: that none outside yourselves can make India what she ought to be. No tongue of a foreigner can build India. It is Indians themselves that must build their Nation, and they alone can make India what she ought to be, what she shall be in the days to come. No Government, no power, no friendship, no amount of eloquence can make a Nation. It is the men and women of the Nation only who can build it.

What answer can you expect to your call for unity, if there be absence of Unity among yourselves—among you who know? Brotherhood among yourselves—true, unclouded Brotherhood, is the need, the imperative need today. And for this, each one of yo is individually responsible. Where a you, there must Brotherhood b Challenge yourselves. Do you bri disruption or virility? Be utterly fra and true. Is there aught of disruptio Have you not then a share of the re ponsibility for it? Have you not co tributed to it? Have you fought it wi all your power? Have you been, abo all, a harmonizing influence, a stro unbreakable link in an otherw crumbling chain?

The great weakness of our people which has become almost a national failing is factious spirit and group loyalties.

Sacrifice of national interests for personal ambition or group loyalties has impaired our social fabric.

Recent happenings demonstrated that we have taken national unity too much for granted.

Our national consciousness has not yet acquired full emotional meaning.

Factions and divisions infect our life from the village level to the national.

All further progress depends on the unity of the country.

We must develop a pride in our independence, gratification in our increasing influence in international affairs, and reverence for the great leaders who have helped us to attain the present status.

Against the background of all these, the passions of the present are most unfortunate.

If we are not to prove unworthy of the freedom which we have attained, we should avoid disputation about relatively small issues.

Service and not domination should be our motto. We must all work as equals in the building up of a new India.

—Dr. S. Radhakrishnan

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Have you ever shown a spirit of sweet reasonableness and ever-willing accommodation? Have you always given way, save in matters of vital principle, and even as regards these, have you maintained gently, respectfully, in a spirit of true comradeship? Maintain Brotherhood within. Unbrotherliness in the heart means disruption in the body.

Faith we need now in our Indian leaders, leaders in the noblest battle the world has ever seen, to re-establish the greatness that lived through fifty centuries, and gave to the world unrivalled riches of spirituality, of intellect, of morality and of physical wealth.

All the powers which make for righteousness are on India's side today in the battle for liberty, for freedom of self-expression, for the saving of the culture of Asia of which she is the highest exponent, for the lifting of the world to a higher civilization than that which is passing away. Unless she steps forward now in advance, the death of the present civilization will mean anarchy, for only India can give the lead to the new. She has been the crucified among Nations. What shall her resurrection be but life to the world?

The ideal now is for peace, co-operation, protection, brotherhood and helpfulness. The essence of sin now lies in separateness.

[Collated from her *Speeches and Writings*]

113659

India's work is world's work, God's work. Our Captain is God Himself. He will lead us to the Goal.—Sri Aurobindo.

LETTERS OF SWAMI VIVEKANANDA

NEW EDITION

Letters are the reflections of one's mind. We can imagine what magnetic effects Swamiji's letters had upon the life of those to whom they were addressed. His letters contain many passages, a single one of which is sufficient to bring about a complete transformation in one's life. The same fire is hidden in them even now, though they were written many years ago.

In this edition has been brought together all the essential letters of Swamiji. Less important ones not directly dealing with religion have been omitted.

"Each one of these letters, we must say, is invigorating and edifying, and we are thankful to the Advaita Ashrama for having brought out this excellent book and thereby rendered a great service to the cause of nationalism."

—*Amrita Bazar Patrika*

Excellent get-up with illustrations

Crown 8vo *Price: Rs. 6* *Pages 560*

ADVAITA ASHRAMA

5, Dehi Entally Road, Calcutta 14.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SUPERFICIAL observers are liable to be bewildered by the astonishing variety in Indian life and geography.

A keen, penetrating insight can hardly fail to recognise that beneath all the manifold variety there is a fundamental unity; that this diversity itself, far from being a source of weakness, is a fertile source of strength and wealth.

As Sir Herbert Risley has truly observed: "Beneath the manifold diversity of physical and social type, language, custom and religion which strikes the observer in India there can still be discerned, as Mr. Yusuf Ali has pointed out, a certain underlying uniformity of life from the Himalayas to Cape Comorin."

It is generally recognised and admitted on all hands that this Indian unity is largely, if not solely, the creation of the British rule, a by-product of the Pax Britannica, the inevitable outcome of a centralised administration which controls the whole country from the Himalayas to Cape Comorin.

What is not generally known and recognised, however, is that the idea of this fundamental unity is much older than British rule, that it is not a recent growth or discovery but has a history running back to a remote antiquity.

There are many proofs to show that the great founders of Indian religion, culture and civilisation were themselves fully conscious of the geographical unity of their vast mother-country and sought in various ways to impress it on the popular consciousness.

Who Says India

An Indian Census Commissioner, Mr. E. A. Gait, I.C.S., has also recorded the same conclusion: "The people of India as a whole can be distinguished from those of Europe by certain broad characteristics."

While, according to Mr. Vincent A. Smith, speaking from his long and first-hand experience of India, the civilisation of India "has many features which differentiate it from that of all other regions of the world; while they are common to the whole country or rather continent in a degree sufficient to justify its treatment as a unit in the history of human, social and intellectual development."

The first expression they appear to have given to this sense of unity was their description of the entire country by the single name of Bharata-varsha, which is the old indigenous classic name by which India was known to the Hindus. For the name India was given to the country by foreigners.

The river Sindhu by which the country was first known to outsiders was changed into Hindu by the Persians, and Indos by the Greeks, dropping the hard aspirate.

The name Bharatavarsha is not a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mere geographical expression like the term India, having only a physical reference.

It has a deep, historical significance symbolising a fundamental unity which was certainly perceived and understood by those who invented the name.

Dr. Radha Kumud Mookerji

It is a well-known doctrine of logic that when a common name is applied to different things, it is because of some principle of unity which connects them to a system in spite of the differences.

Was Never United?

It was hence a consciousness of unity that really made the Rishis of old to apply a single, individualising, appellation to a vast stretch of territory with parts divided by endless varieties and peopled by many races speaking many dialects, professing many faiths, owning many cultures.

Bharatavarsha is derived from Bharata as Rome is derived from Romulus. Bharata is a great hero of Indian history and tradition, just as Romulus is of Roman.

The *Rigveda** first mentions him as the leader of a powerful Aryan tribe that played its full part in the original struggles and conflicts by which Aryan polity and culture were being shaped into proper form in the dawn of Indian history.

The *Aitareya Brahmana* refers to his coronation ceremony and subsequent career of conquests leading to his overlordship which is duly solemnised by the performance of the usual Asvamedha sacrifice.

This story is also followed up by the *Srimad-Bhagavata,* which applies to him the epithets Adhirat and Samrat, *i.e.,* king of kings, and describes his subjugation of a number of races, tribes and kingdoms such as the Kiratas, the Hunas, the Yavanas, the Paundras and the like, and his ulti-

* III.33.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mate renunciation of the world as an unreality in essence.

Bharata, therefore, stood before the multitudinous peoples inhabiting the country that was called after him as the embodiment, the representative, of the dominant Aryan power which was fast accomplishing its work of colonising the whole country and bringing its different parts under the unifying discipline of a common culture and civilisation.

Bharatavarsha is therefore another name for Aryanised India, the congenial fertile soil where Aryan culture planted itself and attained its fruition, the chosen abode which the pioneers of human civilisation adopted as the scene of their labours for the proper expression of their particular genius.

And Bharata was held up as a convenient symbol, a comprehensible token of this early renaissance, of the conquest of a new thought and a new faith finding expression through their appropriate literature, disciplines and institutions, social, economic and political, of the accomplishment of a new cultural unity imposed upon and pervading a rich, manifold variety, round which were gathered as in a system of federation, different creeds, cults and cultures with liberty to each to preserve its own typical features and genius and contribute its own quota to enrich the central culture.

●●●

But besides this proof of a common name, there are other proofs to show that the fact of this fundamental unity of India was fully grasped by the popular mind in ancient times.

Even such an old book as the *Rigveda*, one of the oldest literary records of humanity, reveals conscious and fervent attempts made by the Rishis, those profoundly wise organisers of Hindu polity and culture, to visualise the unity of their mother-country, nay, to transfigure mother-earth into a living deity and enshrine her in the loving heart of the worshipper.

This is best illustrated by the famous river-hymn* of the *Rigveda* where the various rivers of the Punjab, the perennial streams of plenty and good to which the country owes so much which were at once the highways of commerce and culture alike, are deified by a grateful imagination and receive the nation's worship and homage.

As the mind of the devotee contemplates in love and reverence those formative, beneficent agencies of nature contributing from time eternal to the making of his country, it naturally traverses the entire area of his native land and grasps an image of the whole as a visible unit and form.

Certainly a better and simpler, more convenient and significant formula could not be invented for the perception of the fatherland as one indivisible unit than the following prayer of the sloka in the aforesaid hymn:

इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोसचता परुष्ण्या
असिक्न्या मरुद्वृधे वितस्तयार्जीकीये शृणुह्यसुषोमया ।।

---

* *Rigveda*, x.75.5

† *Sutudri*=the Sutlej; *Parushni*=the Ravi; *Asikni*=the Chenab; *Marudvridha*=the combined course of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O ye Ganga, Yamuna, Sarasvati, Satudri, and Parushni, receive ye my prayers! O ye Marudvridha, joined by the Asikni, Vitasta, and Arjikiya joined by the Sushoma, hear ye my prayers!

It calls up at once in the mind's eye a picture of the whole of Vedic India, and fulfils in a remarkable way the poet's purpose behind it of awakening the people's consciousness to the fundamental unity of their country.

Nay, it does more: it elevates and refines patriotism itself into religion. To think of the mother country, to adore her as the visible giver of all goods becomes a religious duty, the fatherland is allotted its rightful place in the nation's daily prayers.

The river-hymn* of the *Rigveda* therefore presents the first national conception of Indian unity, such as it was. It was necessarily conditioned by the geographical horizon attained in that age which seems to have been confined by the snowy mountains in the north, the Indus and the range of Suleiman mountains in the west, the Indus or the sea in the south, and the valley of the Jumna and the Ganges in the east. These limits practically include the whole of Northern India, the geographical unity of which was also recognised and suitably expressed in the designation of the entire territory by the common name of *Aryavarta* in Vedic literature.

> **India, though it has more than 500 spoken dialects, has only one sacred language and only one sacred literature, accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank, and creed. That language is Sanskrit, and that literature is Sanskrit literature—the only repository of the Veda or 'knowledge' in its widest sense; the only vehicle of Hindu theology, philosophy, law and mythology; the only mirror in which all the creeds, opinions, customs, and usages of the Hindus are faithfully reflected; and (if we may be allowed a fourth metaphor) the only quarry whence the requisite materials may be obtained for improving the vernaculars or for expressing important religious and scientific ideas.**
>
> —Monier Williams

Manu defines *Aryavarta* as follows:

आसमुद्रात्तु वै पूर्व्वादासमुद्रात्तु पश्चिमात्।
तयोरेवान्तरं गिर्य्योरार्य्यावर्त्तं विदुर्बुधाः॥

Medhatithi has the following commentary on the above:

"पर्व्वतयोर्हिमवद्विन्ध्ययोर्यदन्तरं मध्यं सः आर्य्यावर्त्तो देशो बुधैः शिष्टैरुच्यते।"

This explanation is quite in accord with that given by *Amarakosha*, viz:

"आर्य्यावर्त्तः पुण्यभूमिः मध्यं
विन्ध्यहिमालयोः।"

So that Aryavarta corresponds to the territory between the Himalayas and the Vindhyas.

Akesines and Hydaspes (Both); *Vitasta* =Jheelum; *Arjikiya*=the Vipas (according to Yaska)=the *Bias*; *Sushoma* =the Indus (Yaska).

* The epithet *Sapta-sindhu*, the land of seven rivers, is applied to the whole of Vedic India in Rig. VIII. 24. 27, and is thus another expression of its geographical unity.

The *Epic* counterpart of the Vedic description of the Punjab is the following couplet of the *Mahabharata*, Karna-parva, chapter 44:

शतद्रुश्च विपाशा च तृतीयैरावती तथा।
चन्द्रभागा वितस्ता च सिन्धुः पञ्चा बहिर्गिरेः॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

With the gradual extension of Aryan colonisation of India beyond the limits of the old Aryavarta so as to embrace the whole of Dakshinapatha or Southern India, the old Vedic formula for the conception of Indian unity was supplemented by the other appropriate formulae to give fitting expression to an expanding geographical consciousness. Thus the following Pauranic prayer is but an adaptation of the aforesaid river-hymn of the *Rigveda* to a new environment, to an expanded geographical horizon which embraced the whole of India within its limits:

गङ्गे च यमुने चैव गोदावरि सरस्वति।
नर्म्मदे सिन्धु कावेरि जलेस्मिन् सन्निधिं कुरु॥

O ye Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri, come ye and enter into this water of my offering!

This holy text for the sacrificial purification of water is daily repeated by millions of devout Hindus all over the continent during their baths and worships and cannot fail to lift them for the time being above the narrow cares, anxieties, and interests of domestic life to a higher, wider plane of thought, on which they feel something of the great "touch of nature which makes the whole world kin" and realise the vital, fundamental unity or kinship which binds them to a common fatherland, as members of the same nation-family.

The same ennobling, elevating effect is produced on the national consciousness by the following popular Pauranic couplet, in which the whole of India is represented as the land of seven mountains, those chosen seats of contemplation and peace:

महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्व्वतः।
विन्ध्यश्च पारियात्रश्च सप्तैते कुलपर्व्वताः॥

Equally efficacious is the following text in enfranchising the mind from the limitations of a narrow, provincial, parochial outlook and opening it to a vision of the whole country of which all parts are equally sacred and entitled to homage:

अयोध्या मथुरा माया काशी कांची अवन्तिका।
पुरी द्वारावती चैव सप्तैता मोक्षदायिकाः॥*

Here India is represented as the land of seven principal sacred places which it is incumbent on every devotee to visit, and which cover between them practically the entire area of the country.

It is also to be noted that the four most meritorious pilgrimages in India were placed by Sankaracharya in the four extreme points of the country, so that the entire country may be known by the people and the whole area held sacred.† Sankaracharya also established four *maths* or monasteries in the four corners of India, *viz.*, Jyotirmath in the north, Sharada-math in the west, Sringeri-math in the south, and Goverdhana-math in the east. These were, as it were, the pillars of Sankara's religious victory (दिग्विजय). the capitals of his spiritual empire

* The seven sacred places named are: Ayodhya, Mathura, Maya or Hardwar, Kashi or Benares, Kanchi or Conjeeveram, Avanti or Ujjain, and Dvaravati or Dwarka in Gujarat.

† These sacred places are Badri-Kedarnath in the north, Rameshvara in the south, Dwarka in the west and Jagannath in the east.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

exercising its sway over the whole of India.

The four traditional *tirthas* are similarly Svetaganga in the east, Dhanushtirtha in the south, Gomatikunda in the west and Taptakunda in the north.

There are similarly four traditional tanks (सरोवर), *viz.*, Pampa, Vindu, Narayana and Manasa in the south, east, west and north respectively.

There are, lastly, four popularly known *kshetras*, e.g., Mukti, Varaha, Harihara and Kuru.

There are again recognised *three* principal temples for the worship of the sun in the east, north and west, viz., Konaraka (in Orissa), Multan (*Brahmapurana*, I. 140, etc.), and Suryapura or Surat (*J.A.S.B.*, I. 387).

There are also similarly distinguished eight Vinayaka (Ganesha) tirthas, *viz.*, Moresvara, Ballala, Lenadri, Siddhatek, Ojhar, Sthevara or Meura, Ranjanagrama and Mahada.

The following passage, dear to every devout Hindu, enumerates the various places of Shaiva worship scattered throughout the whole of India:

सौराष्ट्रे सोमनाथञ्च श्रीशैले मल्लिकार्ज्जुनं ।
उज्जयिन्यां महाका लमोंकारममरेश्वरे ॥
केदारं हिमवत्पृष्ठे डाकिन्यां भीमशङ्करम् ।
वाराणस्याञ्च विश्वेशं त्र्यम्बकं गौतमीतटे ॥
वैद्यनाथं चिताभूमौ नागेशं द्वारकावने ।
सेतुबन्धे च रामेशं घुश्मेशञ्च शिवालये ॥
एतानि ज्योतिर्ल्लिङ्गानि सायं प्रातः पठेन्नरः ।
सप्तजन्मकृतं पापं स्मरणेन विनश्यति ॥

A similar passage enumerates the principal sacred places consecrated to Vishnu which are daily repeated by millions of Hindus all over India.

And in the story of Sati Dharma, the perfect wife, who can miss the significance of the fifty-two places in which fragments of the smitten body fell? "And one finger fell in Calcutta, and that is still the Kalighat. And the tongue fell at Kangra (Jwalamukhi) in the North Punjab and appears to this day as licking tongues of fire, from underneath the ground. And the left hand fell at Benares which is for ever Annapurna, the Giver-of-Bread."

It will thus be seen that the tradition about the Pithas admits of considerable freedom in its treatment in different sources, due probably to the absence of any common tradition upon which they were drawing. The basis of the tradition, however, is the story of *Dakshayajnabhanga* as described in works like *Kalika Purana* or *Devi Bhagavata*.

In addition to the list of Mahapithas, the *Shivacharita* recognizes Upapithas of which it mentions as many as 26 at such important places as Varanasi, Nilachala, Ayodhya, Vrindavana, Srisaila, Pundra, and Svetavandha.

All the above passages, with their remarkable hold on the heart of the people as texts of their daily prayers, give expression to a feeling for the fatherland, an absorbing passion for place which is hardly surpassed anywhere in the world, while a negative proof of the same emotion shows itself in the fact that all the holy and sacred places of India lie within the limits of India undivided and not one of them in some far-off Palestine.

●●●

This intense passion for fatherland, CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection, Haridwar throughout Sanskrit literature. We select some of

Digitized by Arya Samaj Foundation Chennai and eGangotri

these references at random. The *Atharva Veda*, for instance, sings the praises of the mother country as the land of the brave and the pious, of heroism and enterprise, of commerce and trade, of science and art, of virtue and greatness, of countless medicinal herbs and plants;* the land, girt by the sea and fertilised by the sacred rivers like the Indus, and rich in grain and foodstuffs; the land where our forefathers lived and worked, where the Asuras succumbed to the might of the Devas; the land which boasts of the highest mountain and the most beautiful forest; the land of sacrificial rites and sacred pleasures, of valour and renown, of patriotism and self-sacrifice, of virtue and kindness. There are passages also in other Sanskrit works which refer to India as the chosen land, a veritable heaven on earth, culminating in the great national utterance:

"जननी जन्मभूमिश्च स्वर्गादपि गरीयसी।"

('mother and motherland are higher than heaven itself').

●●●

The same feeling for the fatherland has again spread over the whole continent a network of shrines and sacred places which constitutes one of the distinguishing and differentiating features of India. For it goes without saying that the institution of pilgrimage is entirely an expression of love for the motherland, one of the modes of worship of the country which strengthens the religious sentiment and expands the geographical consciousness.

Thus the institution of pilgrimage is undeniably a most powerful instrument for developing the geographical sense in the people which enables them to think and feel that India is not a mere congeries of geographical fragments, but a single, though immense, organism, filled with the tide of one strong pulsating life from end to end.

It allowed no parochial, provincial sense to grow up which might interfere with the growth of the idea of the geographical unity of the mighty motherland; allowed no sense of physical comforts to stand in the way of the sacred duty of intimately knowing one's mother country; and softened the severities of old-world travelling by breaking the pilgrim's route by a holy halting place at short intervals.

●●●

Along with this system and network of Hindu holy places should also be considered the multitude of monuments with which Buddhism and Jainism—ultimately and essentially but phases of Hindu thought—have adorned the land and influenced the geographical consciousness of large numbers of people under their direct sway.

What the idea of pilgrimage is to the Hindu mind, the worship of relics is to the Buddhist. The former realised itself in the planting of holy places, the latter in the erection of monuments beautifying the land. The Buddhist veneration of relics led to the construction of multitudes of domed cupolas (stupas, dagobas) for the safe custody of the relics, surrounded with

* *Av* XII.2— "नानावीर्या ओषधीर्या विभर्त्ति..."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

accessory structures upon which were lavished all the resources of art; while the necessities of monastic life led to the erection of *viharas* and *chaityas*, monasteries and churches, both rock-cut and structural.

The *Pillars* (*lats*) at Delhi, Tirhut, Sankisa, Sanchi, etc.; the *chaitya-caves* and *viharas* at Bihar, Nasik, Ajanta, Ellora, Karle, Kanheri, Bhaja, Bedsa, Dhamnar, Udaigiri, Bagh, etc.; *stupas* of Manikyala, Sarnath, Sanchi and Amaravati; the *gateways* and *stone railings* at Barahat (Bharhut), Mathura, Gaya, Sanchi and Amaravati; and lastly, the numerous Gandhara monasteries—all these, considering their widely-separated locations, point to the extensive area which was unified by a common artistic impulse, a single religious idea.

We have now seen how the idea of the essential unity of the Indian world underlying its truly continental vastness and variety has seized the national consciousness and become one of its natural, integral contents.

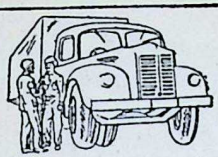
It is also clear that this particular consciousness could not be a sudden growth but required time for its development. Its evolution must naturally correspond at every stage to the evolution of geographical knowledge in the Indian mind.

Superficial observers of India . . . are apt to be impressed too much by the variety and diversity of India. They miss the unity of India and yet the tremendous and fundamental fact of India is her essential unity throughout the ages . . . Five to six thousand years ago the Indus Valley civilization flourished all over northern India and probably extended to the south also. Even then it was something highly developed, with millennia of growth behind it. Since that early dawn of history innumerable peoples, conquerors and settlers, pilgrims and students, have trekked into the Indian plains from the highlands of Asia and have influenced Indian life and culture and art but always they have been absorbed and assimilated. India was changed by these contacts and yet she remained essentially her own old self . . . It could only have done so if the idea of a fundamental unity were so deep-rooted as to be accepted even by the newcomer, and if her culture were flexible and adaptable to changing conditions.

Jawaharlal Nehru

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



My choice

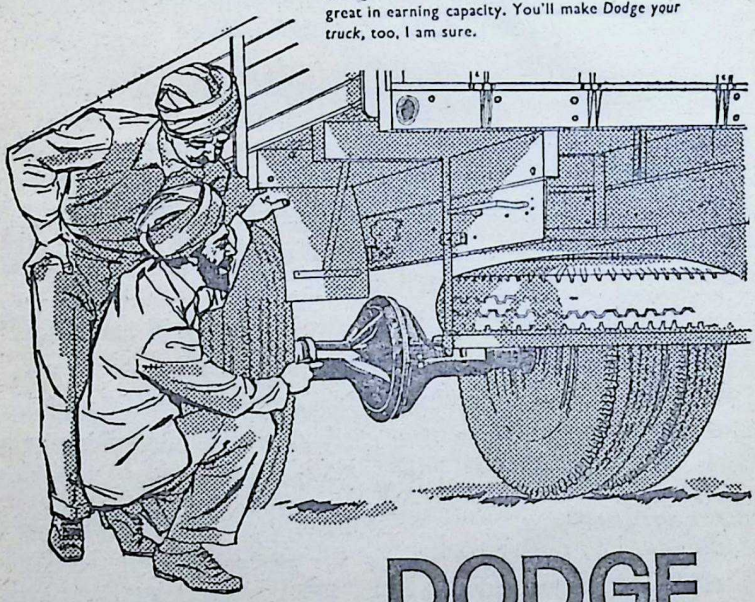
of a truck?

DODGE

of course

Bhaiya, I have been a truck operator long enough to know that there can be no two opinions about the superiority of *Dodge trucks*. For instance take Axles. A Dodge vehicle is fitted with Timken axles now known as Rockwell-Standard which have a world-wide reputation. These axles have great load carrying capacity and are absolutely dependable-which means a great deal to us truck operators.

There are several other superior features besides. Taken together they lead to only one conclusion, namely, that the *Dodge is a great truck*. It is great in hauling power, great in endurance, great in earning capacity. You'll make *Dodge your truck*, too, I am sure.



DODGE

DIESEL TRUCK

Manufactured by

THE PREMIER AUTOMOBILES LIMITED,

BOMBAY.

JISTA'S PAL-300

CONTACT YOUR NEAREST DEALERS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Maricha-Mukti

अथ रामोऽपि तत्सर्वं ज्ञात्वा रावणचेष्टितम् ।
उवाच सीतामेकान्ते शृणु जानकि मे वचः ॥
रावणो भिक्षुरूपेण आगमिष्यति तेऽन्तिकम् ।
त्वं तु छायां त्वदाकारां स्थापयित्वोटजे विश ॥
अग्नावदृश्यरूपेण वर्ष तिष्ठ ममाज्ञया ।
रावणस्य वधान्ते मां पूर्ववत्प्राप्स्यसे शुभे ॥
श्रुत्वा रामोदितं वाक्यं सापि तत्र तथाकरोत् ।
मायासीतां बहिः स्थाप्य स्वयमन्तर्दधेऽनले ॥

Divining the machinations of Ravana, Sri Rama told Sita in private: "Listen to me Janaki! Ravana will approach you in the form of a *bhikshu*. Therefore, O auspicious one, you had better leave your shadow form here and go into the forest and stay unseen in fire at my behest for a year." Hearing Rama speak thus, she left her shadow behind, and hid herself in the fire.

मायासीता तदापश्यन्मृगं मायाविनिर्मितम् ।
गच्छन्ती राममभ्येत्य प्रोवाच विनयान्विता ॥
पश्य राम मृगं चित्रं कानकं रत्नभूषितम् ।
विचित्रबिन्दुभिर्युक्तं चरन्तमकुतोभयम् ॥
वद्ध्वा देहि मम क्रीडामृगो भवतु सुन्दरः ॥

तथेति धनुरादाय गच्छन् लक्ष्मणमब्रवीत् ।
रक्ष त्वमतियत्नेन सीतां मत्प्राणवल्लभाम् ॥
मायिनः सन्ति विपिने राक्षसा घोरदर्शनाः ।
अतोऽत्रावहितः साध्वीं रक्ष सीतामनिन्दिताम् ॥

Fake-Sita saw the fake-deer and, delighted by it, went near Rama and told him endearingly, "Look, Rama, at this beautiful bejewelled forest deer roaming fearlessly! Catch it and give the lovely thing to me to play with." Agreeing, Rama took his bow and coming out said to Lakshmana: "Look after my beloved Sita vigilantly. Fearful Rakshasas roam about in the forest in mysterious ways. Therefore stay here and look after the good, faultless Sita."

लक्ष्मणो राममाहेदं देवायं मृगरूपधृक् ।
मारीचोऽत्र न सन्देह एवं भूतो मृगः कुतः ॥

Replied Lakshmana: "Lord! There is little doubt that this is Maricha come in deer shape, for, where is such a deer in nature?"

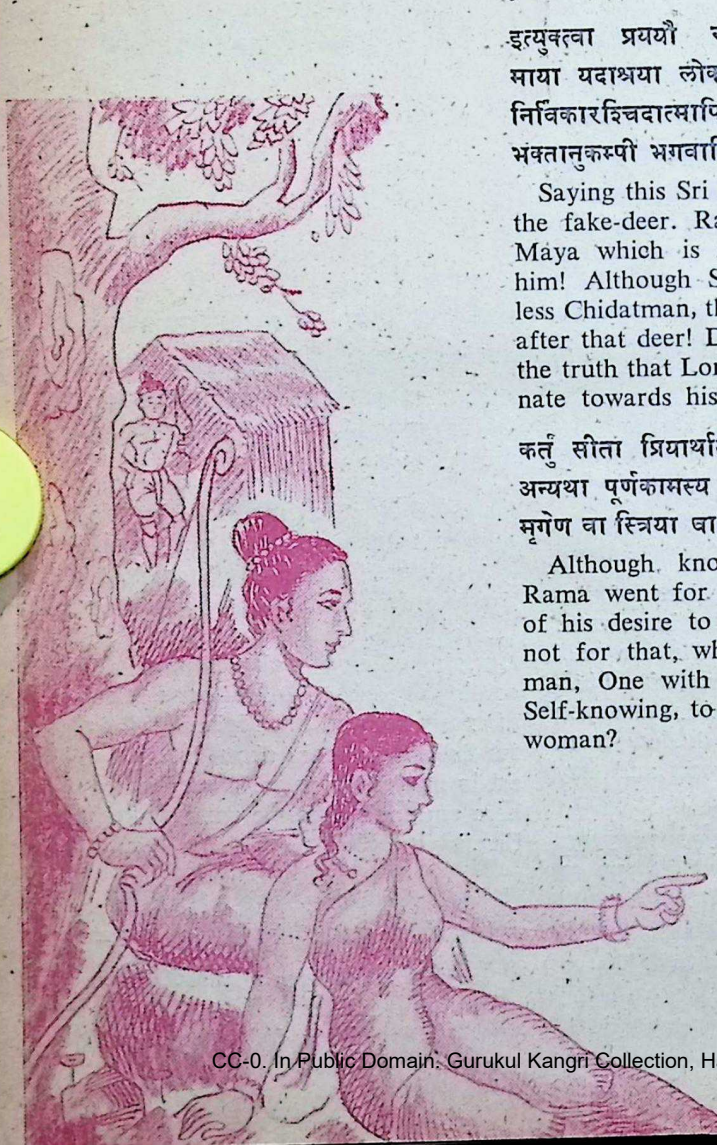
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

श्रीराम उवाच--

यदि मारीच एवायं तदा हन्मि न संशयः।
मृगश्चेदानयिष्यामि सीताविश्रमहेतवे ॥
गमिष्यामि मृगं बद्ध्वा ह्यानयिष्यामि सत्वरः।
त्वं प्रयत्नेन सन्तिष्ठ सीतासंरक्षणोद्यतः ॥

Replied Rama: "Should this be Maricha I shall doubtless kill him. If real deer, I shall bring her to entertain Sita. I am off. I shall quickly return with the deer. You had better keep ready to protect Sita as best as you can."



इत्युक्त्वा प्रययौ रामो मायामृगमनुद्रुतः।
माया यदाश्रया लोकमोहिनी जगदाकृतिः ॥
निर्विकारश्चिदात्मापि पूर्णोऽपि मृगमन्वगात्।
भक्तानुकम्पी भगवानिति सत्यं वचो हरिः ॥

Saying this Sri Rama hastened after the fake-deer. Rama went after that Maya which is really dependent on him! Although Sri Rama is changeless Chidatman, the Full One, he went after that deer! Doesn't it only testify the truth that Lord Hari is compassionate towards his devotees?

कर्तुं सीता प्रियार्थाय जानन्नपि मृगं ययौ।
अन्यथा पूर्णकामस्य रामस्य विदितात्मनः ॥
मृगेण वा स्त्रिया वापि किं कार्यं परमात्मनः।

Although knowing full well, Sri Rama went for the deer merely out of his desire to please Sita. Were it not for that, what has he, Paramatman, One with fulfilled desires and Self-knowing, to do with a deer or a woman?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कदाचिद्दृश्यतेऽभ्याशे क्षणं धावति लीयते।
दृश्यते च ततो दूरादेवं राममपाहरत्।
ततो रामोऽपि विज्ञाय राक्षसोऽयमिति स्फुटम्॥
विव्याध शरमादाय राक्षसं मृगरूपिणम्।
पपात रुधिराक्तास्यो मारीचः पूर्वरूपधृक्॥
हा हतोऽस्मि महाबाहो त्राहि लक्ष्मण मां द्रुतम्।
इत्युक्त्वा रामवद्वाचा पपात रुधिराशनः॥

Now it appears near, in a trice it vanishes and appears at a far distance. Thus it lured Rama to a long distance. At this Rama concluded it was a Rakshasa. Aiming his arrow, he shot it against the Rakshasa-in-deer-form. At once Maricha fell down in his real form, blood flowing from his mouth. "O brave Lakshmana! I am killed. Come quickly and save me!" cried the Rakshasa in Rama's voice and fell dead.

यन्नामाज्ञोऽपि मरणे स्मृत्वा तत्साम्यमाप्नुयात्।
किमुताग्रे हरिं पश्यंस्तेनैव निहतोऽसुरः॥
तद्देहादुत्थितं तेजः सर्वलोकस्य पश्यतः।
राममेवाविशद्देवा विस्मयं परमं ययुः॥
किं कर्म कृत्वा किं प्राप्तः पातकी मुनिहिंसकः।
अथवा राघवस्यायं महिमा नात्र संशयः॥

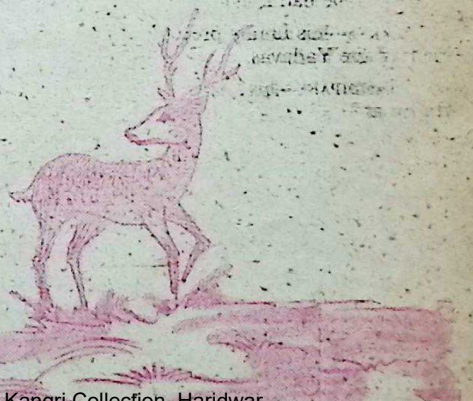
Uttering whose name even unknowingly at the time of death takes one to Vaikunta, how fortunate indeed of that Asura to die in the presence of that Hari and at his own hands! As all the world looked on, a light arose from Maricha's body and entered Rama, at which the Devas were greatly wonderstruck. Said they: "What action has he, the wretched, *muni*-killer, done and what fate has he attained! Without a shadow of doubt it is all due to the magnanimity of Rama.

रामबाणेन संविद्धः पूर्वं राममनुस्मरन्।
भयात्सर्वं परित्यज्य गृहवित्तादिकं च यत्॥
हृदि रामं सदा ध्यात्वा निर्धूताशेषकल्मषः।
अन्ते रामेण निहतः पश्यन् राममवाप सः॥

"Rattled, of yore, by Sri Rama's arrows, this Maricha, always apprehensive of Rama, out of fear of him, forsook everything—home, money, etc.—and always held Rama in his mind, and thus got thoroughly cleansed of all his evil thoughts and action. In the end he was killed by Rama seeing whom, he reached Him!

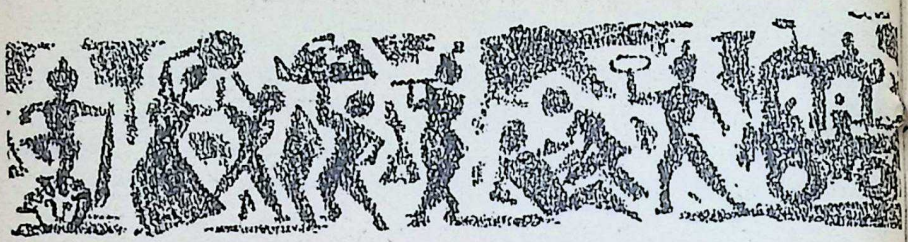
द्विजो वा राक्षसो वापि पापी वा धार्मिकोऽपि वा।
त्यजन्कलेबरं रामं स्मृत्वा याति परं पदम्॥
इति तेऽन्योन्यमाभाष्य ततो देवा दिवं ययुः।

"Be he a Brahmin, a Rakshasa, a sinner or a virtuous one—if only he kicks the bucket with Sri Rama in his mind surely attains Moksha." Thus conversing among themselves, the Devas returned to heaven.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



KRISHNAVATARA

K. M. MUNSHI

Characters in this Story:

SRI KRISHNA.

BALARAM—his elder brother.

VASUDEVA—his father, Chief of Shoora tribe of Yadavas.

DEVAKI—his mother.

KAMSA—his maternal uncle and Ugrasena's son, whom he had killed.

GARGACHARYA—his family preceptor and High Priest of the Yadavas.

GURU SANDIPANI—his teacher, with his *ashram* at Ujjain.

SHVETAKETU—his tutor, Sandipani's principal disciple.

TRIVAKRA—his devoted maid-servant.

UGRASENA—Head of the Andhak clan and King of the Yadavas.

DEVABHAG—Vasudeva's younger brother.

KAMSAA—his wife and the King's daughter.

CHITRAKETU—his eldest son.

BRIHADBALA—his second son.

UDDHAVA—his third son and Krishna's intimate friend.

AKRURA—the saintly chief of Vrishni cla of Yadavas.

SHANKU & GADAK—old Andhak chiefs.

SATRAJIT—an elderly Yadava chief.

YUYUDHANA SATYAKI—young Yadava chief

JARASANDHA—Emperor of Magadha, fathe of Kamsa's widows.

HIS ALLIES: SHALVA, King of Saubha VINDA & ANUVINDA, twin princes of Avant

DAMAGOSH—King of Chedi; his ally.

SHRUTASRAVA—his queen and sister Vasudeva.

SHISHUPAL—their son.

BHISMAKA—Bhoja King of Vidarbha; h ally.

KAISHIK—his father.

RUKMI—his son.

RUKMINI—his daughter.

SHRIGALAVA VAASUDEVA—King of Karvirpur who was killed by Sri Krishna in a fight.

PADMAVATI—his queen.

SHAIBYA—his niece.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25.

A Warrior Princess

IT was a big caravan that got ready to leave Karvirpur for Mathura. It consisted of carts drawn by sturdy oxen, carrying, besides servants and necessaries, a hoard of gold which queen Padmavati had pressed upon Krishna to accept; of horsemen armed with copper lances and swords, leading twenty horses and six mares similarly presented; of chariots in which rode Krishna, Balaram and Damagosh and Shaibya and her maids.

Uddhava, placed in charge of the caravan, supervised the formation of the caravan, riding on horseback.

The queen and the young king Shakradeva, accompanied by the new tutor and commander Punardatta, at the head of the citizens of Karvirpur, saw them off, with tears in their eyes. Padmavati blessed the brothers; the young king fell at their feet; Punardatta embraced them. Shaibya alone looked on in sullen silence and would not even fold her hands when queen Padmavati took leave of her with a blessing. She hated all whom she was leaving behind and all those who were going with them.

And Damagosh, as the oldest of the guests, blessed all who bade them an affectionate farewell.

Young Garuda flung himself at the feet of Krishna in reverential prostrations. He would have loved to join the caravan but he had to return to Gomantak. His father had been taken ill; he was the heir-apparent and his people wanted him badly.

The Brahmans chanted Vedic *mantras*. Appropriate auspices appeared, and the caravan began its journey.

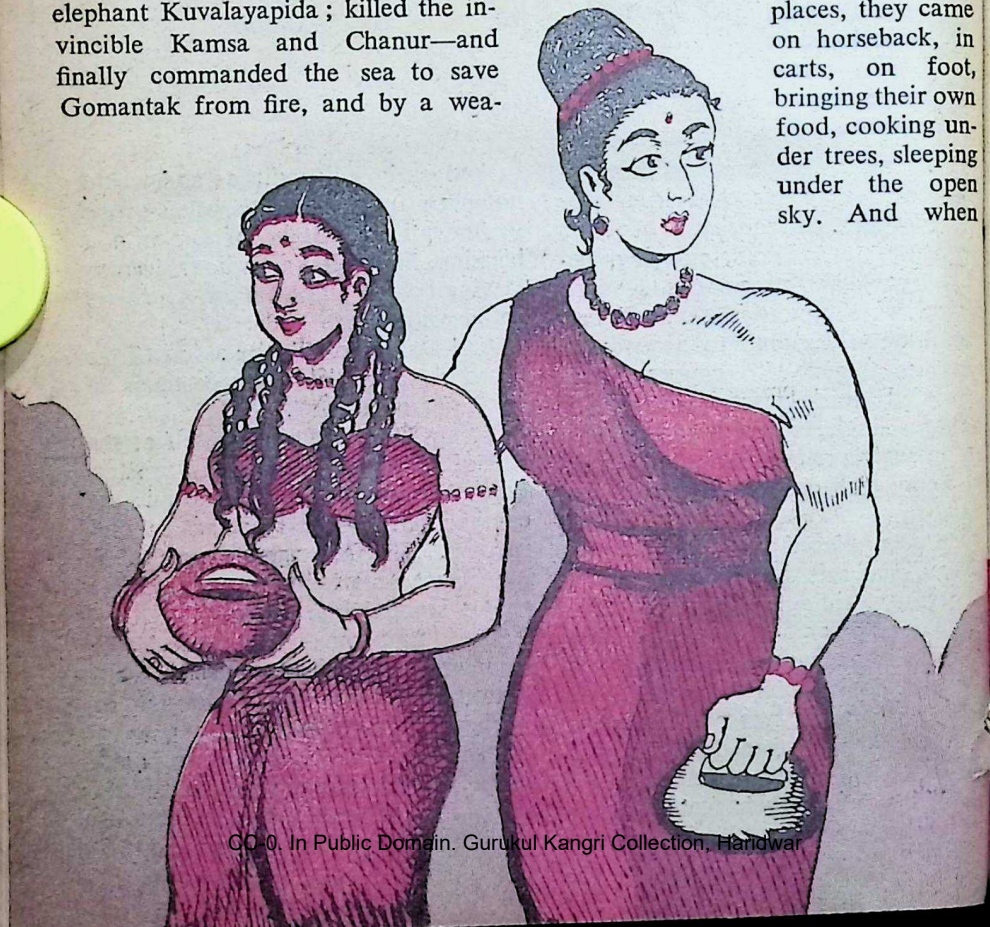
Messengers had already gone in advance to tell the great news to the people on the way; of the rout of the formidable Jarasandha; of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

death of the wicked Shrigalava; of the homage of the 'Eagle-faces' of Gomantak; of the release of the *acharyas* from 'hell'; of the coronation of Shakradeva. And wherever the news spread, people talked in awe-inspired reverence of the brothers, particularly of Krishna, around whose achievements a halo of romance had already been woven; how he had lifted Mount Govardhan; tamed the venomous Kaliya, straightened the thrice-crooked Trivakra, subdued the murderous elephant Kuvalayapida; killed the invincible Kamsa and Chanur—and finally commanded the sea to save Gomantak from fire, and by a weapon, more powerful than God Indra's thunderbolt and strong as the rising sun, severed Shrigalava's head from his body. The reports spread like wild fire. They travelled from mouth to mouth, from house to house, from hamlet to hamlet, from *ashram* to *ashram,* assuming miraculous shape. A god was coming, who had come to bless and redeem mankind.

Naturally the route of the caravan attracted men, women and children. From far-off places, they came on horseback, in carts, on foot, bringing their own food, cooking under trees, sleeping under the open sky. And when

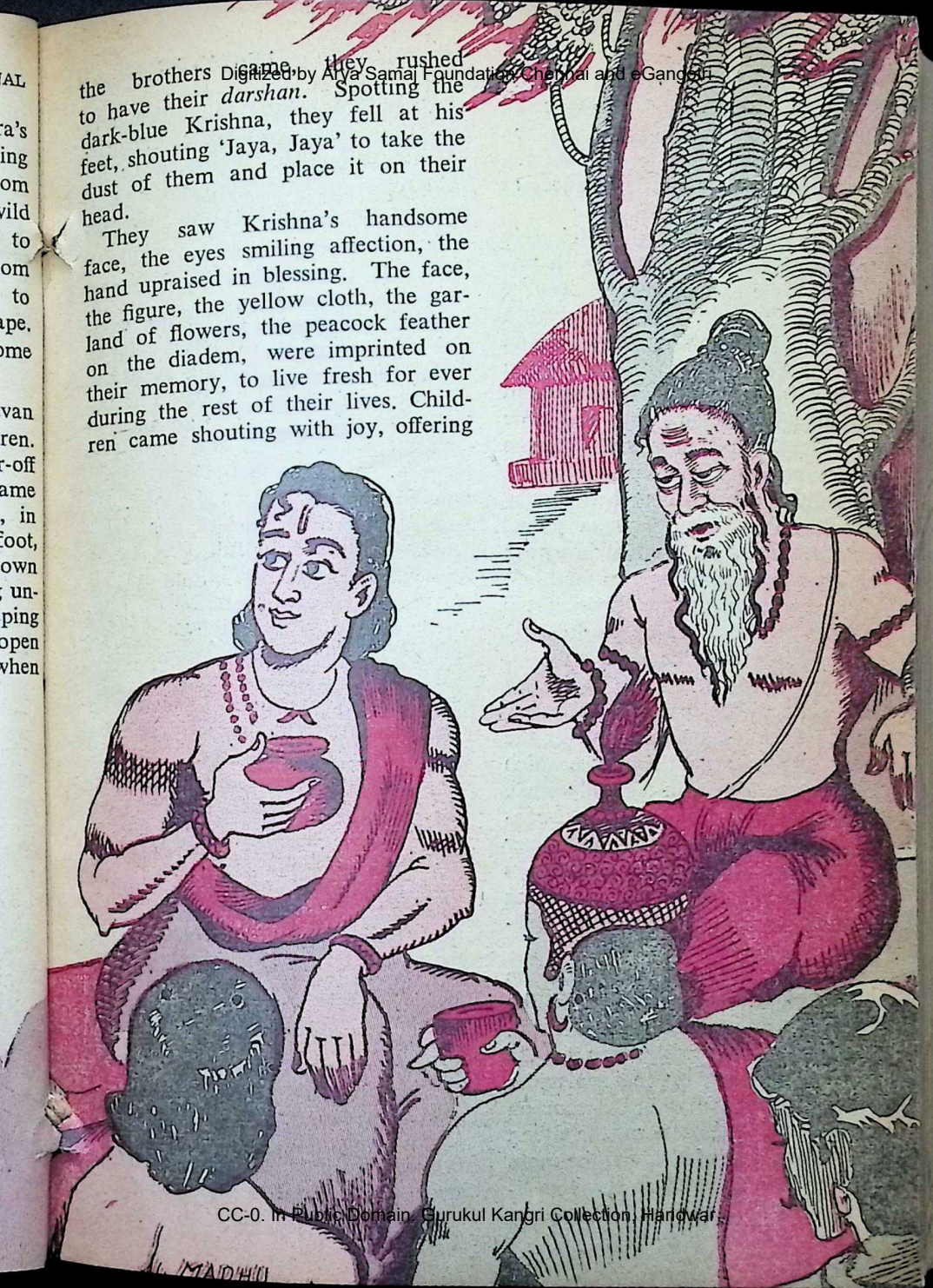


CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the brothers came, they rushed to have their *darshan*. Spotting the dark-blue Krishna, they fell at his feet, shouting 'Jaya, Jaya' to take the dust of them and place it on their head.

They saw Krishna's handsome face, the eyes smiling affection, the hand upraised in blessing. The face, the figure, the yellow cloth, the garland of flowers, the peacock feather on the diadem, were imprinted on their memory, to live fresh for ever during the rest of their lives. Children came shouting with joy, offering



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

flowers and leaves, and were greeted with a pat on their head or a pinch of their cheek. And young women giggled and shot admiring glances at him.

As the caravan wound its leisurely way towards Avanthi, Damagosh was struck by the extraordinary sweep of Krishna's interests. Out of bed with the rise of the morning star, Krishna would join the *acharyas* at ablution which was appropriate at sunrise and offer oblations to the sacred fire. The King of Chedi was amazed at the faultless accent with which he joined the learned *acharyas* in chanting the Sacred *Richas*. Then Krishna joined them at hunt or at exercise in arms; met the people who came to see him; joined in grooming and feeding the horses which he loved as passionately as he did the men he lived with.

When the sun was at its zenith, he again joined the *acharyas* at their rituals; later, joined the party at the noon day meal; met the groups which came to see him with a kindly smile or a cheering word. Often Damagosh and Balaram sat with him to hear Rudracharya's discourses on the ways of Dharma. He would ask questions on intricate points of morals or politics.

With the afternoon, again came the exercise in arms; then followed the evening bath, prayers and the meal. Then after final prostrations to the *acharyas*, he would go to sleep under an umbrageon tree with Balaram on one side and Uddhava on the other. The more he saw of Krishna, the more did Damagosh marvel at the versatility of his wife's nephew. His reserve of strength appeared exhaustless and the sanity of his outlook characterized every mood and action, while his warmth of affection brought even a stranger to feel that he was one with him.

●●●

Supervised by Uddhava, the caravan by slow stages reached Ujjain. Guru Sandipani and King Jayasena, with his twin princes Vinda and Anuvinda, came two stages in advance, to welcome the brothers and King Damagosh. Anuvinda had returned from Kundinpur in a chastened mood. He had outgrown his regard for Jarasandha and was now full of gratitude for Krishna, who had, out of old friendship, desisted from killing him.

The next day the brothers decided that with Uddhava they would spend a day at the Guru's *ashram*, where only three years ago Krishna had brought Punardatta, recently rescued from the City of the Sun.

Uddhava, however, excused himself, saying that he had to look after the preparations for the onward journey. Krishna found this surprising, for at Karvirpur they had looked forward to being at the *ashram* together. However, at the request of Krishna, Uddhava was persuaded to spend the next day with him.

When Guru avidly listened to all that had happened to his disciples, his heart was full. The God of gods had given him the greatest gift which a teacher could receive, disciples who had fulfilled more than his highest expectations. In spite of the modest way in which Krishna undertoned his own achievements, Sandipani almost

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

felt like reversing their roles and falling at his pupil's feet.

Balaram talked too, describing the fight in which he had overpowered the emperor. He was in high spirits while describing his own exploits. Often he laughed heartily, made humorous sallies and adorned his narrative with colourful comments. The only unhappiness he felt was that no 'nectar' was available in the Guru's *ashram*.

When Balaram was talking, two young women came to give them water. One of them was slender and graceful. The other was tall, in fact very tall for a woman, golden brown in colour, broad-shouldered and muscular, and yet shaped in graceful proportions. She had large eyes full of mischief. As she moved with grace, Balaram stopped in the middle of a sentence and almost gaped at her, not rudely but in surprise. Sandipani saw the way Balaram was looking at the young woman and laughed.

'You know Vasantika. She is Shvetaketu's sister. And the other one is my best pupil these days. There is not a feat of arms in which she does not excel all my disciples. She can ride a horse better than most of them,' said Sandipani.

Balaram could make no comments, for he could not take his eyes off the young woman till she disappeared from the hut.

Krishna came to his rescue. 'Who is she? And why does she train herself in arms?' he asked.

'Krishna, my son, Revati is the child of tragedy. You have heard of Kushasthali near Prabhas Tirth. It is a sea-port, carrying on a flourishing maritime trade. Years ago, the Punyajana *Rakshasas*—the sea-faring tribe to which Panchajana, who abducted Punardatta, belonged—came to Kushasthali in their ships, attacked it, put the citizens to the sword and reduced it to ashes. The King of Kushasthali, Revat Kukudmin, the father of Revati, escaped,' said Sandipani.

'King Kukudmin's lot was tragic,' continued the Guru. 'His thirty brothers and seven sons had died fighting. He had seen his womenfolk dishonoured or brutally murdered. He had stolen only out of the burning city with an infant daughter and a few trusted retainers and hid himself in the hills.'

Balaram was all attention. He could not forget the young giantess, with her shapely, sinuous body.

'But Kukudmin was a man of fiery determination,' said Sandipani. 'In his hide-out, he vowed before Brahma, his guardian deity, to recapture Kushasthali. Then he wandered from place to place, seeking assistance, but no one would give him any. His kinsmen had all been killed. His few retainers were growing old. He had no resources. He belonged to an ancient family of Shoryatas, who had no kinship with any other Aryan tribes.

'Kukudmin was baffled, but unbent. Vengeance he had vowed, and vengeance he was determined to have. His only treasure was his daughter and he decided to make the best use of her. He made her tough and strong. He put her through the hardest training before which even the sturdiest boy would quail. Then he went to Shurparaka and begged of the vene-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Homage

MADAME CURIE

(b. Nov. 7, 1867; d. July 4, 1934)

Discoverer of radium whose benefits to the realm of medicine and science are incalculable. Nobel Prize Winner

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THOMAS JEFFERSON

(b. April 13, 1743; d. July 4, 1826)

3rd President of the U.S. He drafted the Declaration of American Independence.

CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rable Parashurama, the Master of irresistible might, to train his daughter as if she was a boy. The Master agreed. After she had received training there, the Master was generous enough to say that she would receive a better finish in the latest training here than with him and sent her to me. And so she came here with her father. She has now practically finished her training. She is the only hope of Kukudmin,' said Sandipani.

'What if she cannot win back Kushasthali?' asked Balaram.

'Then the father and the daughter have decided to immolate themselves in fire,' replied Sandipani.

'God of all gods! The father must be a terrible man,' exclaimed Balaram. 'How could he sacrifice his daughter so?'

'She is a very good child,' replied Sandipani with a smile. 'She is as heroic as the father. She herself has taken a vow to conquer Kushasthali or die. But how between them two—the old father and the young daughter—they could overcome the wicked Punyajanas is more than I can imagine.'

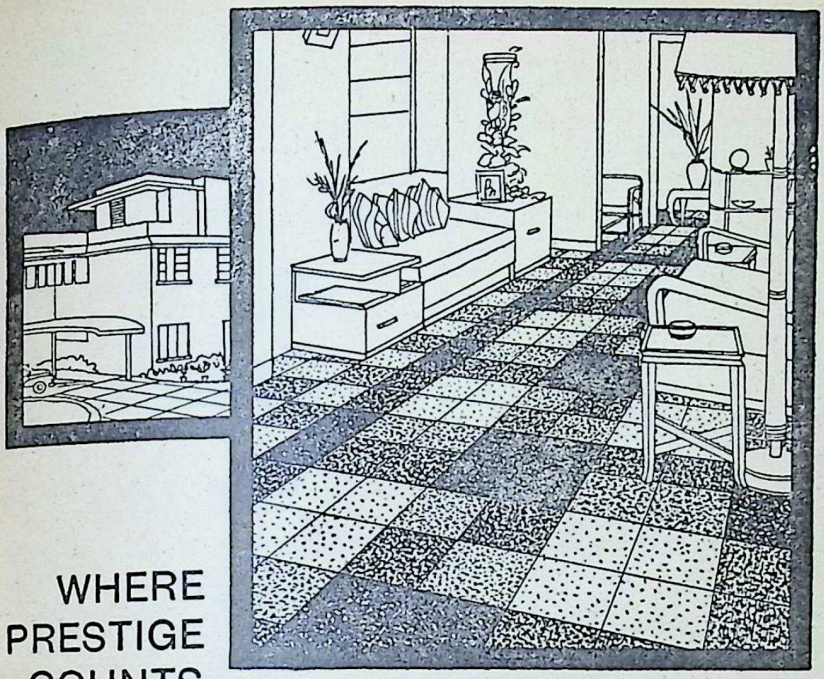
'May we pay our respects to King Kukudmin?' asked Krishna.

'Certainly, I will take you to him. He lives in a solitary cave on the Sipra. You may come, but I may warn you. He does not like company—except his daughter,' said Sandipani.

[*To be continued*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



WHERE PRESTIGE COUNTS...

Silvicrete **ACC** white cement IS FIRST CHOICE. Whether for sparkling exterior or interior renderings, ornamental designs, or precast units Silvicrete is chosen where prestige counts.

Silvicrete has been specially selected as the base for **Snowcem** — the well-known decorative waterproof cement coating

Contact:
THE CEMENT MARKETING CO. OF INDIA LTD.
Bombay • Delhi • Calcutta • Madras • Indore • Patna
Kanpur • Ahmedabad • Secunderabad • Coimbatore • Bangalore

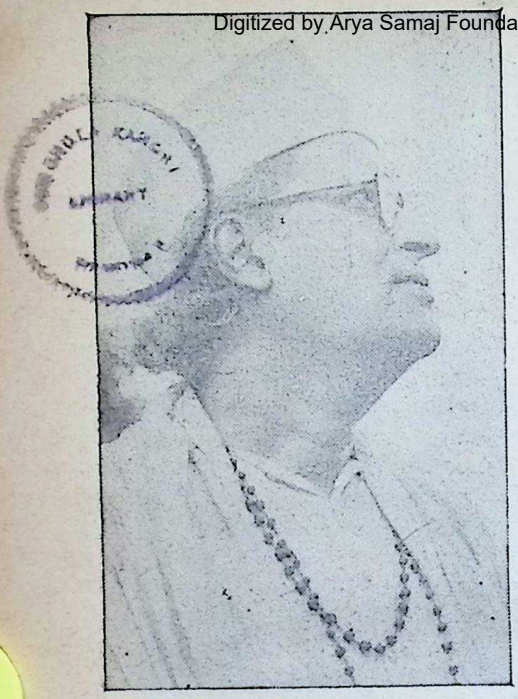
Silvicrete
ACC WHITE CEMENT

THE ASSOCIATED CEMENT COMPANIES LIMITED
The Cement Marketing Company of India Limited.

JWT-CMI.1663

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



....One must know that on
is ignorant before knowi
anything....

What Life Has Taught Me

Dilip Kumar Roy

LIFE has been, from the dawn of time—and is likely to remain, till the trump of doom—an enigma-cum-challenge. It is true we can and do learn a great deal from books, but it is no less true that we really profit by what we so learn when it is borne home upon us through the school of experience.

For exigencies of space I can only speak of a few isolated instances to illustrate how life beat me into shape and so helped me to understand and grow.

I had a literary friend in London whom I trusted implicitly. He sent an article of mine to the *New York Times* which paid him through its London office £15 as my honorarium. My good friend asked me to lend him this sum which he solemnly prom to pay back "next week". But a that next week—like "tomorrow never came! So I may well claim t what life taught me in this insta amply bore out the books' finding all that glittered was not gold.

Next I read the great drama *Ham* When I came upon Polonius' fam advice to his son, Laertes: "Nei a borrower nor a lender be, for l oft loses both itself and friend,' heaved a sigh and wished I had r it earlier! For I had, literally, both the loan and the friend.

But life is nothing if not a p dox or, shall I say, a chameleon wh changing hues contradict one ano continually. For soon after this

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

flating experience I had another which thrilled me to the core.

I was at the time convalescing, after an operation, in a Birmingham nursing home. I had under my pillow a wad of twenty-five pound notes, the surgeon's fee.

Now, suddenly, a medical student who had heard me sing a few times in London visited me and said: "Sir, I know I have no right to burst in upon you like an unwelcome comet to be met with never-more, but you know the saying: needs must when the devil drives, and the devil, my good sir, is very much in the offing. To put it briefly, I shall not be allowed to sit for my final examination day after tomorrow unless I can deposit twenty pounds tomorrow, the last day." It was a long tale of woe and unforeseen accidents but he wound up with an assurance that he was sure to receive thirty pounds "next week!" His eyes glistened as he said: "I am at the end of my tether, Sir, and you *are* my last hope. If you, too, turn me down, I shall have to return home without a degree as my father—who is ill, besides—cannot afford to keep me in England another year."

Try hard as I would I just did not have the heart to dismiss him out of hand. My literary friend did, indeed, flash in retrospect like a comet of irony, but I had to give him £20 from under my pillow then and there, rejecting Polonius' excellent admonition.

But although I had acted on a generous impulse, my fervour petered out soon after his departure and I started ignobly repenting at leisure the noble impulse I had yielded to in haste till—O joy!—my friend materialised a few days later and redeemed his pledge! Lastly, he said, with tears in his eyes, that I had, indeed, come to him in his hour of need like the veritable manna from heaven.

Out of the numerous lessons that life has taught me I have picked out these two which contradict each other only to stress a third which, I am persuaded, is more important than either: namely that no Polonius, however flawless his wisdom, could ever prophesy how life would deal with you on the morrow with new lessons to be brought home to you round the corner.

But although the impeccable brand of prudence advocated by Polonius may be questioned, none can possibly challenge the wisdom of his last memorable exhortation to his son:

"This above all: to thine own self be true
And it must follow, as the night the day:
Thou canst not then be false to any man."

I can still recall how every time my dear friend, Netaji Subhash Chandra Bose, recited these lines enthusiastically I would reply that I responded even more warmly to a couplet my father loved to quote: the great Bhishma's dictum in the *Mahabharata*:

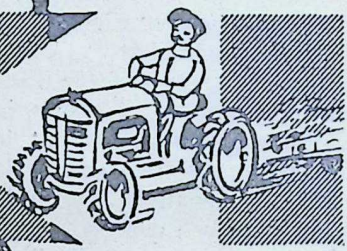
Na ca satyat paro dharmo nanritat patakam mahat,
Dharmasya hi sthitih satyam tasmat [illegible]

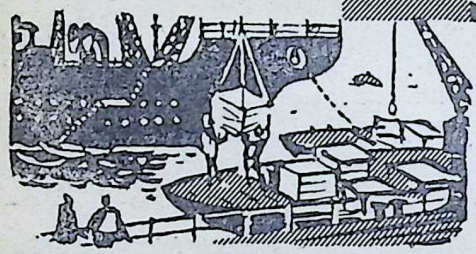
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Banking
Increases National wealth

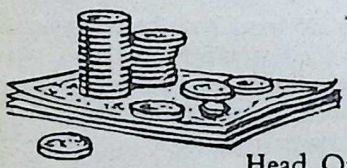
P. N. B.
Serves the Nation's Industry, Agriculture and Commerce.





BANKING SERVICE OF EVERY DESCRIPTION OFFERED.

THE PUNJAB NATIONAL BANK LTD.



Established 1895
Head Office : New Delhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....Action and energy are better than quiescence and inaction....

Nothing in the world is nobler, than pure Truth
And nothing baser than deliberate falsehood,
So at thy peril insult Truth, life's plinth.

Happily, my life's experience has always given the same verdict: namely that Truth is the ultimate plinth of life and so falsehood must cut at the very foundation of life. To qualify this, may I ruefully admit that life as we see it day by day seems to give the diametrically opposite verdict: to wit, that falsehood is the only rock on which our material prosperity can be built. In other words, the wise realists of today seem to hold:

"This above all: swear thou never by Truth;
For Truth is only what yields dividends
In life's investments. So, if thou wouldst prosper,
An opportunist be and it shall follow—
Yea, as the night the day—that thou canst never
Let down thyself or those who lionize thee."

Perhaps some people will dub this cynicism. But my life, despite its many struggles and failures, has never been able to teach me cynicism, even though many of my "wise" friends tell me that life has taught them little else. For example, a brilliant friend of mine has written of late a blatant article in which he makes no bones about the supreme power of flattery to deliver the goods. I cannot help but admit that there is a large measure of truth in his contention that investment in flattery pays substantial dividends, for life has, alas, taught me, too, that few are those who can never be got round by flattery. This fact was brilliantly underlined by Decius when he described his noble friend Julius Caesar:

"But when I tell him, he hates flatterers,
He says he does, being then most flattered."

One might, indeed, supplement this by:

"The great who might, when flattered, come to love you,
When not appeased, would joy in shouting you down."

This is not an overstatement. For it so happened that once a well-known poet friend of mine wrote to me that he was sending me a book he had just written and added: "Please write to me a private letter of effusive praise which I will publish with alacrity." As, however, I did not respond with alacrity he became one of my hardest critics and so I lost him, too, like the friend I had accommodated with a loan. So I may, indeed, claim that life has taught me, among other things, that one can best feather one's nest if one succeeds in mastering the art of flattery.

But, to be more serious, let me draw a philosophical corollary from the theorem I have just enunciated. It is that the great sage Manu was right when he held:

Sarvam paravasham duhkham sarvam atmavasham sukham:

Depend on thine own self and happy be:
Depend on others and groan in misery:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Direct Vulcanised Process, the latest Bata development, which welds the upper to the sole in such a lockfast adhesion that no punishment can separate. The sole thus weld-locked cannot peel off or kick loose. Nor does it permit any passage to seepy mud or moisture.... A superb new shoecraft ... So tough ... it's guaranteed 6 months.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

....Wings are given by Divine Grace to none but the humble and that meek....

But, says another great sage, Sri Aurobindo:

"Life is a paradox with God for key."

And it is true, as I was to discover for myself soon after my sad experience just adduced. I will try to adumbrate it as succinctly as I can, though it is by no means easy.

One lesson that life has borne home upon me time and time again is that action and energy are better than inaction and quiescence. But although I have achieved success repeatedly through energetic and self-confident action, my diligence and self-reliance have, sometimes, landed me in an unexpected quandary. This happened once in a startling way when I came to believe, after an initial success in Yoga, that one could achieve the last victory by mere perseverance—there was no need to look to Divine Grace. One could grow one's wings, I told myself, only through the will to wings, and then the stars could be so easily plucked. I was yet to learn, alas, that wings were given only by the Divine Grace and to none but the humble and meek as against the proud and self-sure. In other words, one should first learn through humility and submission to the Divine Will that although our mental will and persistent effort can go a long way,—and here is the paradox—the Vaikuntha of love and bliss opens only to those who have won the clue to the ultimate surrender even of one's will to swift attainment: which is what happened to me once years ago in Pondichery.

And it happened like this:

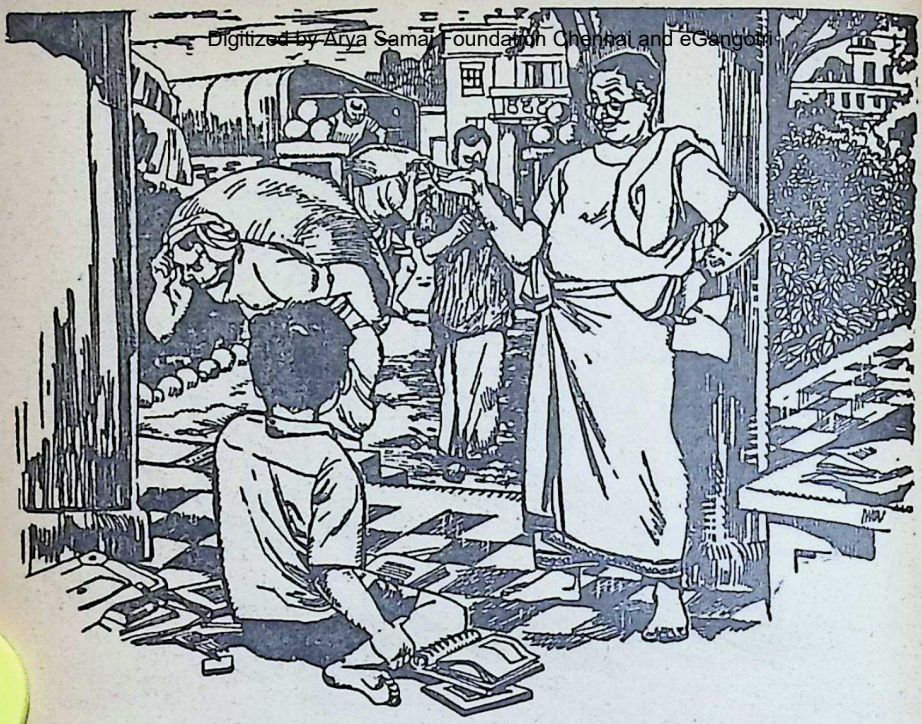
When I had scored my first few victories in Yoga under the aegis of my Gurudev, Sri Aurobindo, I grew somewhat over-confident and told myself that I was bound to win through to the Goal if I just went on meditating for long hours in complete seclusion. "Run and you will arrive", I assured myself self-complacently.

But alas, it all planned out very differently. For the more I meditated alone in my cloistered seclusion, the less I saw; the more I persisted, the more the gloom deepened around me till I could not see or understand a thing. Then, in sheer despair I prayed, in tears, to my Lord Krishna to show me the way when lo, His Grace descended on me like an avalanche of peace and *bhakti* till my entire being was flooded with light and bliss and the gloom which had sat on my chest for weeks like an incubus was suddenly lifted. I wrote to my Gurudev a long letter describing how it had happened, like a veritable miracle. He wrote back:

"It was...an experience of great value: a psychic experience *par excellence*. A feeling of 'velvety softness' and an 'ineffable plasticity within', *is* a psychic experience and can be nothing else. It means a modification of the substance of the consciousness especially in the vital emotional part, and such a modification prolonged or repeated till it became permanent would mean a great step in what I call the psychic transformation of the being. It is just these modifications in the inner substance that make trans-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



That's from our own farm!

THERE ARE OVER 20,000 private and public carriers in South India alone with a carrying capacity of nearly 70,500 daily tonnage. They carry not only rice bags from distant farms, but haul different types of goods like furniture, bales of cloth, motors etc.

Back in the twenties, when TVS started its Southern Roadways service they realised that South India needed a vast number of transport organizations to meet the growing demand for road transport. To help these, they started several units to give expert and efficient service.

From supplying the chassis, building the bodies, providing the finance, right down to reconditioning of worn-out parts, these units meet the increasing demands of the automotive industry in all its aspects in South India.

TVS UNITS INCLUDE

T. V. SUNDRAM IYENGAR & SONS Private Limited
Madurai, Tiruchi, Tirunelveli, Pudukkottai, Salem & Coimbatore
Motor vehicle Dealers & Automobile Engineers

INDIA MOTOR PARTS & ACCESSORIES Limited, Madras
Distributors of GM Parts & Accessories for all India

SOUTHERN ROADWAYS Private Limited, Madurai
Passenger & Parcel Road Transport Undertaking

MADRAS AUTO SERVICE Private Limited
Madras-Bangalore
Distributors of Motor Parts & Accessories

SUNDARAM FINANCE Limited, Madras

SUNDARAM MOTORS Private Limited
Madras-Bangalore-Secunderabad
Dealers: Fiat, Plymouth, Fargo, Leyland & Ferguson Tractors

SUNDARAM INDUSTRIES Private Limited, Pudukkottai
Madras - Coimbatore
Tyre Retreaders

MADRAS MOTOR & GENERAL INSURANCE Co. Limited, Madras

T. V. SUNDRAM IYENGAR & SONS PRIVATE LIMITED, Madurai

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

JWT TVS-U 1143

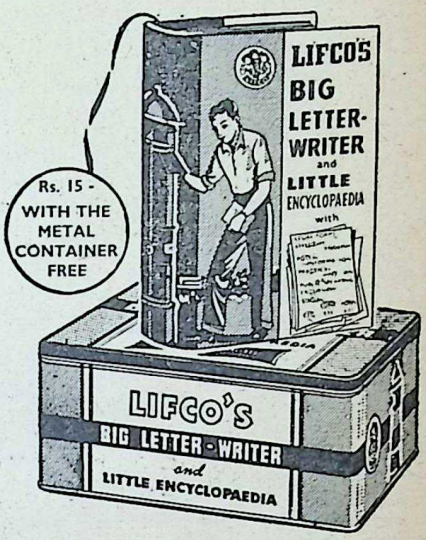
Digitized by Arya Samaj Foundation Chennai and eGangotri

formation possible. Further, it was a modification that made a beginning of knowledge possible—for by knowledge in Yoga we mean not thought or ideas about spiritual things but psychic understanding from within and spiritual illumination from above. Therefore the first result was this feeling of yours that *'there was no ignominy in not understanding it all and that the true understanding could come only when one realised that one was completely impotent by oneself.'* This was itself a beginning of a true understanding: a psychic understanding—something felt within which sheds a light or brings up a spiritual truth that mere thinking would not have given, also a truth that is effective, bringing both the enlightenment and solace you needed, for what the psychic being brings with it always is light and happiness, an inner understanding and relief and solace.

"Another very promising aspect of this experience is that it came as an immediate response to an appeal to the Divine. You asked for the understanding and the way out and at once Krishna showed you both: the way out was the change of the consciousness within, the plasticity which makes the knowledge possible and also the understanding of the condition of mind and vital in which the true knowledge or power of knowledge could come. For the inner knowledge comes from within and above (whether from the Divine in the heart or from the Self above) and for it to come the pride of the mind and vital in the surface ideas and their insistence on them must go. *One must know that one is ignorant before one can begin to know.*"

And this was one of the greatest lessons life has ever taught me through the light of Yoga redeeming the darkness brought on by the ignorant ego's loud self-will and foolish recalcitrance.

A MIGHTY BOOK!



with

LEGAL FORMS, EFFECTIVE ENGLISH, PUBLIC SPEAKING, EXCURSIONS, SELF-HELP, SOCIAL FUNCTIONS, HOBBIES, LETTERS OF ADVICE* POSTAL MATTERS, ETC., ETC.

- 3000 Topics in 1600 Pages
- For Every Office, School, Home & Library
- A Novel Gift for All Festive Occasions
- The Greatest Ever Published

Price Rs. 15/- *per copy with the charming Meta Box FREE!*
By Regd. Post Rs. 18.50 — *No V.P.P.*

* LETTERS OF ADVICE —
Sold Separately ... ... Re. 1.50

THE LITTLE ENCYCLOPAEDIA & EFFECTIVE ENGLISH —
Sold Separately ... ... Re. 1.30

LITTLE FLOWER CO. (LIFCO), MADRAS-17; M. DAMODARAM & CO., APPAH BLDGS., MADRAS-1; HIGGINBOTHAMS (PRIVATE) LTD., MADRAS-2, THEIR BRANCHES & THEIR RLY. BOOKSTALLS; AND THE POPULAR BOOK DEPOT, BOMBAY-7.

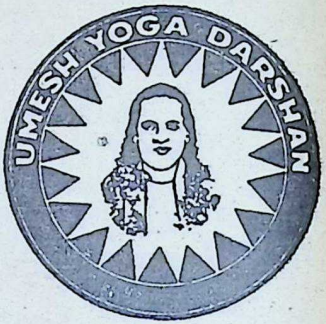
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Umesh Yoga Darshan"

(FIRST PART) In Four Languages: English, Hindi. Gujarati & Marathi.

(Author: Shri Yogiraj Umeshchandraji) An excellent treatise on the true meaning of Yoga, explaining how to control digestive, respiratory and other body systems. Fully illustrated with 108 real Asana Photographs. Remedy through the medium of Yoga Naturopathy, Chromopathy, Psycho-Therapy etc. is also discussed. Deserves a rightful place in every home, hospital and library.



Price: Rs. 15/- plus postage Rs. 2/- extra. No. V.P.P. sent.

YOGASANA CHART | A Chart printed on artglazed paper and illustrated with pictures of Yagasana is also available from here. Price: Rs. 3/00 including postage to be sent by M.O. only.

Shri Ramtirth Yogashram,

Dadar, Cent. Rly., Bombay-14. Tel. 62899. Grams: 'Pranayam', Dadar. BOMBAY. HVB

INSIST ON

Hind FLOORING TILES

DECENT—DURABLE—DEPENDABLE

Manufactured on HYDRAULIC ITALIAN MACHINERY

PREFAB—R.C.C. HOUSES—CEMENT PIPES—TANKS—DYEING VATS—GARDEN DECORATION ETC.

CONTRACTORS—SUPPLIERS TO GOVERNMENT, RAILWAY, MUNICIPALITY AND P.W.D.

HINDUSTAN CEMENT PIPES & CONCRETE CONSTRUCTION CO.

Head Office: Ochhavlal Gordhandas Shah
Tiles, Pipes & Sanitary Ware Merchants.
Khadia, Char Rasta, Ahmedabad.

HIND

Factory: Sewagefarm Road, Next to Calico Mills, Ahmedabad.

Office and Residence Telephone No. 3392. *Factory Telephone No.* 51636.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...When bodily health is recovered, mind also becomes healthy...

Mental Illness

K. Lakshmana Sarma

IN the *Bhavan's Journal* for June 11, 1961, there was a contribution, "Is Psychotherapy Pure Bunk?" The writer quotes from a book by Dr. H. J. Eysenck, described as a "great experimental psychologist of London University", to show that most sufferers from mental abnormality, if left alone, recover within five years, which is practically conclusive that psychiatrists, especially of the Freudian school, actually do nothing for their patients, that it is Mother Nature, the vis Medicatrix Natural, that brings about a cure in about 90 per cent of the cases. Dr. Eysenck is also quoted as confessing: "....our knowledge about mental illness is meagre."

As one who has once been mentally ill and has been restored to normal by relying on the principle of Non-violence with hygienic living, I am able to throw *some* light on the problem of mental health.

In the *Chhandogya Upanishad* there is given a hint of great value on this subject: "अन्नमयं मनः" It is therein explained that it is the subtlest essence of food that goes to sustain mental normality. In the Nature-School of Healing, reliance is placed on health-giving foods, eaten according to the principle of Vital Economy, as the means of cure of mental as well as bodily ill-health.

In my case the cause of the mental derangement was chiefly a chronic condition of dyspepsia with constipation and other defects of the constitution.

That food has a great deal to do with our health, or our disease, as the case may be, has been demonstrated beyond contradiction by Sir Robert McCarrison, M.D., who had come to this conclusion by observing the habits of life of a people living in what is called the Hunza Valley, a small strip of territory, 60 miles from north to south and 4 miles east to west. He found that they enjoyed a high degree of health, physical strength, endurance and exceptionally high longevity. This excellence, he found, was the effect of their mode of agriculture, which depended entirely on the use of natural, organic compost manure—chemical manure being prohibited by law,—and their consumption without any alteration or mutilation, which is the besetting sin of western civilization. Commercial houses intercept the people's food, wheat etc., take away the most valuable parts of it, the vita-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

minous and mineral content, replacing it by artificial imitations, so that the foods become unwholesome. The eating of such *denatured* foods is demonstrably the cause of the very low level of health of the supposedly advanced western nations, manifested in their becoming victims of medically incurable chronic diseases, among them cancer.

Having come to this conclusion, McCarrison, with the aid of the British Government here, conducted, in Coonoor, feeding experiments on thousands of white rats, different groups being given the food of one different community; among them was one representing the Hunzakuts. The results proved the correctness of this theory.

This much has been written to show that pure science,—unconnected w medical theory and practice—fu corroborates the stand taken by Nature-School.

Some brief hints on the princi of Vital Economy may be relevant this inquiry. As far as I am awa this principle has been illuminated, b only briefly, only in a 2000-year-o Tamil book, called the *Kural*, de ing with all the problems of life book which is considered as ho written by a sage, a holy man. The it is explained that if one eats abst miously, and only when keen hungry, such foods are conducive perfect health, he would never be need of medicine, nor would he ha to go to, or call in, a doctor.

As to the right choice of food, has been found by experiments on m self and others that, whereas ri wheat and other grains promote i health, even in the least excess, vege ables, sweet fruits and wild herbs a health-promoting and even curati

As mental ill-health comes at a la stage—almost the very last stage happens that when bodily health recovered, the mind also becom healthy and efficient, simultaneous the one condition being that Nature beneficence must not be hindered submission to POISON THERAP whatever label it may have. Wh Nature—or God—is to be the Heal the human healer must be boycotte

Even cases like cancer or consum tion, (*raja yakshma*), are curable this non-violent way. This way is be adhered to for life, so that t quondam patient may stay cured.

PANDIT
D. GOPALACHARLU'S
JEEVAMRUTHAM
FOR HEALTH & STRENGTH
AYURVEDASRAMAM
(PRIVATE) LTD.
MADRAS-17

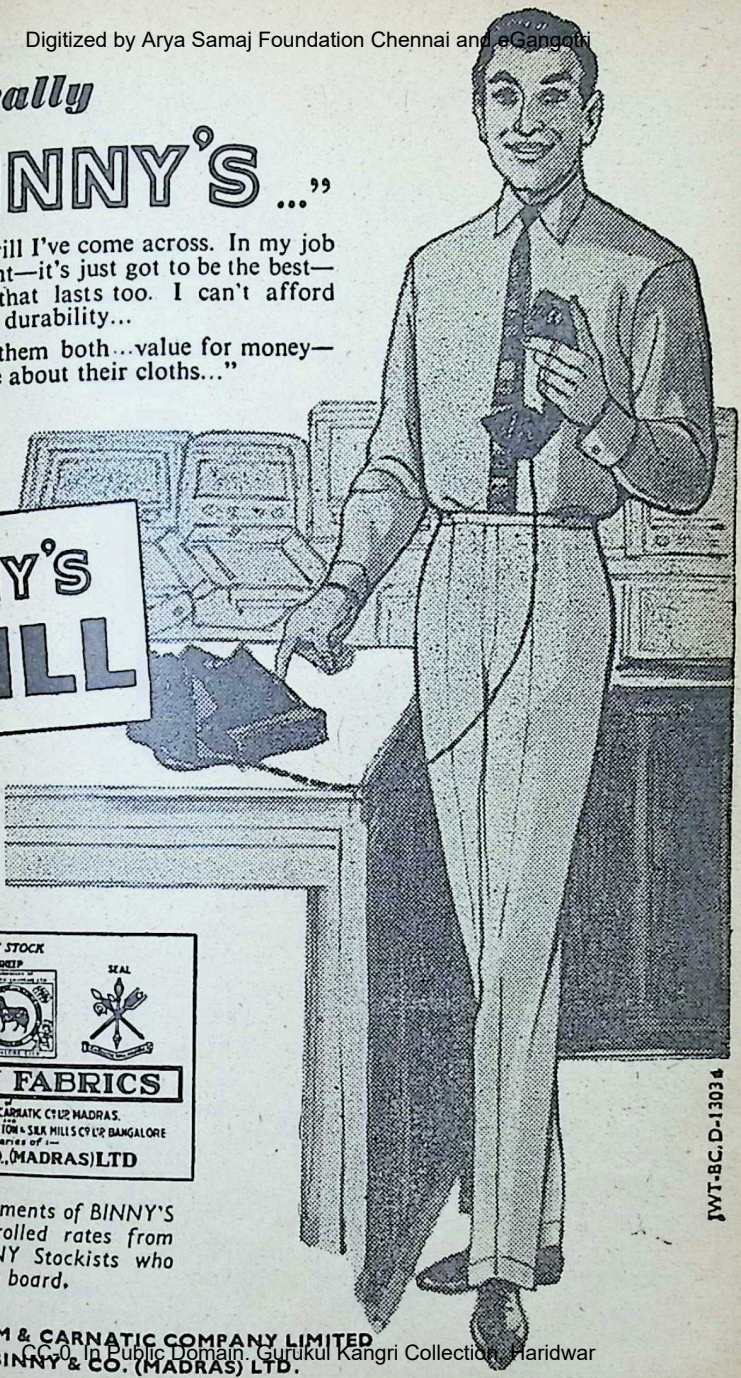
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Naturally it's BINNY'S ..."

".... the best Drill I've come across. In my job appearances count—it's just got to be the best—and something that lasts too. I can't afford elegance without durability...

BINNY'S have them both...value for money—that's what I like about their cloths..."



BINNY'S DRILL

Available in
- white
- colours
- and khaki

WE STOCK
SHIP ON GLOBE
SHIP
SEAL
QUALITY FABRICS
of
THE BUCKINGHAM & CARNATIC Co. LTD. MADRAS.
THE BANGALORE WOOLLEN, COTTON & SILK MILLS Co. LTD. BANGALORE
Subsidiaries of
BINNY & CO. (MADRAS) LTD

Buy your requirements of BINNY'S fabrics at controlled rates from authorised BINNY Stockists who display this sign board.

THE BUCKINGHAM & CARNATIC COMPANY LIMITED
A Subsidiary of BINNY & CO. (MADRAS) LTD.

JWT-BC.D-13034

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Fortnightly Profile—158

President Keita of Mali

THE progress of nationalism i the African Continent has bee so rapid in the last few yea that it has become practically impo sible for many to keep abreast them. Congo has, no doubt, cont buted her mite in keeping up the li alive for quite some time now, Gha and Guinea having receded into th background.

There is however one other state the Mali Republic—which holds ou promises of kindling world interest i African affairs in the near future, we are to judge by the way the Gre Powers are wooing her, the latest t enter the list being Great Brita where the President of the Federatio had been on a friendly visit last mont

Mali Republic will be better reco nised by being told that it houses Tim buktu and it will only be deflatin the inquiring spirit to know th Timbuktu is neither remote nor i accessible today; that it is a most u romantic place; that it is all a crum bling mud village now on the edge Sahara!

Originally known as French Suda Mali Republic is a landlocke country in West Africa, nearly thri as large as Germany, with a pop lation of 3.7 million. Bamako is i capital which has the reputation being one of the hottest countries the world—as hot as Senator McCa thy's collar, as Gunther used to say and Timbuktu is reachable fro Bamako for most parts of the year b *piste* along an awful road.

Incidentally, Timbuktu was founde in the eleventh century and develop ed into an important centre of Mo lem culture. Portuguese navigato were the first Europeans to reach it

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

1487 and the French occupied it only as late as 1893. During French rule, a desert tract of about one lakh acre was reclaimed by a sort of TVA on the completion of the Sansanding Dam.

Grossly undeveloped but self-sufficient in food, Mali during French rule had subsisted on the French colonial doles, her only exportable crop being pea-nut! Of course, she has vast unexplored deposits of iron, gold and phosphates.

The history of the modern Republic of Mali in a sense is the life history of its President M. Modibo Keita who was born in Bamako, 51 years ago of humble but devout Moslem parents. Like most of West African leaders, Modibo went for study in a French institution—William Ponthy Lycee—returning to his country in 1936 as a teacher. His political activities, however, made him suspect in the eyes of the French masters who dubbed him a Communist and sent him to a remote teaching post.

Time is always the educator and by 1952, the French rulers became reconciled to the national awakening all over the continent and Keita was soon rehabilitated. He was allowed to sit in the French National Assembly as a Deputy for French Sudan. He was elected as the first African Deputy Speaker of the National Assembly and had a brief innings at the French Cabinets too, till at last the Fifth Republic put a stop to all Colonial collaboration at the metropolitan Government.

In 1958, De Gaulle granted autonomy to Mali which first sought to solve her economic problems by joining her more prosperous neighbour Senegal in what was known as the Federation of Mali, with Dakar in Senegal as the Federation's capital, and joined the French Community established under the 1958 Constitution of the Fifth Republic, as an equal partner with France. France sponsored the membership of the Federation in the U.N. in June 1960. But in August of the same year, the Federation fell apart, testifying to the fact that pious words and promises by themselves do not make a nation.

Sudanese born Keita had been elected Premier of the ill-fated Federation and Senegal's Mamadou Dia had been the Deputy Premier. Senegal treated Sudan as a poor relative and France felt that Keita was turning Red. Dia for his part fretted at his subordinate position although Senegal was the rich partner. Thus, rivalry began to show its ugly head in the Federation.

The fateful showdown, reminiscent of the later Congolese tragedy, came to pass at a cabinet meeting at Dakor. Keita all of a sudden withdrew the powers of his Deputy, not realising that he was doing so in Senegal's capital. Dia promptly reacted by announcing the withdrawal of Senegal from the Federation and putting Premier Keita under home arrest. It is said that the man behind Dia's action was poet-theorist Leopald Senghor of Senegal, who had a score to settle with Keita. After a fateful week, Keita was shipped home and thus came the Federation of Mali to an end, without however any bloodshed. Returning to Bamako, Modibo declared the Mali Republic over the terri-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tory of French Sudan of which he is now President.

If Modibo is the unchallenged head of his country today, he owes it to years of hard work, stirring up political consciousness and organising a party machine on democratic lines which prepared the country for independence. Rather tall for a member of the Bambara tribe, he has a youthful appearance which belies his age. He makes his presence felt in any gathering by his arresting personaiity, irrespective of whether he is attired in western dress or in his white flowing "boubou".

By nature Modibo is quiet and undemonstrative, although his critics from Senegal describe him as proud, if not personally, on account of his tribal superiority. Dictatorship is another charge commonly levelled against him, but the perfect team-work in his Government give little impression of it. One can say nothing much about his intellectual pursuits, for he speaks and writes but little and not doctrinaire at that. His approach to politics is pragmatic and if he is "positively neutral", it is dictated more by necessity than conviction. Right from the beginning his pickings have been fair. France had been buying peanuts from Mali above price; Britain had furnished planes to put Mali on Air business; U.S. gave her cement and Oil to the tune of 2.5 $ millions; Germany's Krupps gave $ 6 million credit for buying trucks; Common Market nations gave him $ 2.7 million for irrigation and medical supplies; Red China gave her agricultural machinery and tools on barter basis; Russia has given her long-term loan of $ 44 millions for development projects; U.A.R. is another helper. (Mali is attached to what is known as the Casablanca group of nations.) And now President Keita had lately been to Britain, prospecting for further help.

Surely he must be knowing his mind, moving as he does,—not tightrope walking, mind you—confidently among all the Powers of the rival blocs. Kudos to Keita!

The first lady of Mali, Mme. Keita is the President's senior wife, Mariane. She was married to her husband when she was very young; blindfolded, as it were. She is fair skinned by African standards and has the classical features of a Semitic cast. President Keita has another wife, being a Moslem. Mme. Keita is on the Party executive and actively directs the women's section.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Supplement to B. J. dated July 9, 1961.
Digitized by Arya Samaj Foundation Chennai and eGangotri

BHAVAN'S JOURNAL

ANNUAL NUMBER, 1961

(Out on August 6, 1961)

We have pleasure in informing our readers that the Seventh Annual Number of the Bhavan's Journal will be published early in August.

A galaxy of writers are represented. To mention some, H.H. Jagadguru Sri Sankaracharya of Kanchi, Kulapati Sri K. M. Munshi, Sri Sri Prakasa, Governor of Maharashtra, Dr. C. P. Ramaswamy Aiyer, Governor V. V. Giri are among the stalwarts.

There is a lavishly illustrated article on the Classical Dances of India by Sri Mohan Khokar; Prof. O. C. Gangoly writes on the Visual Representation of Indian Ragas; Dr. C. Kunhan Raja writes on the Religion of Zarathushtra. There is an article on the German Literary Scene Today; the illustrated life of Sri Vedanta Desika in the Pageant of Great Lives series is another attractive feature.

Among classics, exalted passages from the Vedas, Upanishads and Sankara find place. In Adhyatma Ramayana, the famous Jatayu Stotra appears in this issue; saints, patriots and poets, besides our usual features. all find a place.

A lovely colour portrait by a famous artist adorns the Cover page. Colour supplements include a striking portrait of Sage Veda Vyasa, Lord Siva and Ganas in Kailas, a Raga Painting, a charming Bharata Natya pose and others.

Please reserve your copy with the local News Agent in time, or fill in the enclosed form and return it to us with remittance to ensure supply as our Annual Numbers are quickly sold out.

Pp. 200: Price: 50 nP. only.

CUT HERE

ORDER FORM

BIRLA LIBRARY

To

The Manager,
Bhavan's Journal,
Bharatiya Vidya Bhavan,
Chowpatty,
BOMBAY-7.

Dear Sir,

Please reserve ———— copy|copies of Bhavan's Journal Annual, 1961 for which I enclose postal order for ———— and despatch the same immediately on release.

Yours faithfully,

Name.....
(In Block Letters)

Address: .....
.....
.....

Note:—

(i) 25 nP. will be charged extra if the order is received after 1st August 1961.

(ii) Direct subscribers need not fill in this Order Form as they are entitled to get the Annual.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any time...

any place...

any occasion...

YOU LOOK YOUR BEST IN

Khatau

VOILES

THE KHATAU MAKANJI SPG. & WVG. CO. LTD. MILLS: BYCULLA. BOMBAY. OFFICE: LAXMI BLDG., BALLARD ESTATE, BOMBAY

SISTA'S-KMS-262

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MY DEAR CHAP, DOESN'T YOUR WIFE USE TINOPAL?

What about your husband's shirts? Sometimes even clean clothes look dull and grey. You see, just washing white cottons and rayons isn't enough. After washing, treat them with TINOPAL and see them come up dazzling white! Insist that your dhobi uses it too! Remember... **Everybody is using TINOPAL**

Geigy

Tinopal is the registered trade mark of J.R. Geigy S.A., Basle, Switzerland.

Just a little Tinopal® makes white clothes whitest of all

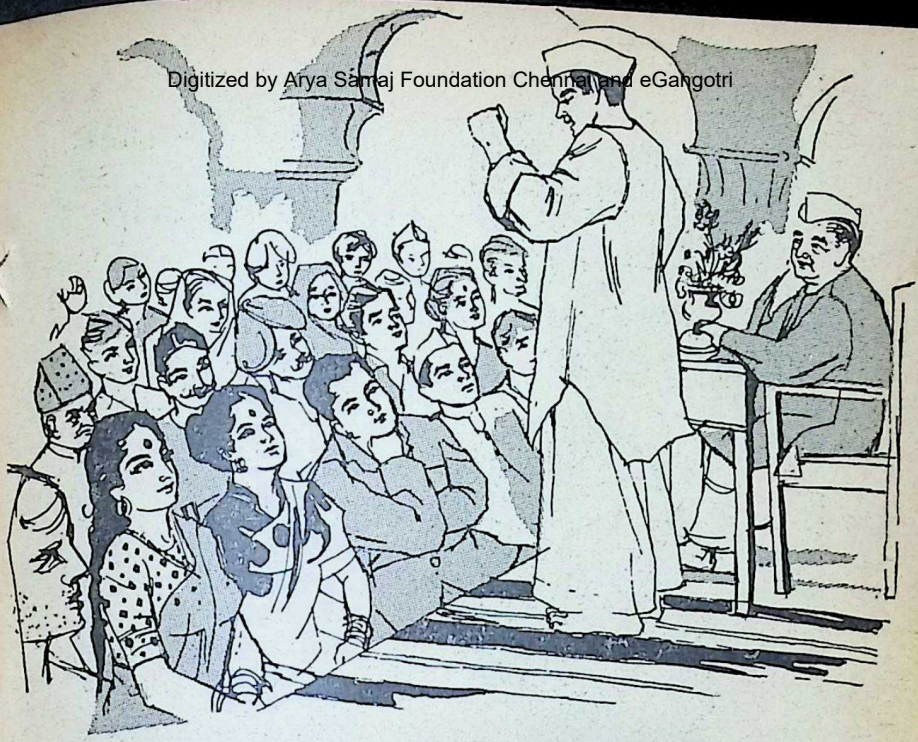
Manufactured by
SUHRID GEIGY LIMITED Wadi Wadi, Baroda 6

Sole Distributors
SUHRID GEIGY TRADING LIMITED P.O. Box 965, Bombay 1.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

SISTA'S-SG 138 A

Digitized by Arya Samaj Foundation Chennai and eGangotri



TAPASVINI

K. M. MUNSHI

Translated from Gujarati by Sri H. M. Patel, (Retd.) I.C.S.

PART II

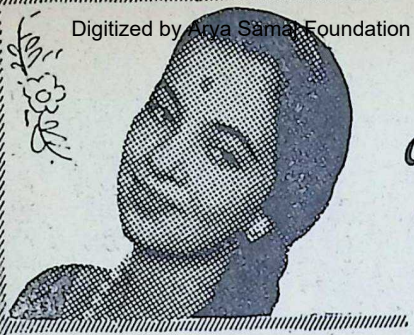
The Trojan Horse

RAVI'S ambition had no limit now as his mind started feverishly to organize his plan of campaign in his imagination. He went home and told Mona, who was waiting for him, everything that had happened. She, for her part, was ready to help Ravi in every respect. Ravi left, arranging to meet Mona again at Vasant Vihar Hotel at Girgaon at 8 p.m. that evening.

Ravi first visited a hair-cutting saloon, had his beard shaved off and his long hair clipped. Next he bought a set of *khadi* clothes from a store.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

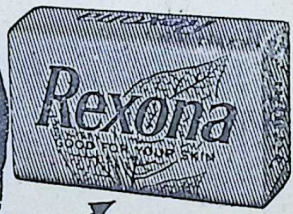
Digitized by Arya Samaj Foundation Chennai and eGangotri



Day by day a lovelier skin with new Rexona

Something wonderful happens to your skin each time you use REXONA ! Its creamy lather contains *Cadyl*—a special blend of beautifying oils that goes deep into the skin and softens, smoothens, *beautifies* your complexion !

With that special fragrance to keep you fresh for hours, REXONA is ideal for your daily beauty bath.



You'll love new REXONA with its new wrapper, new shape, new green colour !

New **Rexona**—*good for your skin*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Made in India by Hindustan Lever Ltd. for Rexona Pty. Ltd. Australia. RP. 170-50

Digitized by Arya Samaj Foundation Chennai and eGangotri

He then went to the Grant Road Station and changed into the new dress at the station cloak-room. As it was not yet eight o'clock, he went to Madhav Baug, as if to live up to his new personality. The atmosphere of the temple affected him. He muttered to himself: "I know there is no God. Fools bow down before the stone idol. But what does it matter? Let me also do what they are doing." Under the revived pressure of old habits, he offered worship at the temple.

Then he turned to Bhoiwada and stood in front of his old house. It was in the same condition as before—the same rickety staircase, leading to the same worn-out attic. He saw a light burning in the attic. Some pandit was chanting *mantras*. "Frogs in the well, you have no idea what the new world is like. You are still engrossed in petty matters", he said. However, the *slokas* which he had memorised years ago came to him as if he had been repeating them all along. He felt proud of his memory.

He went a little further and saw a notice-board saying that there were rooms to let in the chawl. He looked up the caretaker and rented two fairly good rooms by paying Rs. 2/- by way of deposit in the name of Ravi Tripathi. He had a new address: Bhikha Vanmali's chawl.

It was about to strike eight when he arrived at Vasant Ashram where Mona was awaiting him. For a time Mona could not recognise him; she only saw coming towards her a very attractive young man dressed in pure and clean *khadi*, and turned away from him. But she heard her being addressed in a familiar voice and turned round and recognised him.

"Dear, dear, you have completely changed. You do not look at all like my husband!" she laughed.

"Well, don't be afraid. From tomorrow you will also not look like Ravi Chudgar's wife. Have you brought the money?" Ravi asked.

"Yes, I have brought Rs. 200. What do you want to do with it?"

"Buy yourself some *khadi* saris and start wearing them right away. We shall go and live in Bhoiwada where I have rented rooms. We can vacate our Sewri rooms from next month."

"No, I shall stay in Sewri", said Mona firmly. "Who will carry on our office in your absence? I know you have to rent these rooms in Bhoiwada where you can invite your Congress friends, but our real work lies in Sewri."

●●●

Late at night Ravi went to see Bhagwandas Master at his residence in Bhatwadi. The simple-minded and affectionate teacher was delighted to see his old pupil coming to him after so many years. Ravi wove out a plausible story of how his grandfather introduced him to a friend of his late father; how that friend took him under his wings and led him to join the Communist Party; how Ravi, working for the Party, had found it difficult to reconcile the noble ideals of his grandfather and his single-minded devotion to duty, with the materialistic class-conscious philosophy of hate which the Communists believed in. After saying these words Ravi sighed heavily with the art of an accomplished actor.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

STOP BAD BREATH WITH COLGATE while you FIGHT TOOTH DECAY all day!

Because : Just one brushing with

Colgate Dental Cream removes up to 85% of odour and decay-causing bacteria

Scientific tests have proved that Colgate instantly stops bad breath in 7 cases out of 10 and that the Colgate way of brushing teeth right after eating stops more decay — for more people — than ever before reported in all dentifrice history.

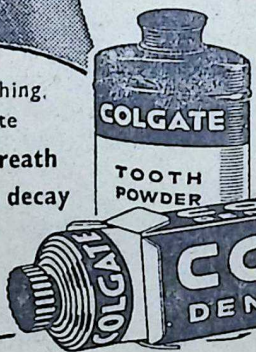
Only Colgate has this proof!

Just gargling after meals is not enough — brush your teeth regularly with Colgate after each meal. Its active penetrating foam gets into hidden crevices between the teeth, removing decaying food particles, the cause of much bad breath and tooth decay.

Children like brushing their teeth with Colgate because they love its long lasting minty flavour.

Regular brushing, with Colgate

- ✔ stops bad breath
- ✔ fights tooth decay
- ✔ keeps teeth sparkling white



If you prefer a powder, get all these benefits from Colgate Tooth Powder ... a can lasts months!

For cleaner, fresher breath and whiter teeth ... more people buy Colgate than any other dental cream in the world.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

"How am I to know within the short space of ten years that the friend of my father would have abandoned the love of Mother India to devote himself to the cause of Russia?" Ravi added indignantly. "Gradually I realised the position. I am deeply agitated. I have therefore come to you for advice."

Bhagwandas, with his great good heart, sympathised with Ravi, assured him that he would guide him, and incidentally told him about the fight of the farmers of Bardoli which was going to be led by Vallabhbhai under Gandhiji's guidance.

"Then I suppose, you will be leaving for Bardoli in a day or two," said Ravi.

"Oh! no. I propose to stay on here for a couple of weeks. There are some members of the Congress Committee here who are wavering. I shall arrange to appoint a Committee to aid us before leaving for Bardoli."

"As I am a Communist, I cannot be of any use to you. But if there is anything that I can do, please do not hesitate to tell me. What you are doing is something of real service to the country", Ravi said with an air of earnestness, which he knew so well to assume.

"Day after tomorrow, there is a meeting in the Congress House of the active workers. I shall see if there is any work which can be entrusted to you."

"If you so desire, I can come to the meeting, that is, if you consider it proper. If you are distrustful of me, please do not hesitate to say 'no'." Ravi went as far as he possibly could go to show how perfectly understanding he was.

"No, we have nothing to hide. Whatever we are doing, we are doing in the open, and announcing from the housetops." Bhagwandas indicated his complete confidence in the principles of Gandhiji. "You may come at five o'clock and meet me. I shall obtain the permission of the President for you to come to the meeting."

Ravi went home delighted with his own brilliance and diplomacy. He told Mona everything in some detail, who also was delighted. The next day she informed Sanyal who was still underground all that had happened. Sanyal conveyed his appreciation to Ravi.

●●●

On the day of the meeting in the Congress House, Ravi presented himself exactly at five o'clock in the evening and met Bhagwandas, who took him to the President of the Committee, Sri Shukla. Sri Shukla looked rather suspiciously at Ravi. "Well, Mr. Ravishankar Tripathi, why do you wish to attend a meeting of the Congress?" Sri Shukla asked, speaking slowly and with deliberation.

"I have lost my faith in Communism," replied Ravi courageously.

"But why did you join the Communist Party in the first instance?"

"At that time I felt that the country could be made independent only through it."

"And now?"

"I have lost faith in Communism."

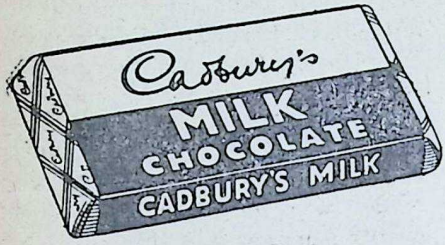
"And you have confidence in Congress?"

"I have begun to have faith in the Congress and that is why I am here to serve it in whatever capacity I can."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Enjoy life with



more than a sweet...a food!

CADBURY MEANS QUALITY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Shukla looked out of the window meditatively for some time as if he was being confirmed in his doubts. At last he remarked: 'Our objectives are totally different from the objectives of the Communist Party'.

"Is there no similarity, sir?" enquired Ravi, pretending to be completely ignorant of the point at issue.

"No. That is precisely why I am asking you," said the President warily. "Why have you come here?"

Ravi stood up, lifted his head and stood still for a moment. He knew the impression which his youth and his handsome features, his fine figure and his charming eyes full of enthusiasm, created on people. He had known by experience that the trick never failed.

"Sir, I suggest that you put me through a test before accepting me. Teach me, make use of me, give me work, and if I fail to satisfy you, you can always kick me out. Will that be enough?" Ravi now played his last card by a show of intense sincerity.

"Well, your proposal is reasonable. What are you doing at the moment?"

"The Communist Party pays me a salary."

"How much?"

"Rupees 80/- per month."

"Well, Tripathi, I shall take the risk. I do not mind if you are a Communist spy. Here you will have to do more than just talk. You will have to work extremely hard. You will have to please a number of people....."

"I have come prepared for all that."

"Then we shall go into this again after this meeting. I shall in the meantime put you through a test."

"Sir, may I say a couple of words at the meeting?"

"Well, if there is time, I shall let you speak."

Ravi took his seat at one end of the room in which some forty people were already seated. He also recognised Jagjivan, Uday Solanki and Sheela, among those present. A beautiful young woman was also seated near Sheela. Her features were so similar to Uday's that he was sure she must be Solanki's sister. Years ago he had seen Solanki's young sister. Perhaps the young lady was the same girl. Her eyes for the moment were fixed upon Jagjivan, who was at the moment delivering his address.

Ravi's memory went back to the occasion when he had met these people for the first time. His heart rose within him. These people had everything which he had not—beauty, health, social position, luxury, culture and art; he had to rest content with dry bread and smelly tenements. In order that such women should live in comfort and luxury, their parents, brothers and husbands had taken possession of the world's goods and would not part with them to abler persons like himself. Bitterness filled his heart.

Ravi then turned his attention to what was happening. Jagjivan talked slowly and deliberately about the injustice that the people of Bardoli had to face; about the pledges taken by the people; of Gandhiji's message; finally, of the movement started by Vallabhbhai. He was followed by other members of the Committee, who gave promises on behalf of the people of Bombay to assist Bardoli.

Ravi soon found that most of them were afraid of the Government on the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

one hand, and on the other, they were equally afraid of losing prestige with Gandhiji. In Parel and Sewri, at any rate, the orators were fearless and determined.

"Are these the kind of people who could beat the British? Look at their faces, clothes and large turbans, etc. Can these people achieve anything worthwhile? They will find out for themselves what it is to talk when I am called upon to speak", muttered Ravi to himself.

An hour and a half went by in this manner. The Chairman at last looked at his watch and sent down a note to Ravi. Then suppressing a yawn, he said: "I shall now call upon an enthusiastic young man to say a few words. Ravishankar Tripathi, you will get only five minutes."

As he stood up, he turned towards the Chairman and began speaking in a clear voice, his eyes afire. Then fixing his eyes upon Sheela and Raj, he began to speak slowly. His clear pronunciation and the evident sincerity with which he spoke about principles of freedom woke up the audience to a new interest. Some stretched forward so as to hear clearly as he proceeded with his speech. "The question of Bardoli is not that of one Taluka only. Nor is it merely a matter of payment of land revenue," he said. "Government's land revenue policy is unjust. There is cruel exploitation." Then he gave some relevant figures and drew attention to the arbitrary sections of the Land Revenue Code. He painted a terrible picture of the British regime with the help of impressive but selective data.

He thought of his grandfather and spoke with inspiration. He thought of his father who had given his life for his country and spoke: 'Bardoli is the great sacrificial offering we are making at the altar of freedom. We are inviting our young as well as the mature to offer themselves for the sacrifice. Our salvation lies in such sacrifice."

Ravi had spoken for twenty minutes instead of the five given to him. As he stopped, there was silence for a moment; then the hall reverberated with thunderous applause. Ravi modestly looked down at the floor as if overwhelmed by the compliments. As he sat down, he gave people the impression of a person deeply affected by intense patriotism. With the skill of an accomplished artist, he had won over his audience at the very first attempt.

[To be continued

THE
SADVAIDYASALA PRIVATE LTD.
NANJANGUD
Ayurvedavidwan B. V. PANDIT'S
NANJANGUD TOOTH-POWDER
ALMONTINE
IMPROVES STRENGTH
SUBALA
HEALTH SYRUP
TO PREVENT EARLY GREY
HAIR
FOR HAIR PROTECTION
UNITED CONCERN,
54, BUNDER ST., MADRAS.1.
We take only one Merchant
as OUR STOCKIST for each City.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURF IN THE MODERN HOME...

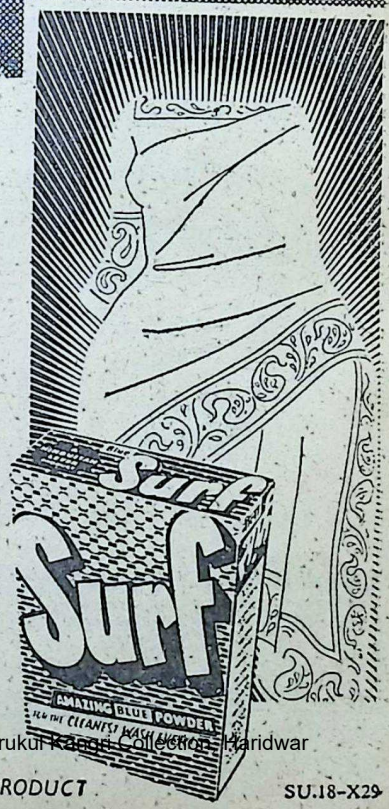
'THE WAY WE LIVE TODAY...'

says Bombay housewife
PREMA SOONDERJI

'THE WAY WE LIVE TODAY,' says Mrs Prema G. Soonderji of Walkeshwar Road, Bombay, 'we all want new and better things. SURF, for instance.

'SURF washes beautifully white. Shirts, saris, towels and sheets, *everything* in my home.'

WHY NOT SURF IN YOUR HOME? SURF cuts your washing work in half, yet gives you washing that's gloriously white. Try SURF for yourself today!



Surf gives you the WHITEST WASH

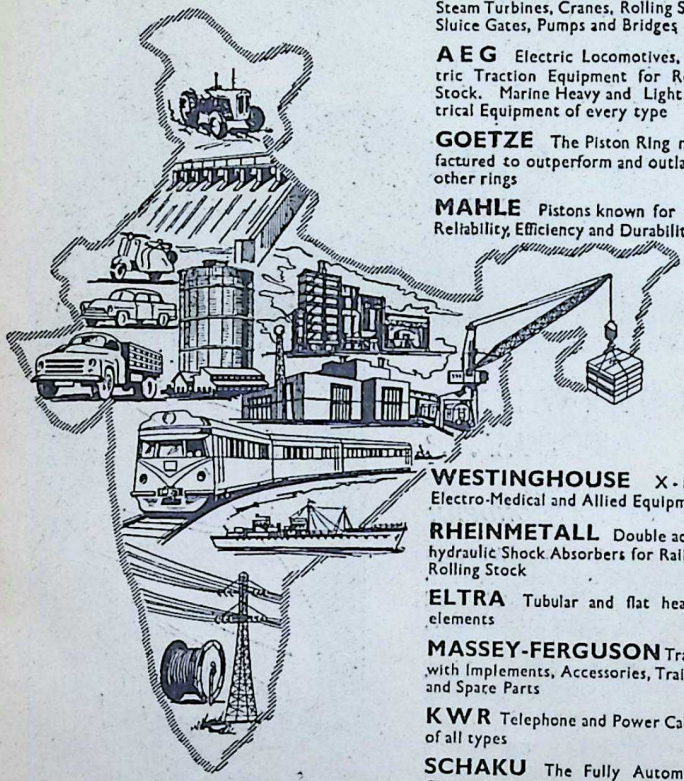
A HINDUSTAN LEVER PRODUCT

SU.18-X29

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ESCORTS *help implement India's five year plans with world's best equipment*



M·A·N Diesel Engines, Boilers, Steam Turbines, Cranes, Rolling Stock, Sluice Gates, Pumps and Bridges

A E G Electric Locomotives, Electric Traction Equipment for Rolling Stock. Marine Heavy and Light Electrical Equipment of every type

GOETZE The Piston Ring manufactured to outperform and outlast all other rings

MAHLE Pistons known for their Reliability, Efficiency and Durability

WESTINGHOUSE X-Ray Electro-Medical and Allied Equipment

RHEINMETALL Double acting hydraulic Shock Absorbers for Railway Rolling Stock

ELTRA Tubular and flat heating elements

MASSEY-FERGUSON Tractor with Implements, Accessories, Trailers and Spare Parts

KWR Telephone and Power Cables of all types

SCHAKU The Fully Automatic Centre Buffer Coupler with Automatic Brake Connection

KNORR-BREMSE Air and Vacuum Brakes with KE Triple Valve for Railway Vehicles

ESCORTS LIMITED
PRATAP BUILDINGS - CONNAUGHT CIRCUS - NEW DELHI
Branches: CALCUTTA - BOMBAY - MADRAS - PATNA - KANPUR

CPH/64

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Man Proposes, But - - -

THE Princes of Kalinga who had lost all hopes of escape from her captivity was agreeably surprised to see a handsome Prince standing ahead of her, presumably a co-prisoner. Even that was welcome to her, since two were better than one.

The Prince on the other hand feared that the Princess might suspect him to be her real captor at whose bidding the elephant had decoyed her. So, desiring to allay her apprehension, he shouted even from afar: "Princess! Do not fear! I am come to deliver you from this prison. I have come here with the permission of your father. The elephant is dead as dodo even as all the other guards. I have despatched the whole pack of them to Yama's kingdom. So, be not afraid, I am your friend!"

The Princess was dumbfounded by the revelation and as soon as he came near her, she expressed her gratefulness to him, whereupon he asked her to follow him to her father's capital. On the way they saw the carcasses of the beasts slain by the Prince before they reached the place where the Minister's son had been left behind.

After taking food, they spent the night at that place, and by morning all three started towards the capital. The Prince took the Princess on his steed and before noon the party reached the frontiers of Kalinga.

It was high noon and the Prince felt thirsty and so, leaving the Princess to the care of his friend, the Minister's son, and asking him to keep guard with his drawn sword lest any untoward accident should happen, he left for a nearby river to quench his thirst.

That spot happened to be frequented by a demon belonging to the nether world. That being was of enormous size, he almost measured up to the sky in height and was mountainous in girth.

As soon therefore as he saw the young Princess and the Minister's son staying alone, his nostrils opened wide as saliva started flowing down his tongue at the prospect of a luscious food. He made such a noise out of delight that the animals round about took to heals at the highest speed and the birds fell down from tree-tops like drops of rain.

The Princess and the Minister's son who were startled by the noise looked in the direction and the sight of the mountainous demon froze their tongues. The Minister's son went on further: he threw the sword he was holding, on the ground and pushing the Princess right before the demon, himself fell flat on his face on mother earth holding his breath tightly.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The demon laughed thunderously and taking the Princess between his left thumb and first finger, kicked the prostrate figure of the Minister's son who feigned death. Spitting at him, the demon disappeared beneath the earth with the Princess, whom he took to his abode to keep company with the Princess of Kalakanthpur whom he had earlier abducted.

When the Prince returned, he was shocked not to find the Princess of Kalinga on his horse and his friend lying down more dead than alive. He ran towards him and shaking him by the shoulders said "It is me, your friend! What ails you? Where is the Princess? Tell me, friend!"

The Minister's son refused to open his eyes saying "Is there nobody else about?"

"No! None but me. What is the matter? Tell me, quickly!" urged the Prince.

The Minister's son sat up at last and replied: "O! What shall I say, Prince? As soon as you went, a demon as big as a mountain appeared from nowhere and tried to swallow us. I became so terrified by it that I pushed the Princess before it and fell flat on my face throwing my sword. I do not know what has happened to the Princess. Indeed I did not know if I was alive until you shook me up!"

The Prince felt that all his earlier

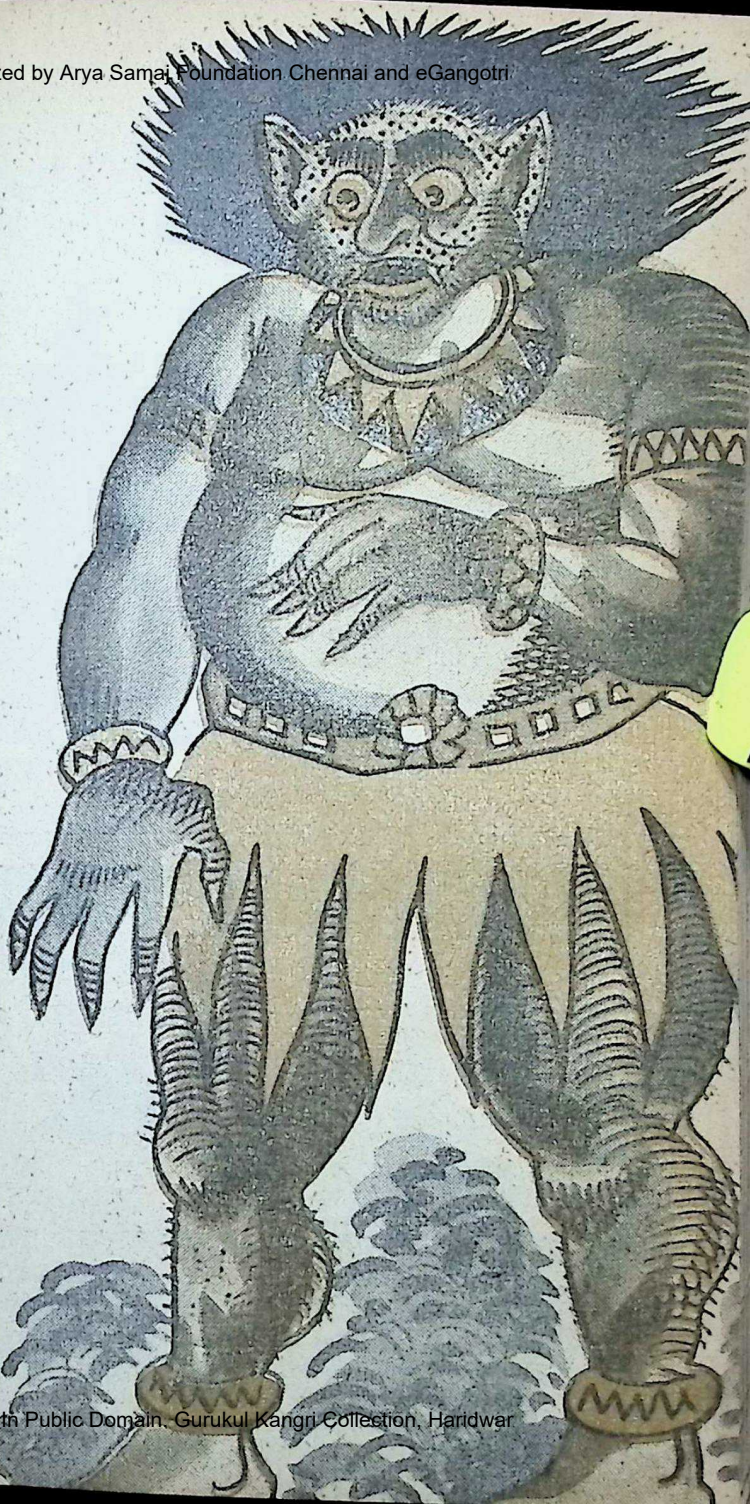
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

efforts had been blasted by one stroke. For a second, he felt completely at sea. But his inborn courage returned to him as he said: "Look, there is no point in crying over spilt milk. It is futile too to return to Kalinga to report to the King as it will not take us anywhere. Let me think over my next step furiously. Jump on your steed and let us jog along for some time."

As they proceeded on horseback, they came to the marshy place where the Prince formerly met the tiger-king. This naturally brought the memory of tiger-king to the Prince's mind. No sooner had he thought of it than it stood before him —as it had promised. Asked the tiger-king of the Prince: "Does anything all you, son? Your face seems to be sad!"

"You are right, friend," replied the Prince and related to him the circumstances under which the Princess of Ka-



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

linga was all but lost to him.

"You are right, friend," replied the Prince and related to him the circumstances under which the Princess of Kalinga was all but lost to him.

The tiger-king, being supernatural, could easily divine the place where the Kalinga Princess had been taken. Said he to the Prince: "Prince! The Princess has been decoyed to the Patal Lok by a demon. He has already kept another Princess, the daughter of King Kalakanthpur. Now, you go to Kalakanthapur, meet the King and offer to bring back his daughter. He will gladly agree. Ask him to supply you with a ten-million *yojana* long iron chain. He will supply. Bring that to me here. I shall tell you what to do next later" and disappeared.

Accordingly the Prince and his friend rode to Kalakanthpur. Having audience with the King, the Prince offered to rescue his daughter. The King was delighted to hear it. He entertained them to lavish food. Said the Prince: "King! I shall no doubt succeed in my effort; but I require a ten-million *yojana* long iron chain for use in that context."

"Of course," replied the King and put all the blacksmiths of his state on the job.

As soon as the chain was ready, he handed it over to the Prince who, along with his friend, carried it to the place where the tiger-king had asked them to meet.

The tiger was there waiting for them.

[*To be continued*]

DENA BANK helps you save and earn

NEW SAVINGS SCHEME

INTEREST 3% PER ANNUM

WITHDRAWALS BY CHEQUE UP TO 50 CHEQUES IN A YEAR

1 TO 5 YEARS FIXED DEPOSITS

4% TO 5%

INTEREST PAYABLE HALF-YEARLY

OTHER DENA BANK SAVINGS SCHEMES

SAVINGS ACCOUNT – Withdrawals up to 100 Cheques a year

MINOR'S SAVINGS SCHEME–Interest 3% Savings box given free

5–YEAR CASH CERTIFICATES–Yield 4¼% interest

DENA BANK

DEVKARAN NANJEE BANKING CO. LTD.

HEAD OFFICE

HORNIMAN CIRCLE, FORT, BOMBAY 1

PRAVINCHANDRA V. GANDHI

Managing Director

DB/S/E/09

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BHARATIYA VIDYA BHAVAN

Results of

SHASTRIYA SANSKRIT EXAMINATIONS

Held in April 1961

PRAVESHIKA

PASSED WITH MODERN SUBJECTS :

I Class: 360 only.

II Class: 50, 53, 57, 73, 77, 78, 79, 80, 81, 82, 83.
100, 2, 3, 6, 11, 27, 37, 41, 42, 43, 44, 50, 73, 85, 86, 90, 93, 98, 99.
346, 47, 48, 51, 63, 65, 80, 81, 86, 87, 88, 90, 91, 92, 94, 96, 97, 98.
400, 401.

Pass Class: 33, 35, 37, 47, 63, 88, 91.
110, 28, 32, 53, 76, 77, 78, 96.
399.

PASSED IN SANSKRIT ONLY :

II Class: 38, 48, 99.
107, 8, 12, 15, 19, 49, 52, 65, 71, 79, 81, 82, 87, 88, 89, 91.
214, 18, 20, 21, 28, 77, 88, 89, 90, 92, 93.
308, 10, 11, 31, 32, 33, 38, 59, 62, 64, 70, 71, 72, 76, 82, 83, 89, 93.
402, 3, 22, 30, 31, 32, 60.

Pass Class: 5, 11, 17, 26, 28, 29, 32, 34, 36, 52, 54, 58, 59, 60, 72, 75, 84, 92, 95, 97, 98.
101, 17, 18, 25, 45, 54, 57, 59, 69, 70, 72, 75, 92.
208, 11, 17, 29, 35, 71, 80, 81, 82, 83, 84, 85, 86.
305, 6, 7, 15, 20, 25, 26, 27, 28, 30, 40, 66, 68, 75.
405, 8, 12, 14, 15, 16, 19, 20, 24, 27, 28, 29, 56, 57, 61, 63, 65.

PRIZE WINNERS :

1st Prize: 360 Shri Pramodkumar Goswami, Dholpur.

2nd Prize: 80 Shri Ramswarup Dwivedi, Kanpur.

3rd Prize: 387 Shri Laxminarayan Sikhwal, Medta City.

PURVA MADHYAMA

PASSED WITH MODERN SUBJECTS :

II Class: 22, 23, 24, 26, 27, 31, 32, 47, 57, 81, 89.
107, 12, 13, 15, 16, 33, 34, 35, 36, 43, 51-A, 55, 64, 73, 74, 77, 81, 89, 90, 92, 94, 95.
203, 19, 20, 21, 54, 56, 59, 83.
357, 91, 94.
402, 22, 24.

III Class: 21, 30, 51, 52, 60, 63, 70, 88.
100, 8, 9, 10, 11, 14, 16-A, 18, 21, 22, 44, 49, 70, 72, 75, 82, 83, 84, 85, 86, 88.
232, 57, 86.
365, 88, 89, 90, 92, 93.
400, 23, 26.

PASSED IN SANSKRIT ONLY :

II Class: 20, 34, 35, 37, 41, 42, 65, 66, 97.
102, 5, 28, 29, 39, 47, 91.
222, 23, 24, 26. 27, 29, 34, 48, 57-A, 60, 84, 85, 97, 98.
321, 25-A, 26. 41, 61, 62, 64, 68.
404.

III Class: 14, 18, 19, 68, 69, 73, 76, 83, 92, 98.
101, 3, 4, 24, 42, 56, 57, 59, 98.
200, 17, 18, 31, 35, 52, 55, 58, 61, 62, 73, 74, 78, 80, 87, 88, 90, 92, 93, 99.
301, 14, 23, 25, 28, 31, 33, 35, 39, 43, 45, 47, 50, 52, 67, 70, 71, 77, 78, 80, 81, 83, 85, 96.
401, 21, 27, 31, 34.

UTTAR MADHYAMA

PASSED WITH MODERN SUBJECTS :

I Class: 254 only.

II Class: 38, 49, 74, 87, 90, 91, 92.
103, 5, 6, 7, 8, 9, 12, 26, 27, 28, 33, 38, 39, 42, 43, 45, 46, 47, 48, 50, 70, 74, 91.
250, 53, 58, 87, 88.
307, 8, 9, 10, 11, 16.

III Class: 30, 37, 42, 59, 67 73, 78, 79, 93, 94, 95, 96.
110, 11, 17, 19, 29, 32, 34, 36, 44, 51, 53, 68, 75, 87, 90.
236, 37, 51, 52, 59, 97.

PASSED IN SANSKRIT ONLY :

II Class: 10, 11, 12, 13, 15, 16, 17, 18, 19, 20, 21, 32, 39, 50, 51, 52, 53, 65, 68, 69, 71, 76, 77, 84.
140, 49, 54, 69, 84, 85, 86.
201, 3, 6, 10, 12, 23, 38, 41, 42, 43, 49, 63, 65, 66, 67, 70, 78, 80, 81, 82, 83, 83-A, 86, 90, 91, 92.
304, 14, 17.

III Class: 9, 33, 34, 40, 44, 45, 55, 62, 63, 72, 81, 85, 86, 89, 98.
100, 1, 24, 25, 31, 35, 67, 73, 76, 77, 78, 79, 80, 81, 82, 83, 92.
202, 4, 9, 11, 13, 14, 15, 16, 17, 18, 19, 21, 24, 25, 26, 27, 39, 46, 47, 48, 57, 61, 64, 68, 69, 98.
301 & 302.

PRIZE WINNERS :

1st Prize: 254 Shri Vedram Sharma, Gaur, Pilikoti.

2nd Prize: 307 Shri Amaravati, Delhi.

3rd Prize: 170 Shri Shyamakant Shukla, Bhayasmari.

SHASTRI—I KHAND

PASSED WITH MODERN SUBJECTS :

11, 22, 23, 24, 25, 26, 31, 32, 35, 50, 53, to 56, 69, 74, 75, 76, 78, 80 to 82, 84, 86, 87, 90,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

91.
103, 4, 25, 50, 62, 88.
200, 29, 30.

PASSED IN SANSKRIT ONLY :

2 to 12, 15, 16, 20, 27, 29, 34, 37, 39, to 41, 43, 45, 49, 51, 58, 65, 68, 70 to 73, 88, 89, 92 to 96, 98, 99.
105, 9, 10, 12, 16, 18 to 22, 29 to 35, 37, 39 to 42, 46 to 49, 51 to 53, 56, 60, 63 to 67, 70 to 72, 74 to 78, 80, 81, 85, 93, 98.
201 to 4, 6 to 10, 13, 14, 15, 16, 18 to 20, 22 to 28, 31 to 33, 35, 37 to 40, 42 to 45, 50.

SHASTRI—II KHAND

PASSED WITH MODERN SUBJECTS :

II Class: 258, 63, 71, 74, 76, 77.
345.
III Class: 259, 64, 68, 70, 78.
323, 24, 25, 26.

PASSED IN SANSKRIT ONLY :

I Class: 351 only.
II Class: 251, 54, 55, 75, 85, 86, 87, 92, 98.
301, 7, 11, 12, 18, 29, 33, 38, 41, 46, 47, 48.
III Class: 253, 57, 66, 69, 79, 81, 89, 97.
300, 2, 8, 9, 10, 13, 14, 15, 17, 20, 21, 22, 27, 31, 36, 37, 43, 44.

SHASTRI SAMPOORNA

II Class: 353, 58, 63, 64, 66, 70, 74, 75, 76.
III Class: 355, 61, 62, 67, 73.

PASSED IN I KHAND ONLY :

352, 65, 71, 72.

PRIZE WINNERS :

1st Prize: 351 Shri Radheshyam Pathak, Bhavan Centre, Bombay.
2nd Prize: 274 Shri Govind Vallabh Pandey, Dehra Dun.
3rd Prize: 258 Shri Vishnudutt Garg, Karwi.

ACHARYA—I KHAND

PASSED WITH MODERN SUBJECTS :

Pass: 2, 3-A, 5, 6, 35, 46, 47.
Pass in Sanskrit only: 10, 14, 15, 18, 20, 23, 24, 26, 27, 28, 29, 31, 32, 33, 37, 38, 39, 45, 51, 52, 53.

ACHARYA—II KHAND

PASSED WITH MODERN SUBJECTS :

Pass: 60, 67, 77, 85.
Pass in Sanskrit only: 61, 62, 65, 66, 68, 74, 75, 76, 81, 82, 83, 84, 87, 88, 90, 91, 94.

ACHARYA—III KHAND

PASSED WITH MODERN SUBJECTS :

I Class: 117, 20, 21.
II Class: 95.
103, 4, 15, 18, 19, 22, 27, 28.

PASSED IN SANSKRIT ONLY :

I Class: 114 only.
II Class: 96, 97, 98.
100, 2, 5, 6, 7, 8, 11, 24, 26, 29.
III Class: 130.

PRIZE WINNERS :

1st Prize: 121 Shri Narayanlal Sharma, Jaipur.
2nd Prize: 120 Swami Dayanand, Pilikoti.
3rd Prize: 114 Shri Kanubhai Dave, Petlad.

LATE KHASA SUBBA RAU

It is given to few men of the fourth estate in this country to stand up to their own against other influences that are at cross purposes and survive at the same time. The late Khasa Subba Rau belonged to that rare fraternity who did not hesitate to write what they felt, strongly and without fear of adverse consequences. His writings had a verve and punch which hit the opponent squarely, however exalted he might be. Even so was his praise where it was due, and it was unqualified. One always associated this trait with a straightforward character.

Gravitating into journalism by sheer fortuity of circumstances, he started under the banner of the late T. Prakasam, the Lion of Andhra, and flowered into an ace leader-writer overnight. The daily Swarajya of those days owed not a little of its immense popularity to Khasaji's trenchant writing. Providing for the rainy day and playing for safety had never been among his virtues. If he was rich, he was one in his affection and loyalties to his friends and principles respectively. Courage he had in abundance. And weekly Swarajya brimmed with it.

Kulapati Sri K. M. Munshi in his message of condolence observes: "Khasa Subba Rau's life was a dedicated one and we will all miss him. In him the country has lost one of the ablest protagonists of fearless Journalism. He is a great friend and a valiant freedom fighter."

May his soul rest in peace.

CC-0. Shri Kanubhai Dave, Petlad. Gurukul Kangri Collection, Haridwar

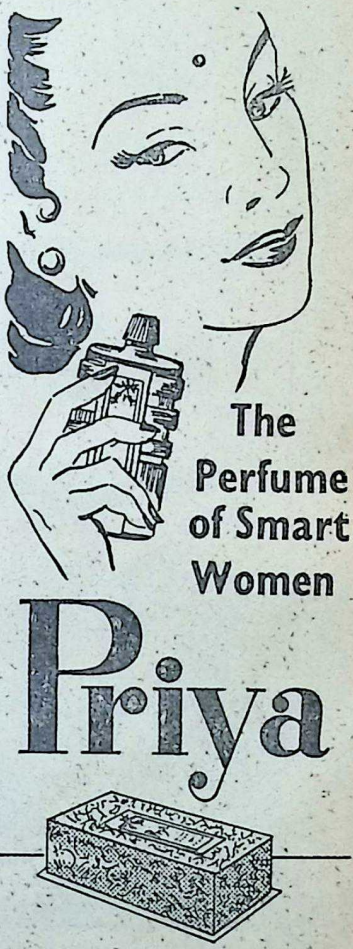
Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Bookshelf

TOWARDS UNIVERSAL MAN. By Rabindranath Tagore. Published by Asia Publishing House, Bombay. pp. 383. Price Rs. 12.50 nP.

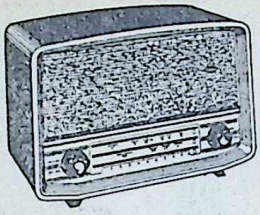
THE volume under review is an excellent collection of nineteen articles from Tagore's prose writings on social, economic, religious and political problems. The volume is produced as the homage to the poet's memory. The Ford Foundation gave a generous donation of $13,000 to meet the expenses of the publication of this commemoration volume simultaneously in India, United States and England. The volume is the work of a learned team of authors that have been ardent students of the poet's thought in Bengal and in the West. The work is truly international in its scope and aim. The different essays collected here give us the best in Tagore. The volume carries a learned and critical introduction to the writings of Tagore by Mr. Humayun Kabir. The introduction is a piece by itself. It is an act of devotion to the poet and a discernment of his genius. The different aspects of Tagore's personality i.e., the educationist, the poet, the spiritual humanist and the nationalist are all well described. Of these eighteen essays four deal about education. The essays on *"The Centre of Indian Culture"*, *"Crisis in Civilization"*, *"The Changing Age"*, *"East and West"*, *"Society and State"* and *"The Master's Will Be Done"* are of special interest to us to-day.

Tagore's philosophy is broad-based and is deeply rooted in Indian tradition. Its roots are in the Upanishads and in the Gita. He has been the prophet of new Hinduism. His nationalism is no narrow cult of the creed, "My country, right or wrong". Our Prime Minister has summed up Tagore's contribution in two phrases: "More



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

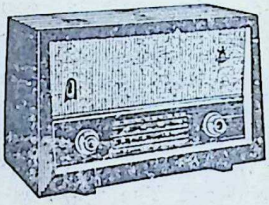


Model GJ 534 U 5 valves
3 bands AC/DC Price
Rs. 285.00 *

Today's BIGGEST RADIO BUY!

JHANKAR

* PRICE INCLUDES EXCISE DUTY; TAXES EXTRA



Model GJ 631 A 6 valves
3 bands PM high-flux
Density Speaker. Price
Rs. 360.00 *

Only JHANKAR OFFERS SO MUCH FOR SO LITTLE!

RADIO DIVISION INDIAN PLASTICS LIMITED BOMBAY-67

Elan Jr 1sa

ZONAL SOLE DISTRIBUTORS:

NORTH : Parco, 16 B, Connaught Place, New Delhi.

EAST : Radio Supply Stores Private Limited, 3, Dalhousie Square, Calcutta-1.

WEST : The Standard Radio Co., 26, New Queen's Road, Bombay-4.

SOUTH : Jay-O-Phone Co., 13, Mint Street, Madras-3.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

than any other Indian he has helped to bring into harmony the ideas of the East and the West and broadened the basis of Indian Nationalism. He has been India's internationalist *par excellence*." "The poet has forced the people in some measure out of their narrow grooves of thought and made them think on broader issues affecting humanity. Tagore was the great humanist of India." The volume is well got up by the publishers. It is an excellent companion volume in prose to Tagore's 'Collected Poems and Plays' brought out by Macmillan Company. The volume is a fitting tribute to the memory of our national poet.

—Dr. P. Nagaraja Rao

TELUGU

CHHAAYAA. By Mudda Visvanatham. Published by Visva Saahityamaalaa, Rajahmundry. pp. 194. Price: Rs. 2.

JANMA BHOOMI. By the same author. Published by Jayaniketan, Tadepalligudam (W. Godavari Dt.). pp. 64. Price: 75 nP.

SRI MUDDA VISVANATHAM is a versatile playwright as is clear from these playlets, most of which were relayed from the A.I.R. They are mostly social in theme, excepting a few like Nakalu Sivaaji which deals with the impersonation and subsequent escape of Sivaaji from the clutches of the Moghul Emperor Aurangazeb. Folk tales have also been utilised and Kshamaapana adapts Tolstoy's story into an Indian setting. Todi Dongalu in the second collection takes us back to the days of Alexander. Shrunga Bhangamu dramatises the story of King Canute. The author is a well-known journalist, having been connected with the Andhra Seva, Vaani and Prajamitra and now is serving on the Editorial Board of the Children's Journal Chanda Maama. Many of these playlets have already been presented to the public in various journals. The second play group carries the blessings of Sri Maarepalli Ramachandra Sastri. They afford excellent light reading. The first, introduced by Sri Jaganmohan Rao has already seen the second edition.

Prof. U. Venkatakrishna Rao

'ANACIN'
with FOUR medicines

RELIEVES PAIN | CALMS NERVES | FIGHTS DEPRESSION | REDUCES FEVER

'Anacin' with its FOUR medicines scientifically combined like a doctor's *safe* prescription gives *faster* TOTAL relief from pain. Anacin (1) relieves headaches, colds, fever, toothache and muscular pain faster. (2) calms jittery nerves—leaves you *comfortably relaxed* (3) fights depression (4) reduces fever. Anacin with its FOUR MEDICINES is better for pain relief. Always keep 'Anacin' in the house.

* Available in the hygienic-sealed cellophane pack.
Only 13 nP. for 2 tablets.

'ANACIN' IS BETTER

Registered User: GEOFFREY MANNERS & CO. LIMITED.

Z. 43 (C)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NERVOUS DEPRESSION

A nerve Tonic to combat general Weakness and depression

INDICATIONS

- Nervous depression and weakness.
- Physical exhaustion, over-fatigue and weakness.
- Loss of bodily and mental vigour.
- Anaemia and general weakness after long illness or operation.
- Disturbed sleep.

Backed by 57 Years of Experience

GOLD MEDALS
LONDON · BOMBAY
BUENOS AIRES · SAO PURO

Huxley's
Ner-Vigor
Tonic Compound of Glycero-Phosphates with Formates & Vitamins

HUXLEY & CO. (INDIA)
P. O. Box 1992, 25, Dalal Street, Fort, Bombay 1

For All Muscular and Rheumatic Pains
Use HUXLEY'S
WINTOGENO

Gives Quick Relief from the agonising RHEUMATISM, PAINS IN JOINTS, PAINS OF LUMBAGO, SCIATICA, GOUT, NEURALGIA, NEURITIS, CHEST COLDS Etc.

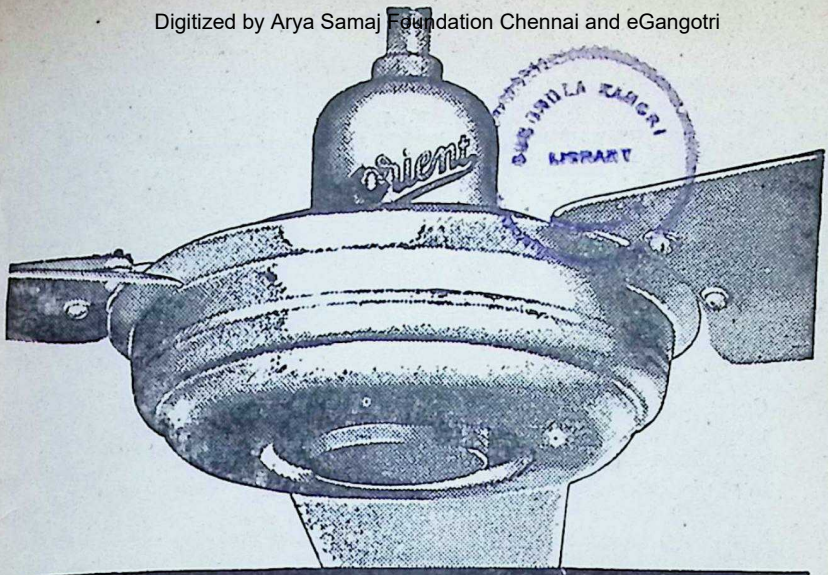
Available at all Chemists & Stores

Principal Distributors—**P. M. ZAVERI & CO.**
Chemists & Druggists, Princess Street, BOMBAY 2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vidya Bha
at Associated Advertisers & Printers, 505, Arthur Road, P

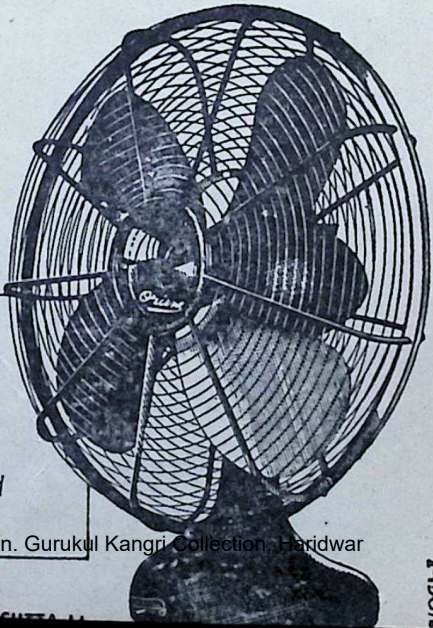
Digitized by Arya Samaj Foundation Chennai and eGangotri



GURUKULA KANGRI
LIBRARY

BETTER FANS ARE BUILT THROUGH BETTER ENGINEERING

that is the Orient way



Orient FANS

Years ahead in looks and performance

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Regd. No. B. 6

Frequent colds and coughs lower vitality...reduce resistanc against bronchial infections

Coughs and colds are not only troublesome in themselves, but recurrent attacks can open up the way to far more serious sickness. So take care — start taking Waterbury's Compound immediately.

Waterbury's Compound

- ★ *Relieves coughs and bronchial congestion*
- ★ *Builds resistance against coughs and colds.*
- ★ *Aids digestion*
- ★ *Tones up the entire system*

Fortified with Creosote and Guaiacol, Waterbury's C pound breaks up bronchial congestion and stubborn cou and colds. It tones up the entire system, builds up rug resistance to illness and helps you keep fit all the year rou It is equally effective for adults and children.

Take pleasant-tasting

WATERBURY'S COMPOUND

RED LABEL

to keep you fit

Also available: Waterbury's Vitamin Compound with the Saffron Label. Recommended as a general tonic.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Warner–Lambert Pharmaceutical Company (Incorporated in U.S.A. with limited li

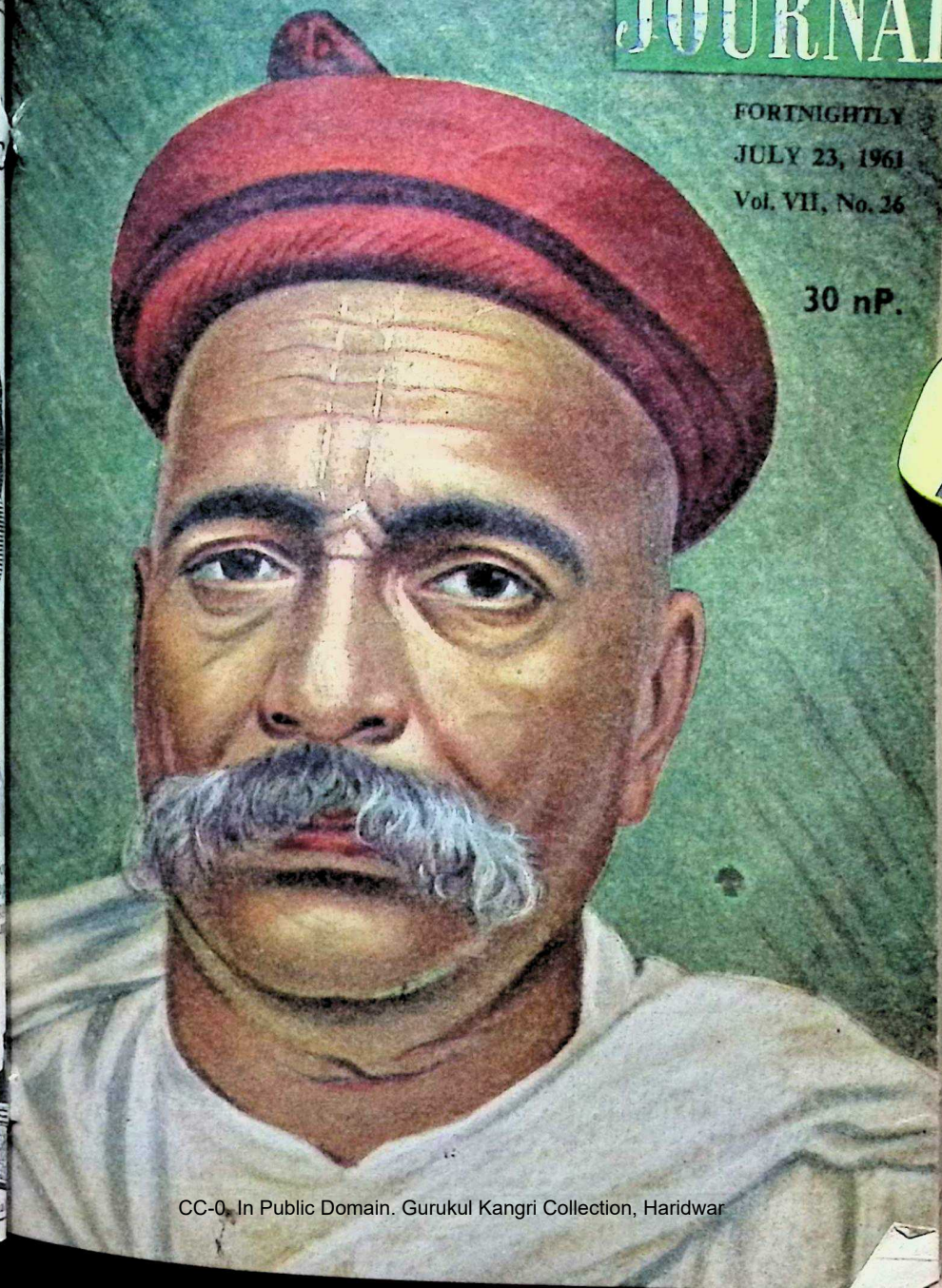
W-161

Digitized by Arya Samaj Foundation Chennai and eGangotri

BHAVAN'S
JOURNAL

FORTNIGHTLY
JULY 23, 1961
Vol. VII, No. 26

30 nP.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any time...

any place...

any occasion...

YOU LOOK YOUR BEST IN

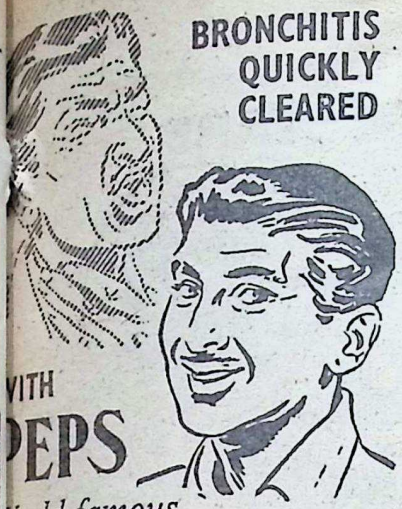
Khatau

VOILES

THE KHATAU MAKANJI SPG. & WVG. CO. LTD. MILLS: BYCULLA. BOMBAY. OFFICE: LAXMI BLDG., BALLARD ESTATE, BOMBAY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
247/61



BRONCHITIS QUICKLY CLEARED

VITH
PEPS
World-famous
hroat and Chest Tablets

re throat, bronchitis, coughs and
lds clear up quickly with PEPS
hroat and Chest Tablets. Suck
EPS and *feel* its healing vapours
orking... helping to ease pain and
move germs.

PEPS
THROAT AND CHEST TABLETS
available at all medicine dealers

E. FULFORD (INDIA) PRIVATE LTD.

FPY 56

Sole Agents for Bombay
Messrs. KEMP & CO. LTD.,
P. O. Box 937

Vol. VII, No. 26 JULY 23, 1961

BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

CONTENTS

	PAGE
* Morning Prayer	5
* Kulapati's Letter No. 236: Police Methods in the Punjab —The Grewal's Case—The Career of a 'Bold, Bad Man'	6
* Students and Prayer — Mahatma Gandhi	11
* Unity is Our Dharma —Lokamanya Tilak	13
* Resurrection —Swami Rajeswarananda	15
* Who is a True Nationalist? —Sri Aurobindo	17
* Secret of Happiness—H. H. Jagadguru Sri Sankaracharya of Kanchi	19
* Yaksha-Prasna —Sri K. Balasubramania Aiyar	21
* Study of Sanskrit —Dr. Rajendra Prasad	25
* Adhyatma Ramayana: Sita-Haran	29
* Krishnavatara (Part II): Balaram Embarks on an Adventure —Sri K. M. Munshi	33
* My World View —Sri R. R. Diwakar	39
* What Life Has Taught Me —Smt. Hansa Mehta	45
* The Gentle Art of Conversation —Sri N. P. Chatterji	51
* Question Box	57
* President Quadros of Brazil (Profile)	61
* Tapasvini: Bardoli —Sri K. M. Munshi	65
* The Double-cross (Stories of King Madana Kama)	72
* Our Bookshelf	77

FRONT COVER
LOKAMANYA TILAK
Artist: Sri V. N. O'key

Editorial & Business Offices:
BHARATIYA VIDYA BHAVAN

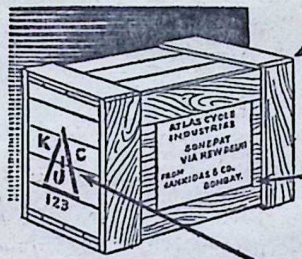
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GIVE YOUR WARE

P L M

CARE



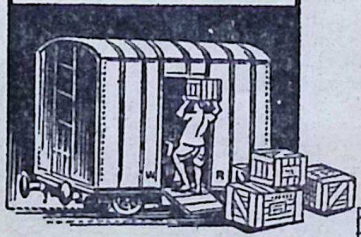
PACK your goods securely in strong cases, bags or containers, following special packing conditions when prescribed.

LABEL your packages clearly by affixing fresh labels, containing full address of the Consignee — remove all old labels and their traces.

MARK your packages correctly and clearly in bold letters with consignee's full address and destination station and with your private identification marks. Obliterate all old marks to avoid mis-despatch of your goods to a wrong destination.

DON'T FORGET

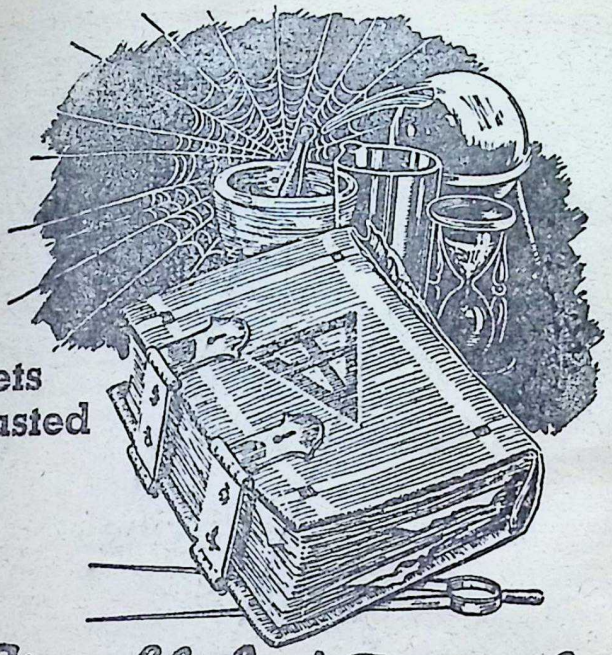
A little 'PLM' care will go a long way to save you unnecessary worry and expense.



WESTERN RAILWAY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Secrets entrusted to a few

The Unpublished Facts of Life

THERE are some things that cannot be generally told—*things you ought to know.* Great truths are dangerous to some—but factors for *personal power* and *accomplishment* in the hands of those who understand them. Behind the tales of the miracles and mysteries of the ancients, lie centuries of their secret probing into nature's laws—their amazing discoveries of *the hidden processes of man's mind,* and *the mastery of life's problems.* Once shrouded in mystery to avoid their destruction by mass fear and ignorance, these facts remain a useful heritage for the thousands of men and women who privately use them in their homes today.

THIS FREE BOOK

The Rosicrucians (not a religious organization) an age-old brotherhood of learning, have preserved this secret wisdom in their archives for centuries. *They now invite you to share the practical helpfulness of their teachings.* Write today for a free copy of the book, "The Mastery of Life." Within its pages may lie a new life of opportunity for you. Address: Scribe G.D.Y.

---SEND THIS COUPON---

Scribe G.D.Y.
The ROSICRUCIANS (AMORC)
25 Garrick St., London W.C.2, Eng.
Please send me the *free* book, *The Mastery of Life,* which explains how I may learn to use my faculties and powers of mind.
Name.....
Address.....
City.....

The ROSICRUCIANS (AMORC) 25 Garrick St., London W.C.2, Eng.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

BHAVAN'S JOURNAL

Annual Subscription including postage: Inland Rs. 6.50; Foreign 12sh. (Rs. 8.00) $2.00

MORNING PRAYER

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥

O Lord God, early in the morning may we invoke upon Thee who art ever victorious and full of glory. Thou art the sustainer of all the planets in the vast celestial regions. Thou art the ruler of all and Thou art quick in conferring favours on Thy devotees. Knowing these to be Thy attributes, we beseech Thee to bestow whatever happiness which Thou hast even ordained us to enjoy.

—*Yajurveda* XXXIV, 35.

Vol. VII, No. 26

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 236

★ POLICE METHODS IN THE PUNJAB ★ THE GREWAL CASE ★ THE CAREER OF A 'BOLD, BAD MAN'

BHARATIYA VIDYA BHAVAN,
BOMBAY.

JULY 23, 1961.

MY YOUNG FRIEND,

IN my Kulapati's letter No. 231, I promised to give you an account of the police methods in the Punjab as disclosed in the Grewal Case.

Grewal's was one of the most complicated cases I ever handled—quite a strange case by any measure. The occurrence took place in the early hours of July 15, 1957, when three notorious bad characters Hazara Singh, Piara Singh and Gian Singh were shot down. The accused, all Police Officers, including Superintendent Grewal, were arrested on a charge of having committed murder, in November 1958.

By an order of the Supreme Court the case was transferred to Delhi. The Magistrate committed the accused for trial in April 1959. The Sessions Court acquitted the accused on November 12, 1959.

In the case the prosecution examined 158 witnesses. About 900 documents were filed between both the sides. The judgment of the Sessions Judge ran into 415 pages.

To me it was a labour of l was pressed by several friends t up the case, for, in their vie accused had been treated with unfairness by the prosecution, a with which I agreed.

Between preparation, hearing intervening holidays, I, assiste Bhaskar A. Pandya and S. S. S was occupied—for about 40 da

The case was interesting from points of view. Hazara, for murder the accused were ch had, a hectic career even as a h criminal. The course of in the case was held by the Se Judge to have been deflected b intervention of the Chief Mi Pratap Singh Kairon. Further, i few criminal cases, was the pr tion evidence to my knowledg lavishly fabricated. And its inv tion, preparation and conduct almost every wholesome can Criminal Jurisprudence.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The story of the case falls in three parts: first, the hectic career of Hazara Singh; second, the prosecution, its prelation and conduct; lastly, the course of the case.

●●●

Before Partition, Hazara Singh and Piara Singh, with their mother, Lukum Kaur, lived in Bainka Chima in the district of Gujaranwala, now in Pakistan. Their friend, Gian Singh, lived in a nearby village.

On Partition, Hazara and Piara—with their mother, came to live at Samana Bahu in the district of Karnal in India; so did one Iqbal Singh, originally of Bainka Chima. Gian Singh shifted to Shahabad.

Hazara Singh and Piara Singh were thoroughbred 'budmashes'; in the police parlance of Punjab registered 'B.Cs' (bad characters). Hazara Singh was temperamentally the 'bad, old man' and as is usual with such men, always had a gang to command. He had several convictions to his credit placed variously between 9 and 11.

Piara Singh had also been convicted several times and was a suspect in a few cases of theft and robbery. Gian Singh was a 'B.C'. too but an unregistered one, only convicted for theft and possession of illegal arms.

In 1953 Piara and Iqbal stood as candidates for the office of the sarpanch of their village, Samana Bahu. Piara won the election but was later removed by the Government, possibly on a representation of Iqbal, as he was a registered, 'B.C.'. Iqbal succeeded in the office. This led to a blood-fued between the two.

On the night of April 9, 1955, the wife, son, brother and nephew of Iqbal were brutally murdered by the gang of Hazara. The brothers, however, were clever enough to create an alibi for themselves. About the time of the murder, Hazara got himself arrested in an excise case. Piara surrendered bail on which he had been at large in another case.

The prosecution was launched against the suspects, among them, Hazara and Piara. Hazara absconded and aided by his gang began a campaign of intimidating persons likely to give evidence in the murder case. Ultimately, a police outpost had to be established at Samana Bahu to protect Iqbal and his friends. The Hazara family migrated to another village.

The Samana Bahu murder case came up before the Sessions Court when Hazara was still absconding. Piara and some others were discharged for want of sufficient evidence.

On June 22, 1956, Hazara was arrested. Then began a race between the Police and Hazara's gang, the gang trying to intimidate and liquidate the witnesses, and the Police trying to protect them. The police diaries in the case showed how the Police had to take constant care to protect Iqbal and the witnesses. In fact, Samana Bahu became a festering sore so far as the Police were concerned.

In April 1957, Hazara was released on bail. The Superintendent of Police, Karnal, alerted the police officers and prompt action was taken to see that no harm came to Iqbal and the witnesses.

On June 7, 1957, the old Superintendent of Karnal was replaced by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Superintendent Grewal. Hazara was a resourceful man. He took advantage of the newly appointed Superintendent and at a personal interview, sought protection *against* Iqbal. Ignorant of the situation, Grewal complied with the request, though he immediately discovered that it was really Iqbal who needed protection from Hazara.

Hazara, however, felt that the Superintendent was new to the job and was likely to keep his promise, felt free to be active. On June 7, 1957, a murder was committed at Ruksana and on June 16, a robbery at Kombapur. Both Hazara and Piara were suspected by the Police of being parties to the crimes.

In the meantime, the Samana Bahu case, against Hazara was posted before the Sessions Court at Karnal for July 15. The Police were, therefore, anxious to see that Hazara did not succeed in liquidating the witnesses before that date. In fact, on July 10, 1957, a report was received from Samana Bahu that the minor son of one of the prosecution witnesses had been threatened by Hazara and Piara.

By this time, the Police were anxious to arrest Hazara as a suspect in the Ruksana murder case. His gang however had illicit arms; some of its members moved about on horses. The Police therefore were baffled. They could not put away Hazara in custody as a suspect in the Ruksana murder case and could not provide sufficient protection to the witnesses in the Samana Bahu case.

The date for which the Sessions case had been posted July 15 was coming near and Hazara found the attention bestowed on him by Police too close to suit his purp Unless, the Police were throw the guard, he evidently thought could not achieve his purpose of venting the prosecution witnesses giving damning evidence against The resourceful man that he wa hit upon the device of exploitin acquaintance with Pratap Kairon, the Chief Minister, to s the needed opportunity.

It was clear that Hazara previous contacts with the Minister. No other reasonable planation is possible from recorded evidence. Later, it was ed by some members of the P Legislative Assembly that Kairon was in gaol as a po prisoner, Hazara, an ordinary c undergoing sentence in the same had served him as an attendant

On July 13, Hazara went to Singh, a Congress worker and re ted him to go with him to the Minister to secure police prote for him and his brother a Iqbal. Labh Singh, wise man th was, refused to comply with th quest. The Chief Minister, he was as well known to Hazara him, Labh Singh.

Immediately, Hazara put th a telephone call to the Chief ter's office at Chandigarh, whe was informed that Kairon was to return to Chandigarh only o afternoon of the 13th.

On the forenoon of the 14th Hazara—doubtfully accompanie Piara—saw the Chief Minister. got his Secretary to put throu telephone call to Supdt. Grew

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Jarnal—to use his own words: "to ive *legal protection* to Hazara and Jara". This was the secretary's ver-n.

However as the version stands it s no meaning. A special message om a Chief Minister was not need-d to give *'legal protection'* to a noto-ious 'B.C.'; even the police could ot withhold such protection.

Grewal had a different version of he telephone conversation. The urious part of the conversation was hat admittedly no inquiry was made y Kairon or the Secretary from updt. Grewal as to what the matter as and why Hazara Singh had to ome to Chandigarh to seek 'legal rotection.' The conclusion was clear. ither Kairon did not realise the im-lication of what he was doing, or, in ew of his old relations was led to hrow over Hazara the cloak of his rotection. And Kairon did not even enture to go into the witness box to stify to the correctness of his secre-ary's version or to explain why a man f his position should have interven-d in a law and order situation on ehalf of one who, he must have nown, was a habitual criminal.

Superintendent Grewal was not hrown off his guard by the message. he night of July 14th, was a crucial ne for Samana Bahu. The police ad reasons to believe that during he night, Hazara, so far untraceable, ould try to attack the prosecution itnesses there. A police force, under eputy Superintendent Bakshi Vishva ittra, therefore, was got ready and lit into small groups, to surround amana Bahu by midnight.

The next indisputed fact was that in the early hours of July 15, Hazara, Piara and Gian were shot dead on the outskirts of the village by the police party headed by BVM.

The case of the accused police officer was that when the police party reached Samana Bahu it was informed that Hazara and Piara with some others were hovering around the village. Later, the police group headed by Inspector Gurbachan Singh which found Hazara, Piara and Gian moving about challenged them. There was an exchange of fire, and as a result, all the three of them were shot dead.

The whole party was in charge of Dy. Supdt. Bakshi Vishva Mittra, Grewal not being on the spot.

Immediately after the occurrence, the appropriate documents were prepared by the police officers concerned, the District Magistrate made a local inspection; a post mortem examination of the three bodies was held and so was a magisterial enquiry.

Superintendent Grewal was congratulated on having liquidated the notorious characters in the District.

A few months later, the story of this encounter underwent a surprising transformation.

The new story had it that Hazara, Piara and Gian were abducted by the police officers concerned from Gian Singh's residence at Shahabad: brought in a truck to the outskirts of Samana Bahu at midnight; tied to a *dhak* tree and shot dead one after another. Thereafter, according to this new version, the police party untied the dead bodies, placed them on the ground at a short distance from the tree, and planted

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

near them illicit arms brought by Inspector Gurbachan Singh in anticipation of the occurrence. And Superintendent Grewal, who on all previous accounts was at Karnal when the occurrence took place, was brought on the spot at the time!

The Police officers participating in the encounter except those selected as accused changed the story. They went back on their old statements, confessed that the encounter was in reality a cold-blooded murder, and that all these months they had perjured themselves and had forged documents.

This sudden *volte face* was miraculous. Either it was due to the descent of Divine Grace in the hearts number of policemen stirring the to tell 'the truth, the whole truth nothing but the truth,' or it w command' performance.

In a subsequent Kulapati's Let will give the curious history of the case of a police encounter bad characters became a case of confessed deliberate murder—a que instance of 'a dog eating a

Yours since

Behind an able man there are always other able men.
—Chinese Proverb

INSIST ON

Hind FLOORING TILES

DECENT—DURABLE—DEPENDABL

Manufactured on HYDRAULIC ITALIAN MACHINERY

PREFAB—R.C.C. HOUSES—CEMENT PIPES—TANKS—DYEING VATS—GARDEN DECORATION ETC.

CONTRACTORS—SUPPLIERS TO GOVERNMENT, RAILWAY, MUNICIPALITY AND P.W.D.

HINDUSTAN CEMENT PIPES & CONCRETE CONSTRUCTION CO.

Head Office: Ochhavlal Gordhandas Shah
Tiles, Pipes & Sanitary Ware Merchants.
Khadia, Char Rasta, Ahmedabad.
Factory: Sewagefarm Road, Next to Calico Mills, Ahmedabad.
Office and Residence Telephone No. 3392.
Factory Telephone No. 51

HIND

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ayer is the greatest binding force,
king for the solidarity
d oneness of the
an family.

tudents and Prayer

hatma Gandhi

I KNOW from correspondence with the students all over India, what wrecks they have become having stuffed their brains with information derived from a cartload of ks.

ome have become unhinged, others e become lunatics, some have been ding a life of helpless impurity.

Iy heart goes out to them when y say that try as much as they ght, they are what they are, because y cannot overpower the devil.

Tell us," they plaintively ask, "how get rid of the devil, how to get rid the impurity that has seized us."

When I ask them to take Ramaa and kneel before God and seek help, they come to me say: "We do not w where God is. We do know what it is to y." That is the state to ch they have been re-d....

Tamil saying has als remained in my nory, and it means: "God is the Help of the helpless."

If you would ask Him to help you, you would go to Him in all your nakedness, approach Him without reservations, also without fear of doubts as to how He can help a fallen being like you.

He who has helped millions who have approached Him, is He going to desert you?

He makes no exception whatsoever, and you will find that everyone of your prayers will be answered.

The prayer of even the most impure will be answered.

But prayer is no mere exercise of words or of the ears, it is no mere repetition of empty formula. Any amount of repetition of Ramanama is futile, if it fails to stir the soul. It is better in prayer to have a heart without words, than words without a heart. It must be in clear response to the spirit which hungers for it. And even as a hungry man relishes a hearty

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

meal, a hungry soul will relish a heartfelt prayer.

And I am giving you a bit of my experience, and that of my companions, when I say that he who has experienced the magic of prayer may do without food for days together, but not a single moment without prayer. For, without prayer there is no inward peace.

I am telling this out of my personal experience. I have gone through the purgatory. Seek first the Kingdom of Heaven and everything will be added unto you.

Individual prayer is there, but no one should fight shy of collective prayer. Man is a social being. If men and women can eat together, play together and work together, why should they not pray together? Why should anyone feel the need to pray away from everybody's gaze? Is there anything sinful or shameful in prayer it should not be said in public?

Prayer is the greatest binding making for the solidarity and on of the human family.

If a person realizes his unity God through prayer, he will loo on everybody as himself. There be no high, no low, no narrow p cialisms or petty rivalries in the ter of language between an A and a Tamilian, a Kanarese a Malayalee.

There will be no invidious d tion between a touchable and unt able, a Hindu and a Mussalm Parsi, a Christian or a Sikh.

Similarly, there would be no s ble for personal gain or power be various groups or between dif members within a group.

True prayer never goes unans

[*Courtesy:* Navajivan

PRAYER

Prayer is the Voice of faith.

—Horn

God warms his hands at man's heart when he prays.

—Masefiel

Pray as if everything depended on God and work as if ever thing depended upon man.

—Spilem

Prayer is the recognition of laws, the soul's exercise a source of strength.

—Meredi

Prayer is the eye through which we see God.

—Grenfe

By Prayer is meant the practice of God's presence, the seekin of Him in our lives, the lifting up of our hearts and minds to Hi

—Rev. Somervil

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

UNITY is Our Dharma

Lokamanya Tilak

RELIGION is an element in nationality.

The word Dharma means a tie and comes from the root *dhri*, to bear or hold.

What is there to hold together? To connect the soul with God, and man with man.

Dharma means our duties towards God and duty towards man.

Our religion as such provides for a moral as well as social tie. With this definition we must go back to the past and see how it was worked out.

During Vedic times India was a self-contained country. It was united as a great nation.

That unity has disappeared bringing on us great degradation and it becomes the duty of the leaders to revive that union.

The study of the *Gita, Ramayana,* and *Mahabharata* produces the same ideas throughout the country.

Are not these—common allegiance to the *Vedas*, the *Gita*, and the *Ramayana*—our common heritage?

If we lay stress on it forgetting all the minor differences that exist between different sects, then by the grace of Providence we shall ere long be able to consolidate all the different sects into a mighty nation.

So long as you are divided amongst yourselves, so long as one section does not recognise its affinity with another, you cannot hope to rise.

Let us all be united.

You would be wanting in duty to yourself and to your ancestors if you do not give up provincial prejudices and promote unity that underlies all sects.

It is certainly an unfortunate circumstance that we should have so many sections and sub-sections.

It is our duty to restore the lost and forgotten union.

We have the proud and eternal promise of Sri Krishna in the *Gita* that whenever there is a decay of Dharma, He comes down to restore it. When there is a decay owing to disunion.... then Sri Krishna comes down to save us....It is based on truth and truth never dies.

After 600 years of chaos rose one great leader, Shankaracharya and he brought together all the common philosophical elements of our religion.

We are never without hope.

In conclusion, I would again draw your attention to bring about a harmonious union of all sects and rightly claim and obtain our rightful place among the nations of the world.

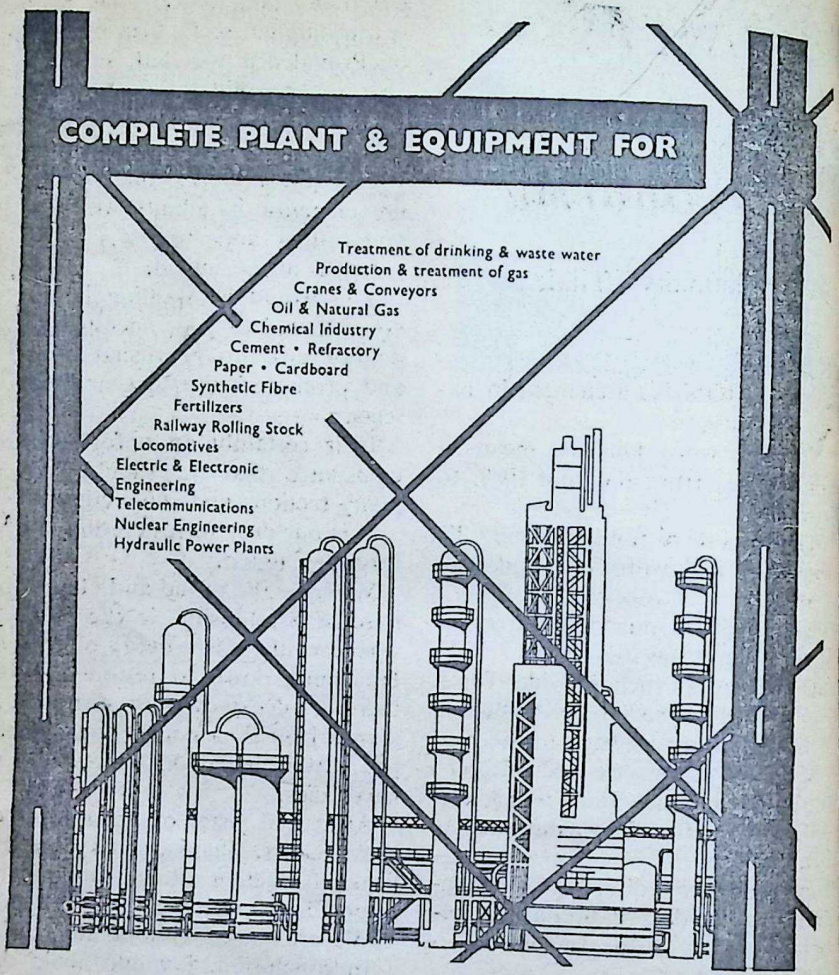
[*Collated from his speeches.*]

...Indian thought occupies a distinct place in the evolution of human thought; Indian life has its distinctive part to play in the history of humanity. The world is in need of a living, rejuvenated India.

—Dr. Radha Kumud Mookerji.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



MOTWANE
PRIVATE LIMITED
Electronic, Electrical & Mechanical Engineers and Contractors
127 Mahatma Gandhi Road, P.B. No 1312, Bombay-1 Phone 252337 (3 lines) Grams: CHIPNONE all offices
Branches at: New Delhi, Calcutta, Lucknow, Kanpur, Madras, Bangalore and Secunderabad

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Resurrection

Swami Rajeswarananda

RESURRECTION is an expression of the dynamic consciousness of life.

Crucifixion symbolizes the crossing ut of all dark, diseased and dead houghts, words and deeds.

The divinely illumined consciousess raises you out of your fears, your ailures, your lacks, your buried hopes, nd lost ambition.

Resurrection is not an incident of he past. It is ever present.

Every day is a resurrection—day to lft yourself up into the diseaseless, inless and deathless life. It is to put ff the old consciousness of limitation nd bondage by putting on the new ive consciousness of the immortal elf.

The human, mortal self with all its miting negative beliefs in anger, jeabusy, hatred, impatience, self-pity, tc. must be crossed out to pave the ay for resurrection into eternal newss of life.

Crucifixion reveals resurrection. ou should deny yourself to take up divine cross, and pierce the darkness of the tomb with the blazing light of eternal and infinite life.

Resurrection wakes you from the valley of the shadow of death into the realm of life, wholeness, and peace.

Resurrection is to die daily to the mundane beliefs in sickness, inharmony, ill-will, and adversity.

Resurrection lifts your consciousness out of darkness into light, out of doubt into faith, out of discord into peace, out of hatred into love, out of ugliness into beauty, out of death into life.

The Author

Resurrection enshrines your heart in Divine Life, inspires you to hurdle all difficulties, renews your intelligence with eternal wisdom, and establishes your character in saintliness and holiness.

Resurgam is a Latin word. It means "I shall rise again" from the mire of matter and mind.

Resurrection is a positive, constructive power. Resurrection is the supreme triumph of a triumphant life.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rheumatism?

Apply a little

AMRUTANJAN

It gives immediate relief

Protect your family from colds, fevers, and rheumatic pains. You need so little AMRUTANJAN each time that a bottle lasts for months.

AMRUTANJAN LIMITED, Madras 4.

Bombay 1 — Calcutta 1 — New Delhi 1

IWT/AM 1426

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Who is a true Nationalist ?

Sri Aurobindo

THERE is a creed in India today which calls itself Nationalism....

This is a creed which many of you ave accepted when you called yourlves Nationalists.

Have you realised, have you yet reaed what that means?

Or is it that you have merely acpted it in pride of a superior inllectual conviction?

You call yourselves Nationalists. hat is Nationalism?

Nationalism is not a mere political rogramme; Nationalism is a religion / has come from God; Nationalism a creed which you shall have to

Let no man dare to call himself a ationalist if he does so merely with a sort of intellectual pride, thinking that he is more patriotic, thinking that he is something higher than those who do not call themselves by that name.

If you are going to be a Nationalist, if you are going to assent to this religion of Nationalism, you must do it in the religious spirit.

You must remember that you are the instrument of God....

But certain forces which are against that religion are trying to crush its rising strength.

It always happens when a new religion is preached, when God is going to be born in the people, that such forces rise with all their weapons in their hands to crush the religion....

Nationalism is not going to be crushed.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nationalism survives in the strength of God and it is not possible to crush it, whatever weapons are brought against it.

Nationalism is immortal; Nationalism cannot die; because it is no human thing, it is God who is working....

God cannot be killed. God cannot be sent to jail.

When these things happen among you, I say to you solemnly, what will you do?.... It is a solemn thing; and suppose that God puts you this question, how will you answer it?

Have you got a real faith? Or is it merely a political aspiration?

Is it merely a larger kind of selfishness?

Or is it merely that you wish to be free to oppress others as you are ing oppressed?

Do you hold your political c from a higher source?

Is it God that is born in you?

Have you realised that you merely the instruments of God, your bodies are not yours?

You are merely instruments of for the work of the Almighty. H you realised that?

If you have realized that, then are truly Nationalists; then alone you be able to restore this g nation....

Then there will be a blessing our work, and this great nation rise again and become once r what it was in the days of its spir greatness.

(Courtesy: *Aurobindo Ashr*

Please reserve your copy of

BHAVAN'S JOURNAL

ANNUAL NUMBER

(out on August 6, 1961)

with your local agent or with us direct.

pp. 200 many coloured plates

Price: 50 nP. only

BHARATIYA VIDYA BHAVAN

Chowpatty Road, Bombay-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SECRET OF HAPPINESS

H. H. Jagadguru
Sri Sankaracharya of Kanchi

NARA and Narayana were doing penance. Narayana is God Himself. Nara is a part of the divine nature. His was the highest stage among men. Hence was he called *Nara*. These two Nara and Narayana are spoken of as having incarnated as Arjuna and Krishna.

Nara and Narayana were doing penance. Indra is the lord of the world of gods. Being Indra is the most exalted status. The Puranas say that whoever does unremitting *tapas* will get that status at the end and the reigning Indra will lose it. Hence, the reigning Indra used to place obstacles before all who do such *tapas*. But if, undaunted by them, one continues his penance, one will succeed to that state. That is the Puranic idea.

The same thing happens even in our modern world. If a man disciplines himself, lives an austere life and makes sacrifice for a cause acclaimed to be good, he gains exaltation above others and is accepted as leader. He holds this position till another makes a greater sacrifice and attains the leadership. The Puranic desire for lordship was of the same kind. But it did not stop with this world. It extended to celestial regions also, to *devaloka*.

So, when Nara and Narayana were doing *tapas*, Indra got nervous if he would lose his exaltation. He began to devise means to disturb their *tapas* by frightening them or tempting them by damsels, arousing lust which is the enemy of *tapas*, these are his methods to throw obstacles in the way of those who do *tapas*. He sent celestial maidens to distract Nara and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

Narayana. They went first to Nara. Though divine in essence, he was yet a man, a *jiva*, albeit the highest man. So, he was not perfectly flawless. Afraid that the presence of the damsels would come in the way of his *tapas*, he made a loud grunt. Immediately, they ran away helter skelter. Fearing that the fire of Nara's *tapas* would burn them out of existence, they resolved not to turn in his direction. Nara became so angry.

The damsels approached Narayana who was the picture of tranquility and peace—*shanti*. As soon as He saw them, Narayana smote his thigh with His hand. The Sanskrit word for thigh is ऊरु (*ooru*). When He did so, a maiden of superlative beauty came out of it. She was ऊर्वशी (Oorvasi). When Indra's damsels saw her, they felt ashamed of the conceit of their own beauty. They exclaimed: "What are we before the beauty of this maiden!" and they went away abashed.

"All the desires, beauties and joys of the external world really exist in one's own *atman*, one's own inner self. These desires, beauties and joys are only infinitesimal particles of the infinite Love, Beauty and Ananda which belong to that Self and constitute its essence. There is nothing outside of the self. Whatever appears to be outside must finally become one with what is inside"—When the Lord taught this supreme Truth by thus creating Oorvasi from His thigh, the *apsara* maidens fell at His feet, besought His forgiveness and protection and said: "We shall not go to Indra's court after this. We have to serve him there for our livelihood." T begged Narayana to instruct t in the way of knowledge of Rea

This is the story in general outl But the moral of this story is w is contained in the following G verse: II. 70:

आपूर्यमाणमचल प्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी

Desire is what 'exists outside', is, it has an external reference. I directed to an object which lies side one's self. It has an external cus. If a man believes that he can joyful only if he gets an object w is outside of him and directs his sires outward, he would never at peace of mind *shanti*. How can get *shanti* if he continuously goes in quest of external things? Such outside object would come and What does it matter if it comes goes? Let it come if it does. The shall be made one with that wh is the nature of Supreme Joy which is resident inside of one, wh is the very core of one's being. number of big rivers flow into ocean. The ocean admits them its bosom. Those rivers went from the ocean. They now come t 'into' it. When they come back, t become one with the ocean.

Even so, the 'external' joys are particles of the *ananda* which is side our being. When they *arise*, t must be mentally fused with the in *ananda*, they must be understood have only sprung out of that *anan* that they do not have an existence their own right. Instead, these

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ide pleasures should not be *sought* s *external* objects. One should not o *out* of oneself in search of them. one realises that all are only inside, e attains *shanti*.—स शान्तिमाप्नोति.

It is wrong to believe that a man *btains* happiness when a position, iches or prestige which are supposed o exist outside of him are got by him nd that not *getting* them causes grief. he delights of external objects are nly a fraction of inner joy. The oys associated with being an Indra, r a king are only a very tiny parti- le of the *Paramatmasvarupa* which compacted of supreme Ananda.

स्तोक्याम्बुधिलेशलशत इमे शक्रादयो निर्वृताः

ll the joys arising from external ob- cts must get into one's being and erge into the inner joy. They must nter into the man's self and become ne with it. Else, he cannot say 'I am appy'.

On the other hand, one who con- nually lives in the ecstatic experience f the *ananda* of *Paramatman* realis- g his non-difference from it, does ot feel that there is an external urce for his joys, that his *ananda* pends on the things from outside nd that not getting them would use him grief.

Indeed, if a man keeps on saying: shall be happy if I get this or that om the outside world, else, I shall unhappy', that will make him *run* er those objects, to 'pine for what not', to get angry if one hinders his ing it, to feel enmity to such a , to commit murder and end in suicide in the extremity of disappointment. There will be no peace to such a person. न कामकामी शान्तिमाप्नोति.

All rivers flow into the ocean. They all become one with the waters of the ocean. If a river does not flow into the ocean, does the ocean feel unhappy? How is the ocean?

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति.....।

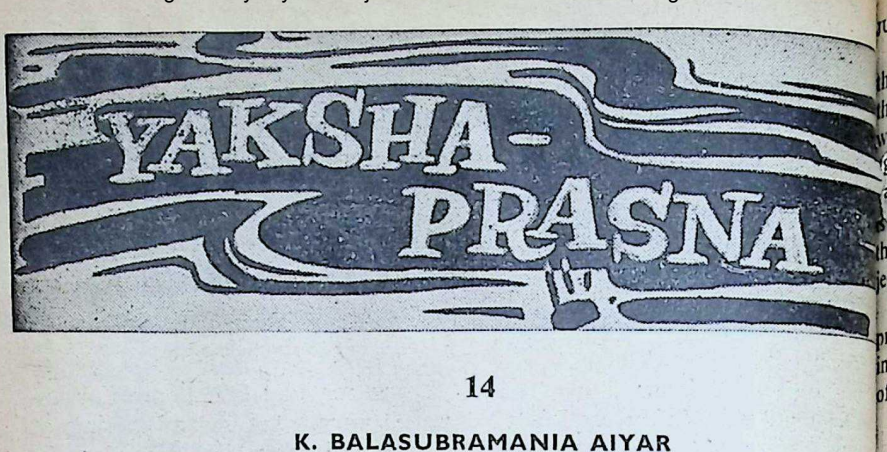
It was for ever full. It remains unmoved, unagitated by any feeling of deficiency. It does not pine for the waters of this river or that. Even as the ocean receives into itself all waters flowing into it, so should a man receive into his inner being all 'external' joys and mix them with the ocean of *ananda* which is his Self.

It is the all-pervasive *ananda* that marks the Self of every person. Any joy that comes from outside must become one with that Self. One's real nature is the 'full', what is plenal. One must educate oneself to feel one's identity with that Supreme Self as plenal *ananda*. When that consciousness dawns, the little joys of the world will not require to be *sought* as they will be seen to be only fractions of the universal bliss one always enjoys. Such a one would say to oneself: "Let any joy come; it shall merge with my inner joy. If it does not come, no regrets; for the 'external' joy is only a reflection of my inner joy." Such a one remains enjoying the *shanti* of an ever-full and unmoved ocean.

स शान्तिमाप्नोति ।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



14

K. BALASUBRAMANIA AIYAR

THE word Ahankara is understood in the philosophic sense of self-regarding quality or the sense of 'I'. According to the Sankhya system it is the fourth principle in the four tattvas. The feeling of 'I' and the sense of separateness constitute the principle of Ahankara and arise out of *maha agnana* or *avidya* or great ignorance.

Boasting about one's own observance of Dharma and advertising it to the world constitute what the Yaksha calls *dambha*. The real divine nature is acquired as the result of *daana* or charity. Love of slander of others is condemned by all writers on morals and ethics.

Bhartrihari speaks of slander as a wicked serpent which has a wonderful indirect way of killing others, himself escaping responsibility for it.

अहो खलभुजङ्गस्य विचित्रोऽयं वधक्रमः ।
अन्यस्य दशति श्रोत्रं अन्यः प्राणैर्वियुज्यते ।।

He bites the ear of another and a third person is deprived of his life. Hence Bhartrihari says it is a wonderful method of killing another. Like the serpent which attacks in se the slanderer carries tales and directly secures punishment or ca injury to unsuspecting persons v out himself being known as the c of it.

The Yaksha asked again:

धर्मश्च अर्थश्च कामश्च परस्परविरोधि
एषां नित्याविरुद्धानां कथं एकत्र सङ्

Dharma, Artha and Kama are posed to one another. How do t eternal antagonists co-exist in place?

Yudhishthira answered:

यदा धर्मश्च भार्या च परस्परवशानुगौ
तदा धर्मार्थकामानाँ त्रयाणामपि सङ्

When a wife and virtue agree each other ond are in control, of the other, then there is co-exist of the three, namely, Dharma, A and Kama.

This time the Yaksha asks one q tion instead of four or five, perh because it is a very important m in his opinion. If the wife hea assists the husband in the pursu

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the three objectives of life, namely, the observance of Dharma, acquiring wealth and the fulfilment of one's gitimate desires, these three con- radictories may co-exist. The wife s regarded as the main instrument for the realisation of the above three ob- jectives.

The same idea is beautifully ex- pressed by Valmiki in the *Ramayana* in the following verse put in the mouth of Rama:

धर्मार्थकामाः किल तात लोके समीक्षिता धर्म फलोदयेषु ।
ये तत्र सर्वेस्युरसंशयं मे भार्येव वश्याभि- मता सुपुत्रा ।।

Valmiki here says that for the at- tainment of the fruits of Dharma, the pursuit of Dharma, Artha and Kama are regarded as helpful. Undoubtedly all the three exist in his opinion when the wife is obedient, acceptable and endowed with a good son.

The next question of the Yaksha runs as follows:

अक्षय्यो नरकः केन प्राप्यते भरतर्षभ ।
एतन्मे पृच्छतः प्रश्नं तत् शीघ्रं वक्तुमर्हसि ।।

By whom, O! the most excellent among the Bharatha race, is ever-lasting hell attained? Answers this question quick- ly."

Evidently the Yaksha feels that he is asking many questions and delay- ing compliance with the request of Dharmaputra to perform his *sandhya* and to drink water.

Dharmaputra answers as follows:

ब्राह्मणं स्वयमाहूय याचमानमकिंचनम् ।
पश्चान्नास्तीति यो ब्रूयात् सोऽक्षय्यं नरकं व्रजेत् ।।
वेदेषु धर्मशास्त्रेषु मिथ्य यो वै द्विजातिषु ।
देवेषु पितृधर्मेषु सोऽक्षय्यं नरकं व्रजेत् ।।
विद्यामाने धने लोभात् दानभोगविवर्जितः।
पश्चान्नास्तीति यो ब्रूयात् सोऽक्षय्यं नरकं व्रजेत् ।

He who voluntarily invites a poor Brahmin, who comes for help and then says 'no' to him goes to everlasting hell. He who ascribes falsehood to the Vedas, Dharmasutras, to the Brah- mins, to the Devas and to the rites done to Pitrs goes to everlasting hell. He who possesses wealth, yet is de- void of charity or enjoyment owing to avarice and afterwards says 'no', attains everlasting hell.

The meaning is very clear. A per- son who invites a poor, innocent learn- ed man, who, for the sake of the study of the Veda, leads a life of poverty and then says 'no' to him is condemn- ed to everlasting hell. In the ancient days it was felt that society owed a duty to that section of it which impos- ed on itself poverty for the sake of leading an austere life ever devoted to the study of the Vedas. Hence, a per- son who neglects the duty of provid- ing for such persons is guilty of an unsocial act which is strongly con- demned. Dharmaputra also condemns those persons who have no belief in the truth and validity of the Vedas and the Dharmasastras and who do not believe in the existence of Devas and in one's duty to ancestors. He also condemns men who, though having the means enough to help others and to still enjoy their life, yet, on account of cupidity, never give to others but lead a miserly life.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The next question of the Yaksha is:

राजन् कुलेन वृत्तेन स्वाध्यायेन श्रुतेन वा।
ब्राह्मण्यं केन भवति प्रब्रूह्येतत्
सुनिश्चितम् ॥

O! King! by what, does Brahminhood result, is it by kula or ancestry, vrtta or conduct swadhyaya or study of the Vedas, or sruta, hearing or culture? Tell me definitely.

The answer of Dharmaputra is as follows:

श्रुणु यक्ष कुलं तात नस्वाध्यायो न चश्रुतम्।
कारणं हि द्विजत्वे च वृत्तमेव न संशयः ॥
वृत्तं यत्नेन संरक्ष्यं ब्राह्मणेन विशेषतः।
अक्षीण वृत्तो न क्षीणः वृत्ततस्तु हतो हतः ॥
पठकाः पाठकाश्चैव येचान्ये शास्त्रचिन्तकाः
सर्वे व्यसनिनो मूर्खाः यः क्रियावान् सपण्डितः।
चतुर्वेदोऽपि दुर्वृत्तः सशूद्रादतिरिच्यते ।
योऽग्निहोत्रपरो दान्तः स ब्राह्मण इति
स्मृतः ॥

—Listen, O! Respected Yaksha, it is not ancestry or study or learning of Veda, or hearing or culture that is the cause of Brahminhood. Without doubt it is conduct that is the cause of Brahminhood. One's conduct should always be well protected especially by a Brahmin. He who keeps his conduct unsullied never goes down. He, however, whose conduct is destroyed is himself destroyed. The teachers and pupils and all who merely study the sastras are to be regarded as fools. But he alone who possesses conduct is the man of real knowledge. Even he who has studied the four Vedas is to be regarded as inferior to the unlearned man if he is devoid of right conduct. He who performs the Agnihotra and has controlled his senses alone said to be a Brahmin.

By this question and answer it clearly laid down that right conduct alone constitutes Brahminhood and everything else is of no consequence so far as this is concerned. The respect which a Brahmin commands can only be on account of his conduct in life. What is right conduct is also pointed out by Dharmaputra. The control of the senses and daily performance of Agnihotra enjoined as nityakarma by the Vedas. Performance of Agnihotra every day purifies a man's mind and enriches his spirituality.

It is said that an Agnihotri never tells a falsehood and he is full of kindness and never entertains in thought word or deed harm to anybody.

[To be continued]

THE
SADVAIDYASALA PRIVATE LTD.
NANJANGUD
Ayurvedavidwan B. V. PANDIT'S
NANJANGUD TOOTH-POWDER
ALMONTINE
IMPROVES STRENGTH
SUBALA
HEALTH SYRUP
TO PREVENT EARLY GREY
FOR HAIR PROTECTION
UNITED CONCERN,
54, BUNDER ST., MADRAS-1.
We take only one Merchant
as our STOCKIST for each City

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....Sanskrit is that literature in which India's real soul is reflected....

STUDY OF SANSKRIT

Dr. Rajendra Prasad

STUDY of any language and the acquiring of knowledge through it is desirable in itself, but there are special reasons for advocating the study of Sanskrit and popularising it in the country.

Sanskrit, it seems to me, is not just a language and its literature is not merely a collection of works of writers through the ages. It is, in fact, that literature in which India's real soul is reflected.

In Sanskrit literature alone and nowhere else can one get a glimpse of Indian life, Indian thought, the genesis of our social customs and religious traditions and the evolution of Indian cultural trends over thousands of years.

In other words, the history of Sanskrit language and literature encompasses the history of our social institutions and our intellectual growth.

During the last 3000 years, we have known the growth and development of many languages in this country, but, with the possible exception of the South Indian languages, there is no other language except Sanskrit which has survived up to this day or which may have gained countrywide popularity.

The truth is that almost all those languages sprang up from Sanskrit like the branches of one tree and while they lived, they continued to draw sustenance from one common source, the roots of that very tree.

In a way, therefore, the history of Sanskrit is also the history of the rise and growth of all those languages.

There is another peculiarity of Sanskrit which cannot be overlooked. There was a time in our country's history when our thought and culture spread to nearly all the countries of Asia, and with this process, Sanskrit and a few other tongues of its family also travelled to those foreign lands. This

from a recent speech.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

has made Sanskrit a language of international interest and study for centuries, linking it with the history of those countries.

In many of these lands, arrangements for the study of Sanskrit still exist and it is a matter for gratification that, of late, there have been signs of improvement in these arrangements.

In nearly all the countries of South East Asia, Central Asia and in the neighbouring countries of Nepal and Afghanistan, local Universities have provided for the study of Sanskrit.

From our point of view, however, the most important feature of Sanskrit is that, throughout our long and chequered history, it has forged for our people living in different regions and speaking different tongues a kind of cultural unity.

India has been passing through changes, it has witnessed all kinds of upheavals and revolutions leaving their imprint on the thought and lives of our people, but none of those upheavals could do much damage to that framework of cultural unity. It is possible that, now and then, certain links in that chain of unity got loosened, but nothing could tear it asunder, thanks to the deep impression Sanskrit has made on our people's lives and on things man holds dearest to his heart.

The mould in which our innermost convictions, our faith and our ideals were cast was provided by Sanskrit and even today they are best expressed through it.

Whether he knows Sanskrit or not, an Indian keeps on drawing on this source of inspiration unwittingly.

It is for these reasons that Sansk has not been looked upon in this co try merely as a language. It has, effect, been an institution for people, an institution which has go a long way in moulding individ and social thought in this country in determining the pattern of our tional life.

It seems unnecessary to dwell the utility of studying this langu and that its vocabulary is limit for which reason it has been recog ed to be an inexhaustible source the coining of new words and exp sions on all subjects.

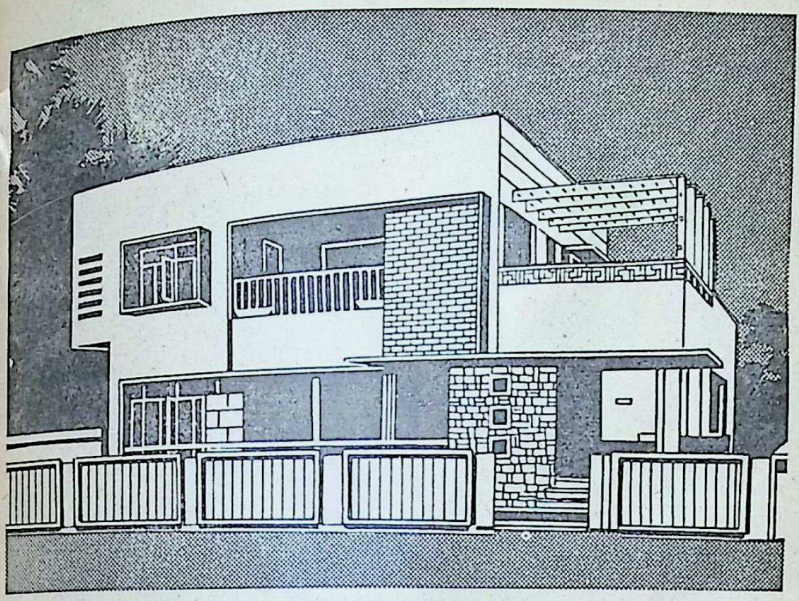
Merely dwelling on the greatness Sanskrit literature is not enou What is needed is that we do so thing to make this invaluable herit easy of access to our people.

It has taken many selfless schol and devoted students to enrich treasure in the face of privations hardships. This process contin even today. We must express our titude to all these scholars, past present.

Such a heritage has to be served and looked after by any G ernment of a free country. To charge this responsibility, the Gov ment of India had appointed Sanskrit Commission, for the im mentation of whose recommendat a Board of Sanskrit Studies has been set up. A grant of Rs. 75 l has been sanctioned for it in the T Five-Year Plan. Some of the S Governments have done commenda work by making Sanskrit a com sory subject of study at the Hig Secondary stage. The importance such studies is being widely reali

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar.

Digitized by Arya Samaj Foundation Chennai and eGangotri



A modern residence, San Thome, Madras. The exterior has been finished with **SILVICRETE**—ACC White Cement

For greater beauty

use **Silvicrete** *ACC* WHITE Cement

For that extra beauty, whether you are building a new house or renovating an old one, use SILVICRETE White Cement. There are ever so many uses for SILVICRETE—inside the house, on its outside and in the garden. SILVICRETE brings out the full beauty of terrazzo and tiled floors. It makes colourful exteriors, gleaming *jallis*, and attractive garden furniture such as flower vases, bird baths, benches, pergolas, etc.

Contact:

THE CEMENT MARKETING CO. OF INDIA LTD.,
Bombay • Madras • Calcutta • Delhi • Indore • Patna • Kanpur
Secunderabad • Coimbatore • Bangalore • Ahmedabad

Silvicrete ACC WHITE CEMENT

Silvicrete has been specially selected as the base for Snowcem — the well-known decorative waterproof cement coating.

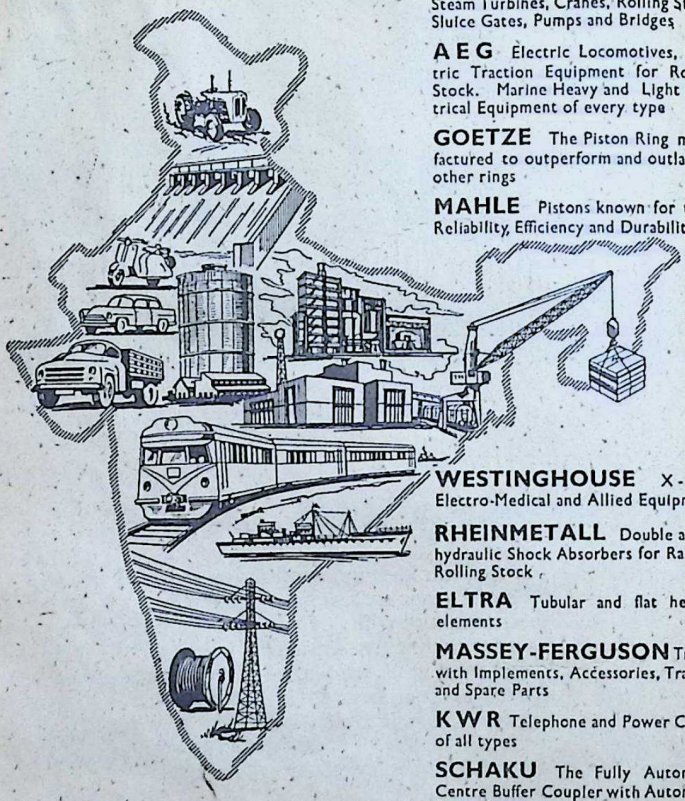
THE ASSOCIATED CEMENT COMPANIES LTD.
The Cement Marketing Company of India Ltd.

JWT-CMI.1941

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ESCORTS *help implement India's five year plans with world's best equipment*



M·A·N Diesel Engines, Boilers, Steam Turbines, Cranes, Rolling Stock, Sluice Gates, Pumps and Bridges

A E G Electric Locomotives, Electric Traction Equipment for Rolling Stock. Marine Heavy and Light Electrical Equipment of every type

GOETZE The Piston Ring manufactured to outperform and outlast all other rings

MAHLE Pistons known for their Reliability, Efficiency and Durability

WESTINGHOUSE X-Ray Electro-Medical and Allied Equipment

RHEINMETALL Double acting hydraulic Shock Absorbers for Railway Rolling Stock

ELTRA Tubular and flat heating elements

MASSEY-FERGUSON Tractor with Implements, Accessories, Trailers and Spare Parts

K W R Telephone and Power Cables of all types

SCHAKU The Fully Automatic Centre Buffer Coupler with Automatic Brake Connection

KNORR-BREMSE Air and Vacuum Brakes with KE Triple Valve for Railway Vehicles

ESCORTS LIMITED
PRATAP BUILDINGS · CONNAUGHT CIRCUS · NEW DELHI
Branches: CALCUTTA · BOMBAY · MADRAS · PATNA · KANPUR

CPH/64

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sita-Haran

ततोऽन्तरं समालोक्य रावणो भिक्षुवेषधृक् ।
सीतासमीपमगमत्स्फुरद्दण्डकमण्डलुः ।
सीता तमवलोक्याशु नत्वा संपूज्य भक्तितः ।।
कन्दमूलफलादीनि दत्वा स्वागतमब्रवीत् ।
मुने भुङ्क्ष्व फलादीनि विश्रमस्व यथा-सुखम् ।।
इदानीमेव भर्त्ता मे ह्यागमिष्यति ते प्रियम् ।
करिष्यति विशेषेण तिष्ठ त्वं यदि रोचते ।।

Knowing this as the proper time, Ravana disguised himself as a mendicant and came to Sita with the Yogic staff and water-pot in his hands. Sita, seeing him at once welcomed him and with great respect offered him edible roots and fruits to partake of. Then she uttered these words: "O Sage! Please eat these fruits and take rest and be at your comfort. My Lord and husband will come before long. Kindly wait for some time, if you so wish. He will be able to entertain you more cordially."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भिक्षुरुवाच—

का त्वं कमलपत्राक्षि को वा भर्ता तवानघे ।
किमर्थमत्र ते वासो वने राक्षससेविते ।
ब्रूहि भद्रे ततः सर्वं स्ववृत्तान्तं निवेदये ॥

Asked the mendicant: "O! Lotus-eyed one! Who are you? Who is your husband? O Sinless one? Why do you stay in this wilderness which is infested by Rakshasas? O, auspicious lady! Tell me all these things. I shall listen to your entire story."

सीतोवाच—

अयोध्याधिपतिः श्रीमान् राजा दशरथो महान् ।
तस्य ज्येष्ठः सुतो रामः सर्वलक्षणलक्षितः ।
तस्याहं धर्मतः पत्नी सीता जनकनन्दिनी ।
तस्य भ्राता कनीयांश्च लक्ष्मणो भ्रातृवत्सलः ॥
पितुराज्ञां पुरस्कृत्य दण्डके वस्तुमागतः ।
चतुर्दश समास्त्वां तु ज्ञातुमिच्छामि मे वद ॥

Replied Sita: "The renowned King Dasaratha is the sovereign ruler of Ayodhya and his eldest son is Rama, endowed with all manly virtues. I am his dutiful wife, Sita, daughter of Janaka. His (Rama's) younger brother is Lakshmana who has boundless love for his brother. We have come to stay in Dandaka for fourteen years, honouring the command of the father. I wish to have better acquaintance with you. Kindly tell me about yourself."

भिक्षुरुवाच :—

पौलस्त्यतनयोऽहं तु राक्षणो राक्षसाधिपः ।
त्वत्कामपरितप्तोऽहं त्वां नेतुं पुरमागतः ॥
मुनिवेषेण रामेण किं करिष्यसि मां भज ।
भुङ्क्ष्व भोगान्मया सार्धं त्यज दुःखं वनोद्भवम् ॥

Then replied the mendicant: "I Ravana, the grandson of Pulastya the king of the Rakshasas. I am b ing with love for you and am co to take you to my capital. What ha piness can you get from Rama w has become a sage? Join me and can enjoy all worldly pleasures in company and forget the dist caused by stay in the forest."

श्रुत्वा तद्वचनं सीता भीता किञ्चिदु

तं

यद्येवं भाषसे मां त्वं नाशमेष्यसि राघ
आगमिष्यति रामोऽपि क्षणं तिष्ठ सहान्
मां को धर्षयितुं शक्तो हरेर्भार्यां शशो
रामबाणैरभिन्नस्त्वं पतिष्यसि महीतः

Hearing these words Sita replie little frightened: "If you talk to in this strain you will lose your at the hands of Raghava. He reach here accompanied by his ther, if you stay here any longer. dares insult me thus even as the r of the lioness? You shall fall on earth torn to pieces by the arrow Rama."

इति सीतावचः श्रुत्वा राक्षणः क्रोधमूर्
स्वरूपं दर्शयामास महापर्वतसन्निभ
दशास्यं विंशतिभुजं कालमेघ समद्युति
तद्दृष्ट्वा वनदेव्यश्च भूतानि च वित
ततो विदार्य धरणीं नखैरुद्धृत्य बाहु
तोलयित्वा रथे क्षिप्त्वा ययौ
विहायस

Hearing these words of Sita, Ra became blind with rage and he closed his real form, huge as a mo tain, with his ten heads and tw arms and as dreary as the dark cl The sylvan goddesses and creature the forest trembled with fright. T

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

he tore off with his nails that part of the earth where Sita stood, threw it into the chariot and dashed off through the sky.

हा राम हा लक्ष्मणेति रुदती जनकात्मजा ।
भयोद्विग्नमना दीना पश्यन्ती भुजमेव सा ।
श्रुत्वा तत्क्रन्दितं दीनं सीतायाः पक्षिसत्तमः।
जटायुरुत्थितः शीघ्रं नगाग्रात्तीक्ष्ण तुण्डकः।
तिष्ठ तिष्ठेति तं प्राह को गच्छति
ममाग्रतः ॥

मुषित्वा लोकनाथस्य भार्यां शून्याद्वनाल-
यात् ।
शुनको मन्त्रपूतं त्वं पुरोण्डाशमिवाध्वरे ।
इत्युक्त्वा तीक्ष्णतुण्डेन चूर्णयामास तद्रथम् ।
बाहान्विभेद पादाभ्यां चूर्णयामास तद्धनुः।
ततः सीतां परित्यज्य राक्षसः खड्गमाददे ।
चिच्छेद पक्षौ सामर्षः पक्षिराजस्य धीमतः॥
पपात किञ्चिच्छेषेण प्राणेन भुवि
पक्षिराट् ।

Crying "Ha, Rama! Ha, Lakshmana!" Sita, greatly agitated by fear and feeling helpless, looked at the earth. Hearing the pitiful cry of Sita, worshipful Jatayu, the sharp-billed king of birds, immediately rose from the mountain-summit where he was resting. Shouted he "Ho! Stop! Stop! Who dares to run in front of me stealing the wife of the lord of the world from her solitary abode in the forest, like a dog stealing the sacrificial oblation for the priest?" Saying thus, he began to pound Ravana's chariot with his sharp beak, killed the horses with his talons and broke Ravana's bow into pieces. Then Ravana leaving Sita, took out his sword in great wrath and cut off the wings of the talented king of birds, who fell down on the earth almost dead.

पुनरन्यरथेनाशु सीतामादाय रावणः ॥
क्रोशन्ती रामरामेति त्रातारं नाधिगच्छति ।
हा राम हा जगन्नाथ मां न पश्यसि
दुःखिताम् ॥
रक्षसा नीयमानां स्वां भार्यां मोचय राघव॥
हा लक्ष्मण महाभाग त्राहि मामपरा-
धिनीम् ॥
वाक्शरेण हतस्त्वं मे क्षन्तुमर्हसि देवर ।
इत्येवं क्रोशमानां तां रामागमनशङ्कया ॥
जगाम वायुवेगेन सीतामादाय सत्वरः ।

Ravana soon mounted Sita in another chariot. Seeing no other rescuer at hand, she wept bitterly calling "O! Rama! Save me, your wife who is being carried away by this Rakshasa. O! glorious Lakshmana! set free me, who had wronged you. I had hit you with insulting words, but forgive me, my brother-in-law." Carrying Sita who was thus crying, the Rakshasa flew at top speed, fearing pursuit by Rama.

SRI GANESHRAM'S SOUTH INDIAN
SAMBAR—RASAM (2 Separate Powders)
PICKLES—APPALAMS—PAPADS
MADRAS CURRY POWDER (Garram Masala) Etc.
Await Our "CHAKRAM BRAND" Pickles!
SRI GANESHRAM'S 777 BRAND FOOD PRODUCTS · MADRAS-1 · S. INDIA
Prepared according to WESTERN TASTES.
Processed & Manufactured by: M/s R. S. N. IYER & R. S. G. IYER
Enquiries to: SRI GANESHRAM & CO., Madras-1, S. India

CC-0.In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

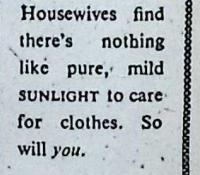
'...YOU'RE WRONG,' says Mrs. R. R. Prabhu, D/8, Union House, Mahim, Bombay 16. 'And when it comes to clothes...

'Now I wash all his clothes with SUNLIGHT—and he's happy! So am I: SUNLIGHT lathers wonderfully, makes my work so light!

'And everything comes up so white and bright—really clean! Nothing but SUNLIGHT for me!'

Housewives find there's nothing like pure, mild SUNLIGHT to care for clothes. So will *you*.

Sunlight



IS SO KIND TO CLOTHES

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

K. M. MUNSHI

Balaram embarks on an adventure

KING KUKUDMIN was a tall man—taller even than Balaram —and gaunt. When Guru, Balaram and Krishna arrived at the cave where he lived, he was sitting erect, his gnarled arms folded firm, looking like an ageless tree dominating a stretch of desert, weathering the storms of ages in solitary grandeur. He sat still, while Sandipani introduced his two disciples. He looked at them coldly; evidently he was not interested in men.

Sandipani told Kukudmin about the exploits of the brothers. The old king heard him without interruption, his eyes flashing with fire only when some extraordinary feat was narrated.

In the meantime Kukudmin's daughter came in and waited for his orders. Her eyes were fixed on her father with tender, protective respect, and Balaram's eyes were furtively seeking hers in vain.

Krishna understood the change that had come over Balaram. So far, women, all so tiny compared to his size, had no appeal for him. He was not happy with any of them. He had kept company with the Garuda young women only as a desperate attempt to escape boredom; but he had evinced only a passing interest in them. At the same time Krishna had known throughout that the Big Brother had been unhappy. He never gave expression to his unhappiness, for he lacked the subtlety to analyse his feelings and give expression to them, but it was there all the same.

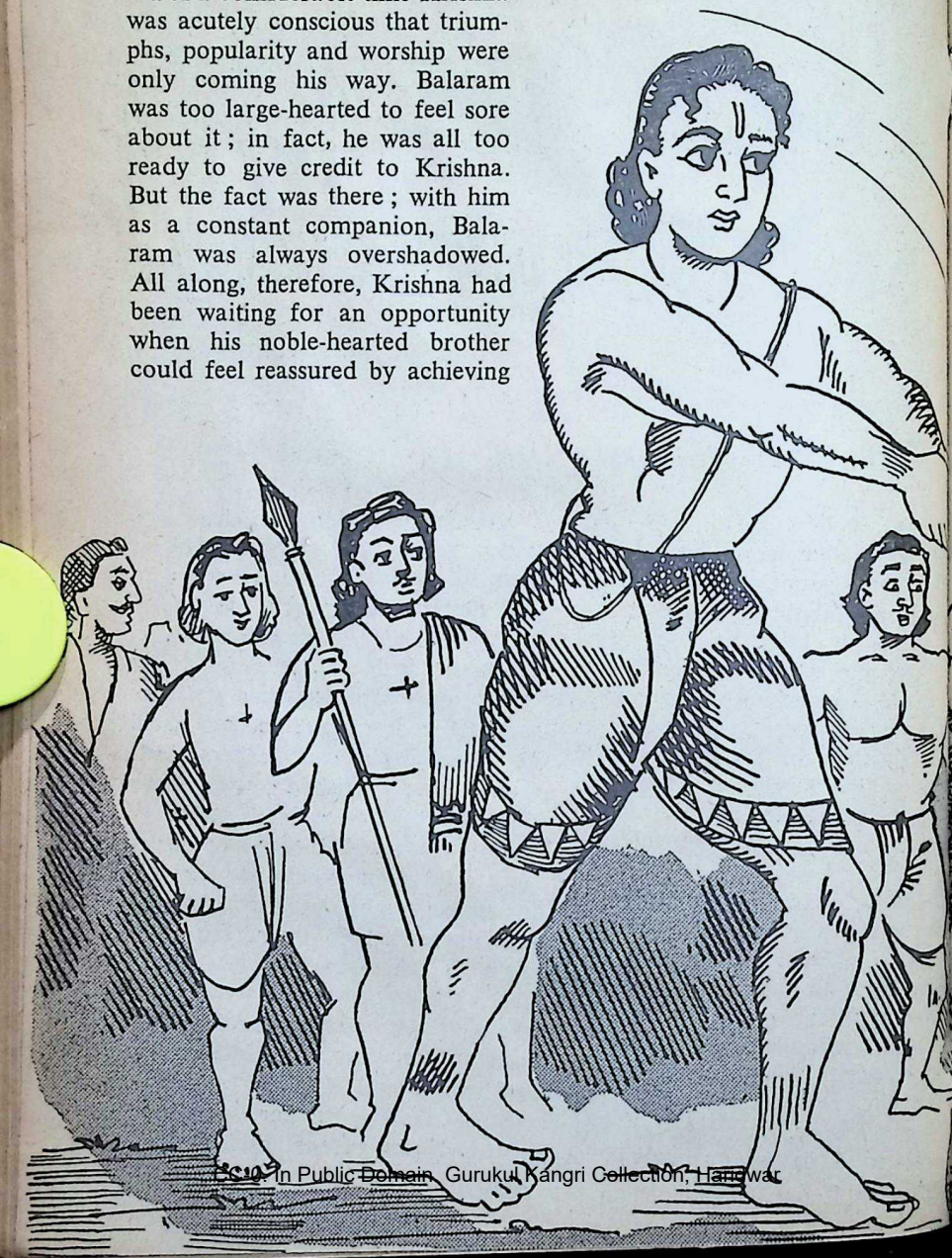
For the first time Balaram had now met a young woman matching him in size and strength and yet full of beauty and grace, and Krishna immediately saw that the Big Brother was attracted to her. Never before had he seen his brother looking back ardently to catch

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the eyes of a woman. Now it had happened.

For a considerable time Krishna was acutely conscious that triumphs, popularity and worship were only coming his way. Balaram was too large-hearted to feel sore about it; in fact, he was all too ready to give credit to Krishna. But the fact was there; with him as a constant companion, Balaram was always overshadowed. All along, therefore, Krishna had been waiting for an opportunity when his noble-hearted brother could feel reassured by achieving



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

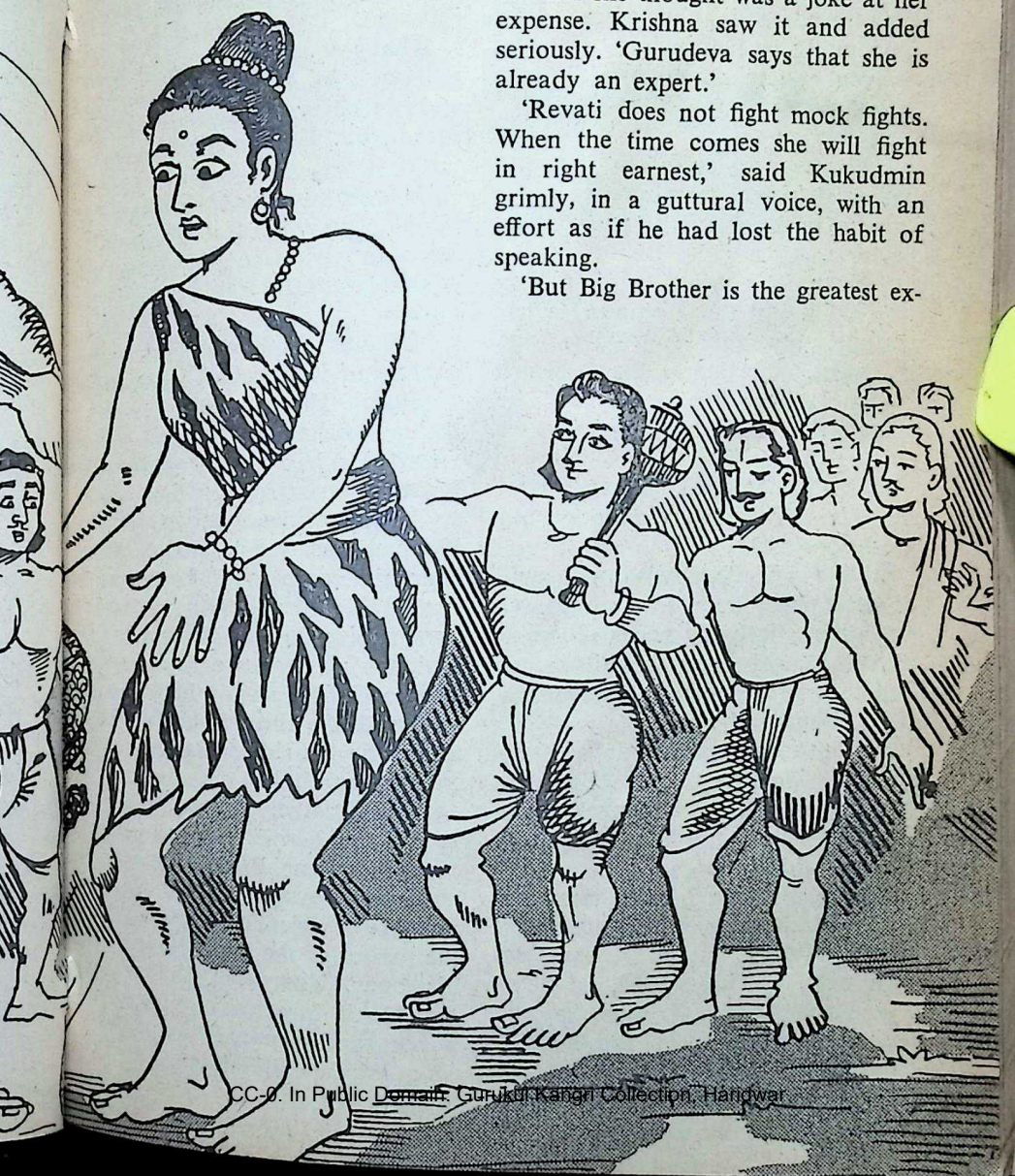
great triumphs himself and escape the growing sense of inferiority.

So Krishna intervened. 'Noble King, tomorrow we want to stage a mock fight with maces between the expert disciples of Gurudeva. I hope your daughter, who is already an expert, will join us,' said Krishna.

Revati looked up, annoyed a little at what she thought was a joke at her expense. Krishna saw it and added seriously. 'Gurudeva says that she is already an expert.'

'Revati does not fight mock fights. When the time comes she will fight in right earnest,' said Kukudmin grimly, in a guttural voice, with an effort as if he had lost the habit of speaking.

'But Big Brother is the greatest ex-



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pert in mace wielding. He will teach her a trick or two,' said Krishna.

Balaram was thrilled, but he sat silent looking at Revati with unfeigned admiration.

'Revati, child, if that is so, you can join them,' said Kukudmin. 'The tricks might be helpful.'

'As the father commands,' said Revati.

●●●

Krishna and Balaram went back to the royal palace where they were staying. On the way Krishna resumed the topic.

'Brother, it is a sad lot for a king to lose all. But he is grand. He has no hope, only faith. And did you see the silent, affectionate bond which subsists between the father and the daughter?' said Krishna. 'Did you see it, it was beautiful?'

'Poor thing!' sighed Balaram. 'How can this girl recapture Kushasthali? Poor, poor girl.'

Krishna smiled. 'I wish we could help. But unfortunately we are wanted in Mathura. It badly needs reorganization. I wish you could go to Mathura and let me go to Saurashtra,' said Krishna slyly.

Balaram's eyes were lit up with enthusiasm. He burst out. 'You are wanted there more than myself; perhaps I can go to the help of Kukudmin,' he said.

'No, no, Brother. I can't be of any use in Mathura without you. What will I do alone?' asked Krishna deprecatingly.

'Don't be modest, Krishna. Say the other way: What will I do without you?' said Balaram.

Krishna sighed. 'I wish we had a place like Kushasthali to fly to in case of need. We can't always find Gomantak to runaway to,' he said.

'That is an idea. With Kushasthali in King Kukudmin's hands we can always be sure of a welcome,' exclaimed Balaram.

'That's it', Krishna said. 'Brother, if you help, King Kukudmin would surely recover Kushasthali. But I can't spare you. What shall I do without you?'

Balaram thumped Krishna's back. 'Don't worry, Krishna. You must also learn to do without me sometimes,' said Balaram. He was in a happy mood now.

Krishna was already planning the capture of Kushasthali. He thought of Uddhava. That reminded him of the strange behaviour of his beloved friend. He had not been able to find out the reason for it; he had decided to find it out the next day night when Uddhava, as was his habit, came to keep him company. But one thing was certain, Krishna thought. A change of surrounding and the satisfaction of individual achievement was as necessary to Uddhava as to the Big Brother. And with the shrewd and faithful Uddhava by his side, Balaram was sure to accomplish his purpose.

'Well, Brother, if you decide to go it will be heroic. But you must return in triumph,' said Krishna. 'If I were you, I would take Uddhava with me. He is friendly with old Bhikari the master of the Panchajana ship and his crew. They will be very helpful. Don't forget that Kushasthali has a port and you may want the help of a ship,' said Krishna.

●●●

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Next day, the fully trained pupils of Sandipani met to stage a mock fight with Krishna and Balaram, which was more a trial of skill than of strength. After the first round, Krishna retired from the contest.

Balaram was in high spirits, and when he faced Revati, his heart began to thrill wildly. In a tight fitting tiger skin wrapper, she looked like a powerful tigress, sinuous in every limb.

Revati faced Balaram boldly. She had a dogged spirit and had great muscular power. Soon Balaram, who thought he was playing with a child, had to change his technique. He felt that the adversary was skilled, and as his spirit was roused, forgetting that it was a mock fight, he began to wield the mace—harmless though it was—with the masterly skill of an irresistible expert. Soon by an intricate pass, of which he was the master, he sent Revati's mace flying in the air.

It was a neat performance. All collected there could not help shouting *'Sadhu, sadhu.'* So far Revati had been above the standard in the school. Now she broke into tears and hiding her face in her hands, ran away.

Balaram, for a moment, stood still, stupidly looking at the retreating figure. He felt miserable and regretted his folly in asserting his superiority over a newly trained pupil, and that too a girl, and so attractive too!

Krishna went up to him. 'Brother, don't stand here, dumb and hesitant. Go to her, tell her you wanted to teach her a new trick. Give her heart. This is your chance,' he said.

He pushed Balaram into action, who followed Revati, but did not know how he was to behave in the strange situation. He felt that he had now lost any chance of being accepted by Kukudmin as an ally.

When he went to the cave, he found Revati lying on the ground with her face laid on Kukudmin's lap, sobbing frantically. 'Father, father, I have failed you. I am useless. You have wasted all your efforts.'

Kukudmin sat dry-eyed, smoothing Revati's hair.

Balaram stood in the doorway, clumsily, not knowing how to butt into this pathetic scene of despair. 'King, forgive me,' he blurted out.

'Go away,' commanded Kukudmin in his hoarse voice.

'Revati is a fine warrior,' Balaram said diffidently.

'Don't treat me like a child.' Revati looked up from her father's lap and shouted, her face all flushed and her

PANDIT
D. GOPALACHARLU'S
JEEVAMRUTHAM
FOR HEALTH & STRENGTH
AYURVEDASRAMAM
(PRIVATE) LTD.
MADRAS-17

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

eyes, in spite of tears, flaming. And Balaram did not know what to say, and stood silent.

'Go away,' shouted Kukudmin.

Suddenly Balaram flung aside the restraint which he had been imposing upon himself in view of the tragic fate of the king and his admiration for the daughter. The restraint gone, he was now his natural self.

'Now stop shouting', he bellowed in reply to Kukudmin. 'I have not come here to pay empty compliments. Your daughter is highly trained but by herself she can't win Kushasthali for you.'

An angry frown crossed Kukudmin's face.

'Do you hear? Your ideas of warfare belong to a dead age—dead—dead—dead. You can't fight like that and capture Kushasthali,' said Balaram.

'Get out,' shouted Kukudmin, and Revati looked at Balaram with hatred in her eyes as her hands trembled in rage.

'I am not getting out,' shouted Balaram. 'I am going with you and I am capturing Kushasthali for you. Stop shouting. I, son of Vasudeva, take a vow in the name of the G of all gods. I shall see you crown again in Kushasthali.'

Old Kukudmin gaped at Balaram fiery look in dumb amazement, an Revati's eyes were full of a new aw

'Listen, I am going to teach yo daughter how to wield the arms a real battle,' said Balaram with blu frankness and in his authoritative wa 'You don't fight in a battle as s is trained to do. I will teach her fight it. And I will drive every Puny jana Rakshasa from Kushasthali. I w reduce it to ashes. I will help you build a new Kushasthali. It will like Amarapuri, the city of gods. N if you shout "get out" again, I w drown you and your daughter in t Sipra, and go and take Kushasth without you. Now tell me, do you wa me to get out, or will you come w me and Uddhava to Saurashtra d after tomorrow?'

Revati looked at the volcanic gi and looked at her father in expec tion.

'Vasudeva's son, the God of g has sent you to me. Let us go,' s Kukudmin, a new hope dawning his eyes.

[*To be continue*

ANY WAY YOU FIGURE IT.....

SAVING IS CONVENIENT HERE

Every feature of CORPORATION BANK is designed with Safety, increased Earnings and Convenience for YOU !

Open your Savings Bank Account with the CORPORATION BANK and earn interest at 3% per annum.

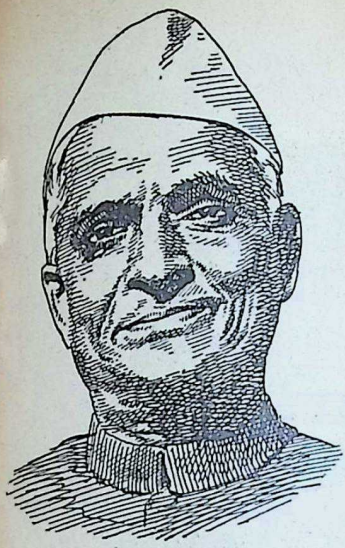
THE CANARA BANKING CORPORATION LTD.

Regd. Office (ESTABLISHED - 1906) *Adm. Office*

UDIPI **62 branches to serve you with a smile.** **MANGALORE**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



my world view

R. R. DIWAKAR

NORMALLY speaking a man's world-view is limited by the instruments of knowledge he has and his capacity to know, to think to feel, to will, to believe and to formulate his ideas and express them in terms of his total experience.

My world-view can have two meanings, namely, my view of the world as it is at present and my opinion about the happenings, events, personalities, etc. which constitute the world. The other meaning is my conception of existence, the physics and metaphysics of it, the relation between things known and experienced, and an attempt to state my conclusions in general terms.

It is the latter which is attempted here.

One can formulate a philosophy of life based on the general principles arrived at. But here I am restricting myself to stating my world-view, leaving the philosophy to be deduced from it.

My world-view has arisen more out of my own experience than out of my reading or the study of the world-view of others, though the latter have helped form my view. I cannot say it is final—as I have not yet ceased to experience, nor can there be any finality to the experience of Reality which is infinite. My experience can cease only when I cease to breathe. My world-view, therefore, is what it is today and now and I cannot say what it will be even the next moment!

I can state here only postulates based on experience rather than arguments in their favour. I do not insist, and none should, in my opinion, that one's view should be accepted by others. Each one has a right to arrive at and hold fast to his own world-view and state it frankly and fearlessly when occasion arises. The time at my disposal is brief and I have to be also brief though volumes can be written on this subject.

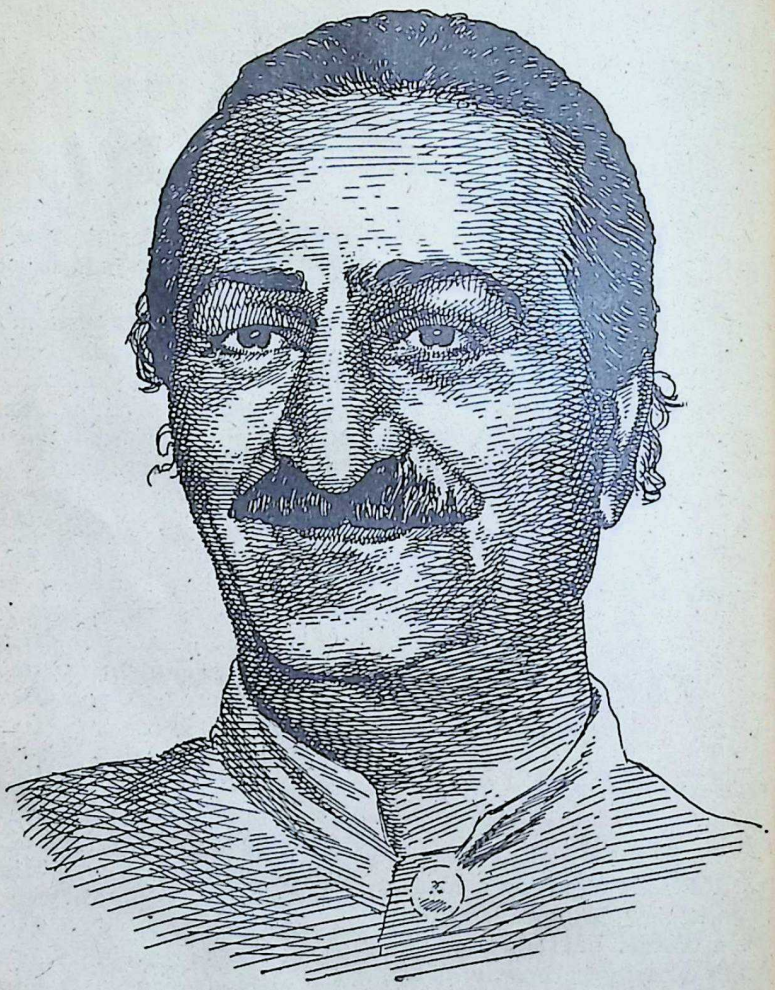
The question of a world-view arises only when there is an organised conscious entity which co-ordinates experience and is capable of thinking in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

[*contd. on page 42*]

Digitized by Arya Samaj Foundation Chennai and eGangotri

Salutations!



AVATAR MEHER BABA

36 years ago on the 10th of July Sri Meher Baba began his silence.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE HOLY MOTHER SRI SARADAMANI DEVI

[b. December 22, 1853; d. July 21, 1920]

'To me it has always appeared that She is Sri Ramakrishna's final word as to the ideal of Indian womanhood.'

—Sister Nivedita

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

terms of categories and generalization. For instance, plants might have a kind of crude consciousness and an entity also, but they seem to lack the faculty of thinking and generalization. Animals are higher in the scale but they too are not invested with the capacity to formulate any world-view. It is only man who can be said to have that capacity and even among men there are only a few who can put forth an understandable and somewhat rational world-view.

The world-view which any person presents is a growth rather than something given *a priori*. It should normally arise like cream out of the varied processes which go on ceaselessly in the mind of man. I have always been somewhat prone to generalizing and philosophizing. And whatever world-view I have today is the result of that tendency. Apart from and in addition to what I do from day to day and moment to moment, I keep on reflecting as to 'what is all this'.

The result is my present world-view. It emerges from my consciousness, its experiences, my capacity to co-ordinate them and then to generalize the same.

Without trying to define consciousness, I can say that the power to cognize, to feel, to will and express is the essence of consciousness. It can also be described far more briefly as the power to experience and express. It is this which makes it possible for me to have a world-view and to formulate it in words to myself and to you. Why I say that these two together and jointly are basic to having my world-view is because, if I have no experience, I cannot have any world-view. But even if I have a world-view, it has no meaning even for myself unless I have the power to give it a form and an image in words. Much less has it any meaning to others if I cannot convey it to them by words or by gesture or by any other means.

Thus everything in the world can be divided only into two categories, experience and what is experienced. Really speaking, the whole of metaphysics takes its birth from the relation between 'experience' and the 'experienced'. But these two arise only if there is consciousness. If there were nothing like consciousness, there would be no experience. Then there would be 'existence' or being, but no experience of it. There would be only one thing, 'existence', 'being'. This 'one thing', 'Tat' exists in its own right whether there is experience or not, whether there is consciousness or not, whether there is somebody who is conscious of it or not.

The 'Tat' is eternal, and beyond description. It is there because we cannot conceive of 'nothing' as having any positive existence. For any experience of 'Tat', the power of consciousness is necessary. As soon as there is experience the question arises as to who experiences and whose is the consciousness which experiences. Thus we have 'Tat', its experience and one who experiences it. All this gives rise to the three famous categories in Indian traditional thought, Jneya, Jnana and Jnata.

Now what are these three categories, which constitute the whole gamut of one's experience?

Jneya is the sum total of being a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is infinite, eternal, and unknown in the ordinary sense of knowing, but knowable by intuition and identity by one who has developed his faculty of consciousness to that level in that direction. Jnana is experience of a conscious person and Jnata is the conscious person himself.

I cannot conceive that Jneya is only matter as we understand it, or even only energy according to the latest theory of physics. It is Energy with Intelligence or, to express it in Sanskrit, it is Chinmaya Shakti. It is eternally dynamic and therefore we can describe it as Being-Becoming. Being which is and yet ever-Becoming. Being can perhaps be known and experienced only through its Becoming. Being and Becoming are the twin aspects of one Reality.

Now it is in the Becoming aspect of Reality that we conscious persons find ourselves experiencing innumerable things through our senses, our mind, our imagination and so on. We are not happy with the dualities which we experience. We like to pierce the veil of our usual and normal experiences and hanker after experiencing the basic Reality. This aspiration is inherent in the very jet of the life-force which gives us birth and is expressed by the ancient Rishis as, *'Asato Ma Sadgamaya; Tamaso Ma Jyotirgamaya; Mrityorma Amritangamaya'*. This aspiration is the urge for evolution.

Therefore, while in the Being aspect, there is eternity, infinity, perfection, and beatitude, there is time, space, ignorance, imperfection, etc., in the Becoming aspect. This Becoming aspect can only be explained by the will of Being to Become, not in time but beyond it and inherently. All Becoming is something less than Being only if Being is finite. But since Being is infinite, all Becoming too is infinite and perfect when viewed from the point of view of Being. Becoming is finite and imperfect only from the comparative or relative point of view of the conscious person who is part of the Becoming and usually unable to realise the Being.

The path of evolution of a conscious person lies from the limitations imposed upon his consciousness by his being in time and space and environment, to the point of complete liberation of that consciousness from all these limitations upto the identity of his consciousness with that of Reality itself.

Now what might be the nature of the consciousness of the total Reality, Being-Becoming? Obviously, it must be a consciousness which is simultaneously aware of the seemingly opposite nodes of the infinite and the finite, of eternity and time, the constant and the changing, of space

OUR FRONT COVER

Scholar, patriot and nation-builder, Lokamanya Bal Gangadhar Tilak is best remembered by the immortal mantra he gave us: "Swaraj is my birthright and I will have it". Of him Sri Aurobindo wrote: "Tilak's . . . is a name to be remembered gratefully so long as the country has pride in its past and hope for its future."

Lokamanya Tilak Punyatithi is on August 1.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and beyond space, the perfect and the imperfect, of spirit and matter.

The human consciousness as constituted today is not easily capable of a simultaneous awareness of this kind; that is why it is the plaything of what are called dualities (Dwandwa). But many great souls and the science and art of Yoga have shown that our consciousness is capable of developing the power of that kind of consciousness. When that poise is attained, both the dualities are comprehended as two inseparable aspects of the same Reality which is simultaneous Being-Becoming itself. T kind of evolved consciousness is very acme of human achievement. that stage, like an actor in a dra a person goes through all the exp ences incidental to the part he is pl ing, but at the same time, he is along aware that he belongs to other plane of existence and that cannot be affected by what he acting. Thus he thoroughly enjoys whole show.

A whole philosophy of life can worked out on the basis of this m physics.

There is no pillow so soft as a clear conscience.

—French Proverb.

Ramtirth Brahmi Oil

Special No. 1
Registered.

An invaluable hair tonic for the prevention of dandruff and falling hair. It is manufactured scientifically with many precious ingredients, which cool brain, improve system, and bring sound sleep. Most ideal for body massage. It is useful to every one in all seasons.

Price: Rs. 4.50 for big bottle; Rs. 2.25 for small.
Available everywhere.

YOGASANA CHART A chart printed on artglazed paper and illustrated with pictures of Yogasana is also available from here. Price: Rs. 3.00 including postage to be sent by M. O. Only.

Shri Ramtirth Yogashram,

Dadar, C. Rly., Bombay-14. Tel. 62899. Grams: 'Pranayam', Dadar, BOMBAY.

HVB

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

. . . experience teaches
. . . love conquers
. . . shreyas *is as*
important as preyas . . .

What Life Has Taught Me

Smt. Hansa Mehta

ONE learns from life and the longer the life, the more it has to teach. It is for this reason that age and wisdom are often linked together. It is however not the number of years that gives one wisdom but the variety and richness of experiences that help in developing personality and make the person wise. *Experiencia docet*—experience teaches, it is said, and teaches even fools. These experiences one gathers as one goes through life either through events that occur in one's life or through contact with personalities one comes across who leave a lasting impression on one's mind. I must have been born under a lucky star for my life has been very eventful; and I have met persons who have greatly influenced my life. Here I wish to speak of a few of these personalities who have contributed much to my development and made me what I am.

I shall begin with my father. From a teacher of philosophy in the Baroda College, he rose to the highest position in that premier State viz. that of the Dewan or the Prime Minister. He rose to this position against heavy odds. Intrigues are generally rampant in States where personal rule prevails. Factions are created by persons who wish to gain the favour of the ruler. They indulge in backbiting and what not, in order to create bad feeling against their victim. My father did not believe in factions. He was above intrigues and if he rose to the eminent position of Dewan it was through sheer ability and merit. It was his philosophy that guided him to steer clear of political intrigues; in fact it helped him through life.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

My father's interest in philosophy was not only academic or professional. He was a philosopher in the true sense of the term. He once told me that like Auguste Comte whom he admired, he was an agnostic. Agnosticism is an academic theory. In practical life it is difficult to be an agnostic. Either one believes in the existence of an ultimate Reality or one does not. My father did believe and had a deep faith in a Divine Reality which could be described only in negative terms *neti neti* (नेति, नेति). But he did not subscribe to any sectarian religion. Our family deity is Jagadamba, the great mother whose worship was celebrated with great eclat during the Navaratra festival in my grandfather's and later in my father's house.

My father, however, believed that the Divine Reality could be worshipped in any form whether as Shiva, Vishnu or Shakti or any other. He had reverence for all religions which he believed led to the same goal. This broad-based philosophy made him disapprove of any kind of fanaticism. The golden mean of Aristotle was what he preferred, whether in politics or in everyday life to any kind of extremism. This was why asceticism in any form had no appeal to him. To invite suffering and inflict pain on one's flesh through fasting or *hathayoga* was abhorrent to him, He loved good things of life. *Shreyas* and *preyas* were reconciled in him for he loved *preyas* but not at the cost of *shreyas*. This philosophy of golden mean gave him a balanced view of life and made him a just and good administrator and a wise sta man.

He used to say often that the De was a link between the Raja—ru and *praja*—the people. The De interpreted Raja to the Praja and Praja to the Raja. If the ruler displeased he blamed his Dewan; if the people were displeased would also find fault with the De The Dewan had therefore to broad shoulders to take all the bu from both sides; and he had th His motto in life was *vincet-amo* love conquers and he lived up to never heard him speak ill of or ill to any one, not even to his enem

He was a man of regular ha industrious and very conscienti He found time in spite of his m farious duties to read books. He fond of literature and loved to r aloud. I remember the days w after evening meals, the whole fa including my grandparents, would around and he read from the *Ra yana*. He read with great feeling tears would roll down the cheeks his listeners over tragic scenes in epic. I have also spent many a ha evening listening to him reading f English literature. He was a versa person and had won laurels in academic career and won prizes in student days. All these achieveme whether in academic life or when rose step by step and became Dewan, never made him swollen he ed. True humility was a part of nature and always reminded me the famous verse भवन्ति नम्रास्तरवो फ ॥ His great qualities of he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and heart were a source of great inspiration to me.

His Highness the Maharaja Sayajirao III, Gaekwad of Baroda comes next before my mental eye as one whose unique personality left its impress on many a mind, including mine. He was a prince among princes. One thinks of a Maharaja or at least thought in those early days of my childhood, as a man gorgeously dressed and loaded with jewels. But Maharaja Sayajirao was an exception. His simplicity was remarkable. Dressed in simple white as he usually was, he still looked a Maharaja. He came sometimes for his evening walk to the race-course in his carriage drawn by two horses or sometimes four—automobiles had not come into vogue then—and then walk round the course. This is how I remember him as a child and when he saw us children at the race-course he would sometimes come and talk to us.

Maharaja Sayajirao was a very progressive ruler and introduced many reforms in his State. He was the first ruler in India to make primary education free and compulsory. I recollect some State officers coming to our house in 1905 to enquire if we went to school. The Maharaja also knew the value of girls' education and a high school for girls was opened sometime in 1906 or 1907 when my sister and I were among the first few students. He took personal interest in the progress of the school and occasionally paid it a visit. I remember once he came to our class and asked questions as to whether we were interested in reading and what we read. When I told him that I was then reading books by Sir Walter Scott, he asked me if I understood the Gaelic language used in some of the books. He was rather surprised when I told him that I could get the sense. It was indeed due to Maharaja's enlightened policy that all these books were so easily available to us. The Central Library organised in Baroda by an American, Mr. Borden whom His Highness had brought from the United States was one of the best in the country. There was a circulating library attached to it and boxes of books were placed at different centres in the houses of the people for a week or a fortnight when they were replaced. One box was placed in our house and I took the responsibility of looking after the books and issuing them to the people in the neighbourhood. This gave me a chance of reading a variety of books. In fact I learned my English history from reading Sir Walter Scott, my French history from Alexandre Dumas, and my history of American revolution from Fennimore Cooper. There was also a series of historical books which I remember to have read by Henty. Some of these books were 'With Wolfe in Canada', 'With Lee in Virginia' and 'With Sikhs in the Punjab'.

The Maharaja was a pioneer in social reform also. The Child Marriage Prevention Act and the Marriage Act which allowed intercaste marriage as well as provided for divorce were among the early reforms. He took up the cause of the Harijans long before Gandhiji did. He used to invite Harijans to his At Homes and I remember the orthodox people would not take any food at such parties and would

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

take a bath after returning home. Dr. Ambedkar went abroad on Maharaja's scholarship. Any reformist step in the State pleased him. I remember one of his officers was marrying a widow and the Maharaja made it a point to attend the wedding. He was very happy to learn that I was marrying outside the caste and he sent word to my father that he would like to be present at all the functions connected with my marriage and he did grace all the functions.

Maharaja Sayajirao was far ahead of his time and the pioneering work he did in the State in the field of education, in the field of social reform, in the field of local self-government—*panchayats* were working in the State—gives him a very honoured place in the niche reserved for the builders of modern India.

Shrimati Sarojini Naidu came at a crucial time in my life. I first came to know about her when one of her poems appeared in a London Magazine. It was about Radha, the milkmaid. I liked the poem so much that I was anxious to see her when she came to Baroda for the wedding of one of the princes. I was present at the Sayaji Vihar Club where she was invited to recite her poems. She recited my favourite piece and it moved me very much to hear her deep musical voice. It was in England, however, years after that I really met her and that through an English woman. Mr. Coyle, the wife of the Chief Engineer in Baroda, was a member of the Lyceum Club, a club of women writers, poets, artists etc. When I was in England in 1918, Mrs. Coyle invited me to lunch at the Lyceum Club as she thought I should be a memb of the Club which had begun to adm University women from that ye When we entered the dining room, saw Sarojini Devi lunching by hersel at one table. Mrs. Coyle had met h in Baroda, so after we finished o lunch she took me to her.

Sarojini Devi was staying at t Club and as I also took my residen there, it brought us very much t gether. She was in England for near a year and I had an opportunity seeing a good deal of her. I acco panied her to many places in Engla where she was invited to speak. one time I went with her to Ed burgh and on our way back to Lo don, visited the lake districts. I we with her to Geneva also to attend International Conference of Wom when Mrs. Chapman Catt preside In this close companionship w Sarojini Devi I learned much abo people and about things. In fact s brought me out of my shell so speak and made me do things I oth wise would not have dreamt of doi For instance, once when we were Margate where the Convention National Union of Teachers w meeting, she persuaded her frie Miss Clarke, a suffragette to ma me speak before a meeting of wom teachers, and I had to do it.

Sarojini Devi was a wonderf speaker and she was at best in tho days. When I told her that I felt ne vous about speaking in public she sa that every time she spoke she too fe nervous before she began. I wond if it was merely to encourage me th she said this.

Even after my return to India

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

used to see her often. Sarojini Devi had made her home in Bombay and I settled down in Bombay after I left Baroda in 1925 with my husband. But I shall never forget the few days we were together in Yeravda Jail in 1940. Hers was a wonderful personality. She had a great fund of humour and one felt so refreshed in mind after a visit to her. Her home was open to all, irrespective of caste, creed or sex or nationality. It was her large-heartedness and her great sense of humour that drew people to her. She was a great patriot and had a vision of great and free India. She loved freedom and the shackles of caste or custom had been long broken by her. The future generations may know her as a poet or a patriot who fought for freedom but they will never know the feel of her rich musical voice which thrilled the listener. I consider myself fortunate that I knew her.

And, finally, I cannot forget the spell that Gandhiji had cast over those who came in contact with him. The first time that I saw Gandhiji from a distance was when he was attending the Session of the Indian National Congress in Bombay in 1915 after his return from South Africa. With his Kathiawadi dress and a Kathiawadi turban on, he did not look very impressive. He settled down at the Sabarmati Ashram and I heard people talking about his way of life at the Ashram and about his idiosyncrasies. The second time that I saw him was at Godhra where he was presiding over the Gujarat Political Conference. I happened to be there to attend the Social Conference meeting at the same time and presided over by Shrimati Sharadagauri Mehta. I remember the sensation created when Gandhiji insisted on the Harijans sitting with the *savarnas* and not in a separate enclosure. It was however after my return from England at the end of 1921 that I began to take more interest in Gandhiji's activities and this was because of my association with Sarojini Devi.

When Gandhiji was first arrested in 1922, Sarojini Devi with a group of women from Bombay went to Ahmedabad; and I joined the group at Baroda. We went to Sabarmati Jail to see Gandhiji and Sarojini Devi introduced me to him. It was for the first time that I saw him at close quarters and for no reason at all, I was visibly moved. Though I cannot call myself a close associate of Mahatmaji I had many occasions to meet him and talk to him. I attended the Women's meeting he had called at Karadi during his Dandi march in 1930 and became a soldier in his fight for freedom. He was a champion of women as much as of Harijans and it was he who roused the women of India to heroic deeds during those memorable days of Satyagraha struggle in 1930. According to him women could make better soldiers in a non-violent struggle and he looked to women to make his Satyagraha movement a success. And women did rise to the occasion and courted all kinds of suffering and imprisonment in hundreds and thousands.

Gandhiji has expressed his views in his speeches and in his writings on most points that touch life. It is not possible to concur with all that Gan-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

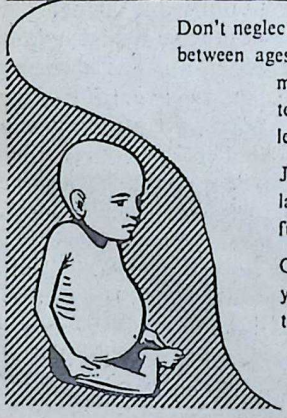
Digitized by Arya Samaj Foundation Chennai and eGangotri

dhiji said or wrote. In fact Gandhiji himself very often differed from what he had said or written years before in different circumstances. Those who try to interpret Gandhiji literally and accept every word he uttered as gospel truth, do not take into consideration the circumstances in which he said the word. Gandhiji had the greatness of mind to acknowledge his own error. Had he been alive he would feel differently about many things he would see around today as a result of what he had said in the past. To learn to think for oneself is, I feel, what we need today instead of taking shelter behind Gandhiji's words everything we do. We have got o what Manu said, we shall have get over what Gandhiji said. What cannot and should not forget ho ever are the fundamental truths G dhiji not only preached but practi i.e., Gandhiji's belief in the broth hood of man, his belief in non-v lence, whether in word or in de and his belief in the dignity of human person.

Those were the personalities taught me many lessons in life and I wonder how much I have lear from life.

Throw a lucky man into the sea and he will return with a fish in his mouth. —Arab Proverb.

INDIGESTION, LACK OF APPETITE, ETC.



Don't neglect these symptoms in children, particularly between ages 1 & 3. Change of diet from mother's milk, feeding with foods hard to digest and teething period may upset their liver and lead to complications.

Jammi's Livercure *also* acts as a prophylactic and tonic. It safeguards the normal functions of the liver.

Check up his liver. Jammi's Doctor visits your nearest town every month. Ask for the tour programme.

Jammi's Livercure

FOR LIVER AND SPLEEN DISORDERS IN CHILDREN

JV-4

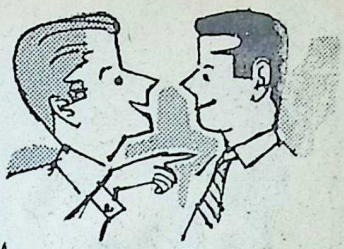
JAMMI VENKATARAMANAYYA & SONS

BOMBAY BRANCH : Parekh Mansion, 512, Sardar Vallabhbhai Patel Road, Bombay-4.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

N. P. Chatterji



The Gentle Art of Conversation

GOOD conversation is one of the greatest pleasures one can look for in society and yet, like common-sense, it is something most uncommon in life.

The average man is not a believer in the therapeutics of silence, whatever inner enlightenment it may promise. Day in and day out, we are talking. As if driven by some inner compulsion we pour out our hearts and give expression to our thoughts, feelings and sentiments. It is a temptation we cannot resist.

When no one is about, we might even indulge in soliloquies ; if there is nothing of our own, why not "To be or not to be...?"

But mere talk is not necessarily conversation. While talk may be unilateral, conversation must have at least two, if not more, active participants. It is only when there is a lively exchange of ideas and when ideas are put forth in apt and elegant language ; when the language provides glimpses into the innermost recesses of the minds of the participants ; when each participant bubbles with impatience to grapple with the issues raised and when the conversation drifts from point to point, breaking new avenues and new vistas of thought, giving an insight into the innermost labyrinths of a subject—we say that the talk was interesting ; it was an intellectual treat ; it provided an escape from the routine and the humdrum, and it gave a feeling of elation to all the participants. It is in conversation of this type that we have to look for the art of conversation.

What is it that made conversation so interesting?

The answer has to be sought indirectly by the elimination of certain oddities, which we come across almost every day and which turn most of our social encounters into drab and dreary exercises. Take for instance the "bore" —the man who intently pursues one single subject in all his talks. In season and out of season he will broach the same age-old and oft-repeated subject from which all interest has vanished. You have heard him so

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

many times on the same subject, the same voice, the same phrases, the same arguments, that you inevitably try to avoid catching his eye in a social gathering. If he bumps into you unawares, you immediately remember some important engagement of yours and courteously take leave of him. To enter into conversation with him is to be forced to chew a tablet of quinine!

More or less similar is the welcome you would give to an egotist. He would begin his talk with the sole object of proving to you his own supremacy over everything in the world. He would narrate incidents of his life, only to spotlight how, eventually, he came out with flying colours. It is 'I' which is writ large on his face and that for him is the be-all and end-all of things. The constant imposition of this ego—in storm as well as in sunshine—becomes a torture and the talk is exasperating if not agonizing.

It may, to some extent, be tolerable in a buffoon—as for instance when he says: "I climbed the Everest long before. I ... learned to walk, but did not consider it important enough to be announced in the papers. Tiger-hunt...oh, I killed two tigers once in one shot. Gama? Yes, he used to practice with me and many a time I knocked him off in less than half a second." But then how long can you put up with this? You have to be just a passive listener and if you can lend him your patient ear, no doubt you will be, in his eyes, one of the finest men in Christendom. But will you call it conversation?

Then there is the talker of paradoxes. "A few paradoxes are all very well," as Benson says. "They are stimulating and gently provocative. But one gets tired of a string of them; they become little more than a fence erected round a man's mind; one despairs of ever knowing what a paradoxical talker really thinks. Half the charm of a good talk consists in the glimpses and peeps one gets into the stuff of a man's thoughts and it is wearisome to feel that a talker is for ever tossing subjects on his horns, perpetually trying to say the unexpected—the startling thing."

There are people who think that a few witty remarks or a few humor-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...s anecdotes will earn them the reputation of being good talkers. They will grab all important magazines as soon as they are out, to read the 'Wit and Humour'. Before going to a party they will take care to commit to memory a few interesting jokes, and sally forth with them one by one with considerable gusto, whenever an opportunity presents itself. With concentrated attention, they will all the time be planning to give necessary turns and twists to the conversation so as to be able to hook a convenient moment for bursting forth with the memorized joke. They may provide palatable side-dishes—but certainly they cannot form the menu for the dinner.

On one occasion, Carlyle came across a talker of this type at a dinner party. He poured forth such a continuous series of jests and anecdotes, without allowing any one else around the table even to express an opinion, that as soon as there was a lull,—may be because the talker's stock had been exhausted—Carlyle quietly put down his knife and fork and said with an expression of agony on his face: "For God's sake, take me away and put me in a room by myself and give me a pipe of tobacco." No wonder, as he once said of one of Coleridge's harangues, "To sit still and be pumped into is never an exhilarating process."

A unilateral talk, therefore, may be pleasing to the talker who loves to hear his own voice, but is a positive infliction on others. Queen Victoria, once gave vent to her feelings against one of her famous Prime Ministers, who, she said, talked to her as if she were at a public meeting. A talker of this type may shine as a good university lecturer or a public speaker, but not necessarily as a good conversationalist.

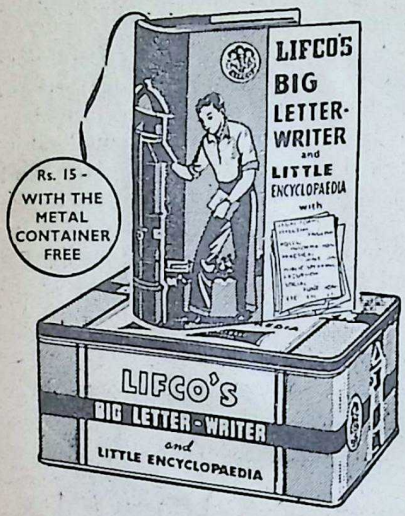
A good conversationalist must possess the gift of making others speak. He himself by virtue of his art plays the part of an unofficial moderator. He kicks off—and the game starts; and he sees to it that the interest in the game is sustained and the tempo keeps on rising. This he does by passing the ball from player to player—by creating new interests—by opening out new avenues of thought, by adding new intellectual fervour, by encouraging, in a subtle way, every player to put up his best. The talk over, every participant feels that his contribution was the most valuable—and that he was in real form. He shall then say: "Oh, I have passed a delightful evening with you; I have enjoyed the talk."

For all such talks, what is needed most is a conducive atmosphere and a congenial company. There can be no good conversation between persons who are mentally allergic to each other or when their psychological affinity is otherwise impaired.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A MIGHTY BOOK!



with

LEGAL FORMS, EFFECTIVE ENGLISH, PUBLIC SPEAKING, EXCURSIONS, SELF-HELP, SOCIAL FUNCTIONS, HOBBIES, LETTERS OF ADVICE*, POSTAL MATTERS, ETC., ETC.

- 3000 Topics in 1600 Pages
- For Every Office, School, Home & Library
- A Novel Gift for All Festive Occasions
- The Greatest Ever Published

Price Rs. 15/- per copy with the charming Metal Box FREE!
By Regd. Post Rs. 18.50 — No V.P.P.

* LETTERS OF ADVICE —
Sold Separately ... ... Re. 1.50

THE LITTLE ENCYCLOPAEDIA & EFFECTIVE ENGLISH —
Sold Separately ... ... Re. 1.30

LITTLE FLOWER CO. (LIFCO), MADRAS-17; M. DAMODARAM & CO., APPAH BLDGS., MADRAS-1; HIGGINBOTHAMS (PRIVATE) LTD., MADRAS-2, THEIR BRANCHES & THEIR RLY. BOOKSTALLS; AND THE POPULAR BOOK DEPOT, BOMBAY-7.

What is of utmost importance for the success of a conversation is mental balance and equilibrium and plenty of leisure. Even the best of talkers get fossilized when the mental equilibrium is disturbed.

A brilliant talker in a party was told by his host that one Miss such-and-such was keen to be introduced to him and almost instantly produced her before him. The admiring eyes of the maiden so unnerved him that he stood completely dumbfounded, scratching his head all the time for something he could say, but that something never occurred to him.

In a congenial atmosphere, talk is spontaneous. One does not have to plan it. Leisure provides the necessary receptivity which brings the other party psychologically closer and a harmonious intimacy is established. Dr. Johnson used to say that he was best disposed to talk, when over a cup of tea, he could just stretch his legs and pour out his mind without any mental reservation.

From listening comes wisdom and from speaking, repentance.
—Italian Proverb.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURF IN THE MODERN HOME...

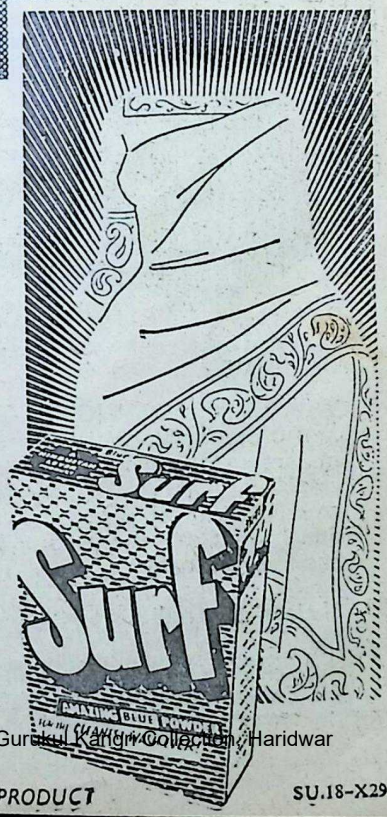
'THE WAY WE LIVE TODAY...'

says Bombay housewife
PREMA SOONDERJI

'THE WAY WE LIVE TODAY,' says Mrs Prema G. Soonderji of Walkeshwar Road, Bombay, 'we all want new and better things. SURF, for instance.

'SURF washes beautifully white: Shirts, saris, towels and sheets, *everything* in my home.'

WHY NOT SURF IN YOUR HOME? SURF cuts your washing work in half, yet gives you washing that's gloriously white. Try SURF for yourself today!



Surf gives you the WHITEST WASH

A HINDUSTAN LEVER PRODUCT

SU.18-X29

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bring music into your home with this fine, low-cost

NATIONAL EKCO Radio

Model 717: U-717, 5 valves with 8 functions, 3 bands; B-717 has 4 valves with 6 functions. Moulded cabinet. **Rs. 270.00**

Inclusive of Excise Duty; Taxes Extra

THIS beautiful NATIONAL-EKCO radio, in two models—AC/DC or Dry Battery—*is waiting* to bring the *happiness* of music into your home! A pleasure you can afford, Model 717 combines high quality reception *with low cost*, gives you entertainment for *years*, and carries a one-year guarantee. See and hear it at your nearest NATIONAL-EKCO dealer's as soon as you can!

National-Ekco radios are better—they're MONSOONIZED

GRA GENERAL RADIO & APPLIANCES LIMITED

Bombay • Calcutta • Patna • Madras • Bangalore • Delhi • Secunderabad

JWT-GRA. 6887/a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ANSWERS BY

K. M. MUNSHI

917

Sri D. Sreenivasulu, Bangalore.

Q: *Do you advocate the nationalisation of Road Transport in our country? If so, why?*

A: I don't. It is one of the ways of the ruling party to establish totalitarian control of our democratic life.

918

Sri B. Nanjappa, Bangalore.

Q: *A man loved a lady very much and that lady also loved him. But ultimately the lady married another person. What should the first man do?*

A: Think of loving another suitable lady and marry her before she also is grabbed by another.

919

Sri B. Krishnamurthy, Mysore.

Q: *In what way can we differentiate or distinguish modern values from traditional values?*

A: Modern values have two meanings. One is superficial—'all that is Western is modern'. The other has a deeper meaning: 'Values which have to be reintegrated with their fundamental ideas to suit the needs of a society in an age when the world has shrunk into a village on account of science and technology. Traditional values are values of an outmoded record, without their being so reintegrated.

920

Sri G. R. Dixit, Davangere.

Q: *What is 'samyama' and how to achieve it? Is it any spiritual 'sadhana'?*

A: Samyama has two stages: First is *tapas*, when by purifying the mind by sublimation and the body by self-restraint, one rises above the animal instincts. The second is the yogic stage which through trained concentration leads one to *samadhi*, that is creative concentration.

921

Sri P. Koorma Rao, Rajahmundry.

Q: *According to a tradition the constant cawing of the crow at a house signifies the arrival of guests. Do you think it is really true?*

A: I don't think so.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

922

Sri P. Ponnuswami, Sawyerpuram.

Q: I find in a book entitled "The Pre-Muslim Period of India" by M/s. M. Prothero and Maha Mahopadyaya Satis Chandra Vidhya Bhushana, the following statement:

"The original poem (Mahabharata) *describes the war between the Pandavas, a polyandrous wild tribe, and the Kuru, who belonged to the original Aryan settlers, and lived near Delhi."*

What have you to say on this?

A: Pure nonsense. It is true that Draupadi married five brothers, but nonetheless they were not of a separate tribe but Kurus; the same family to which Duryodhana belonged. Vyas the greatest apostle of Arya Dharma befriended them. Shri Krishna, worshipped as God was their friend. Who told the author that they were a separate wild tribe living near Delhi?

923

Sri E. Venkateswarah, Kadivedu.

Q: I feel that birth-control by medical means is disobeying the laws of God. I also realise it is wrong to give birth to many children without being able to provide for them. What are your views on this subject?

A: (1) The best way to prevent overpopulation and live a healthy and decent life is to have a long period of *Brahmacharya* both for men and women so that the period of productivity may be reduced. But that way does not come ea to men or women. The man w says that it is easy is either fraud or a fool.

(2) If, therefore, population ha to be kept in control and healthy and decent standard living secured, a way must found to satisfy passions witho multiplying children. That is w family planning has become necessity in these times to contr birth.

(3) Family planning is not d obeying the laws of God. The is no law of God which prescrib that men and women should co tinue to litter the world with u healthy and ill-reared children.

924

Sri K. V. Sastry, Eluru.

Q: When happiness becomes t much, it turns into pride. Do y agree?

A: Happiness for a man only b comes 'too much,' when instead treating it as a gift of God to h received in humility, he thin that he has earned it himse Then only he develops pride, eg tism and vanity.

925

Sri D. Ramaswami Reddi, Cudd pah.

Q: What should one understand giving up the fruits of on swadharma unto the Lord. Ho to achieve this?

A: Do whatever you do as an off ing to the Lord—with all yo heart and in loving devotion.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

926

Sri Hari Vans Bohra, Jaipur.

Q: *After all these years I am unable to know for what purpose India achieved independence. Can you tell me?*

A: We achieved independence for the first time in a thousand years. The country is integrated as never before in history. We have our own government. We are making a bid for economic advancement. We have a great international position. And we have the power to do a great many more things by ourselves and to recover the heritage which was ours. Are all these things not worth having?

927

Sri G. Basappa, Megaravalli.

Q: *We are honouring our great men by conferring titles and degrees. Would it not be a good tradition to punish corrupt administrators and blackmarketeers by openly branding them as national criminals or traitors after proper trial and conviction?*

A: It would be a good thing. But where are the political leaders who would have the courage to do, and where are the brave men who would give straightforward evidence to prove corruption?

928

Sri B. Nageswara Rao, Karvetnagar.

Q: *Why is it that many wise people in India have bald heads?*

A: Wise men have bald heads, and so have unwise men. Baldness and wisdom have nothing to do with each other. President Kennedy has a lock of hair. Is he unwise?

929

Sri Sree Hare, Khairatabad.

Q: *As a student of psychology and as a trainer of teachers I feel a sense of inadequacy and helplessness growing in me on going through the National Service Scheme which, in my opinion, is not capable of solving the crisis of character both individual and national in this country. Can you suggest a remedy?*

A: So long as there is moral and spiritual vacuum in education nothing will help. And political leaders who have arrogated in the name of the Welfare State have neither the eyes to see this nor the will to fill the vacuum.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Where there's LIFEBUOY there's health!

Laugh for joy — with LIFEBUOY ! A bath with LIFEBUOY Soap leaves you a-tingle with that healthy feeling of freshness ! LIFEBUOY washes away the germs in dirt — keeps the whole family healthy !

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

L 23-X29

A HINDUSTAN LEVER PRODUCT

Digitized by Arya Samaj Foundation Chennai and eGangotri

President Quadros of Brazil

THAT the Cuban misadventure has caused a heavy slump of U.S. stock in its own hemisphere too is clear from the report Adlai Stevenson has brought from his tour of Latin America last month. The greatest shock has come from a powerful erstwhile ally, Brazil, whose iron man Quadros has given the cold shoulder to the U.S. suggestion to openly line up against the Communist Fiedel Castro.

Described severally as a dictator, messiah, paranoic or saviour, 44-year-old Janio Quadros, President of the Brazilian Republic would appear to be his own cup of coffee. Throughout his meteoric rise from the log-cabin, he is been actuated by one desire—to make Brazil a great world-power for which his country is eminently qualified, but for the unexploited state of her natural resources.

Constituting nearly a half of South America, Brazil has an area of 3¼ million square miles and a population of nearly 70 millions. The River Amazon makes the country fantastically rich in hydro-electric potential, forest and other products. It is well-known that Brazil is the number one coffee grower and number two sugar producer of the world. Its industrial resources are enormous but little developed. The country abounds in iron and monazite deposits; thorium and gold, bauxite and what not.

For long a Portuguese colony, Brazil became an independent kingdom under the settlers until a revolution established in 1889 the Republican United States of Brazil. The country is governed by a bicameral legislature, election being by universal adult franchise. The President holds office for five years. The country's religion is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

predominantly Catholic and the language Portuguese. Rio de Janeiro is its capital and the new capital Brasilia —ex-President Kubitschek's brain-child—is nearing completion.

Although Brazil is bound by mutual defence pacts with U.S., Quadros' eclectic mind interpreted them when he assumed office six months back as follows: "No signed agreement—none whatever—will remain valid, should it prove contrary to Brazilian interest and convenience." Despite this unequivocal stand, U.S. has been very liberal with its financial aid to Brazil in the hope that instinctively she will side with the Western powers!

Essentially a success-man, Quadros is a gate-crasher and is possessed by the all-consuming desire of making his country tops. He knows where his shoe pinches. Anything that serves his objective is good enough, and what stands in the way is ruthlessly crushed.

Born of Roman Catholic parents, in a tiny town in the western frontier of Brazil, Quadro's father was a romantic pharmacist whose none too good income made the family move places until at last it settled in Sao Paulo. At 16, Quadros could study for a year and did part-time teaching to support himself. Simultaneously, he studied for law, in none of which he distinguished himself, except for an accident which turned one of his eyes cross. This came as a psychological setback and his sorrow and frustrated ambition flowed in non-descript verses. Living in a tiny cubicle he did odd jobs for petty crooks and merchants. In between, he read the life of Abraham Lincoln which enkindled his slated ambitions. In 1941, married Eloa do Valla, daughter his father's friend, who described as the ugliest man she had ever m

The portals of law not proving munerative, Quadros made occasio appearances at political meetings a the death of Dictator Vargas. S ly he found himself inside the Council of Sao Paulo. Once he re ed there, he became a soap-box o tor and by means of raging, tea campaigns against graft and cor tion, espoused popular causes and over the people by his flamboya When the Mayoral election came, naturally won a resounding vic but inherited a bankrupt city adm stration with heavy liabilities. By forcing strict economy measures, not only wiped out all debts but st ed building amenities like highw watermains etc. before the year out.

Governorship of Sao Paulo s came to him as a natural prize in 19 where too he pursued his reform m sures so vigorously and enforced development programmes that be his term came to an end, the s was transformed out of recognitio its industrial growth. A federal puty's seat came to him automat ly in 1959 which paved his way the Presidency.

Before the elections, he admo ed his predecessor in office Ku chek who had set an inflatio tone to the country by his over-am tious programmes and warned against any dirty tricks against candidature, and on a world- which included India too, and re

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

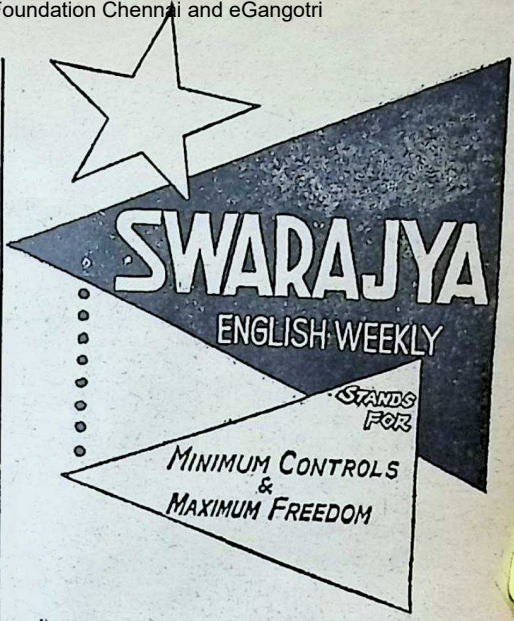
...d home like a hero to fight the elec-...on. He won a landslide victory ...against the ex-president's nominee, as ...an independent candidate, by clever ...manoeuvring of the powerful Na-...tional Democratic Union party whose ...nomination he sought and declined ...and thus threw them into a confusion.

Brazilians expect their Presidents to look and dress decently and Quadros therefore had to shed his propagan-dist outfits. He first went to London, had his cross eye corrected, returned a few days before the inauguration of his regime, took the brainiest plan-ners, builders and economists into his Cabinet and started wielding the broom by the handle. Avowing that economy started at home, he pruned his own secretariat and personal staff and started an austerity programme. His old formula is being worked. The story goes that when an old political co-worker asked where his place was in the Government, Quadros pointed to his own.

Quadros is an enigma both to his friends and foes. As one paper put it, he could be a great President but certainly not an easy one. Today he leaves both Kennedy and Castro guessing while he brews his own cup of coffee.

A banker is a man who lends you an umbrella when the weather is fair and takes it away when it rains.

Anon.



Here are some reasons why you should read Swarajya founded by Khasa Subba Rau

In its pages you can listen to Sri Rajaji.

The most eminent journalists and thinkers in the country write for Swarajya. To read Swarajya is like receiving the benefit of a liberal education.

As it is without bias or malice of any kind, Swarajya is the most reliable guide to the understanding of current events.

It enriches your knowledge and gives you plenty to talk about of interest to others in good society.

It may be considered the educated man's insignia, the patriot's bible.

Sri Pothan Joseph, doyen among the journalists of India edits Swarajya.

Enrol yourself today as a regular subscriber to Swarajya

Annual Subscription Rs. 7.50
Half Yearly - Rs. 4.00

Manager: SWARAJYA
KILPAUK, MADRAS-10.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Don't blame nature for grey hair

"Nature has made my hair grey, Sir; what can be done?"–we have heard and seen men grumbling with similar remarks. But men who blame Nature for grey hair should know why one's hair becomes grey. Research has found that 90% of premature greying is mainly due to lack of hair-care, unhygienic surroundings and indiscriminate use of inferior hair oils.

"*Loma*", prepared scientifically in a most modern factory at Ahmedabad, under rigid quality control, has all the good ingredients to end grey hair. Start using "*Lama*" today and soon you will realize why millions all over India and abroad have put their confidence in "*Lama*". Remember, the name "*Loma*" spells quality – such as what you expect it to b-

Brush up with Loma *for a better look!*

Sole Agents & Exporters: M. M. KHAMBHATWALA, Ahmedabad 1 (India)
Agents: C. C. NAROTAM & CO., Bombay 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

K. M. MUNSHI

Translated from Gujarati by Sri H. M. Patel, (Rtd.) I.C.S.

52. BARDOLI

AFTER the meeting, the President, Dr. Joshi, Dinshaw, Jagjivan, Bhagwandas, Uday, Sheela, Kajiba and other members of the Committee met in the president's office.

"Master", said the President, "this friend of yours is a dangerous person. If this is his normal way of public speaking, he is certain to be imprisoned before long. Everything that he said today would bring him within the mischief of Section 124(A) of the Indian Penal Code."

"But are we not, all of us, prepared to go to jail? Why then make a point of referring to the risk he is running?" enquired Bhagwandas.

"By all means, if you wish to go to jail, you may do so", said the President. "But let me make one point clear. I have called this meeting because you came here on behalf of Gandhiji. You must not forget that I am a member of the Central Legislative Assembly. My duty is to help you in Delhi. I do not personally believe in breaking the law. You had better take over the entire responsibility of Bardoli on yourself. I shall look on at your activities from a distance and you can have all my blessings and admiration."

"Mr. Shukla, if you do that, that is enough. We are not anxious to involve you in the passive resistance movement," retorted Jagjivan. "All we ask of you is your good wishes and blessings."

"Well, you have my good wishes and blessings. But it is for you to take the lead in this matter and face the perils of the pioneer."

"Your task will be to support the cause of the farmers of Bardoli. Udaybhai will take charge of other tasks in the city affecting the Bardoli movement."

"I shall do my best," said Uday.

"But you cannot do much in Bombay without money," said the President very frankly.

"But is there any dearth of money in Bombay?" enquired Bhagwandas.

"So long as you do not rely upon me to find any money," said the President. "I have a lot of difficulty in getting enough to carry on even the normal work of the Congress. We are all able to manage only because we have the Tilak Fund to fall back upon."

"Have we not appointed a Finance Committee? What is it going to do?"

"Look, the rich men of Bombay do

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not give money unless they can get something in return."

"Gandhiji seems to get all the money he wants," said Jagjivan.

"He is a Mahatma. There are many who think that in giving him money they are acquiring a passport to heaven! Some day it might bring them a ten-fold return. We cannot hope to do what Gandhiji can."

"If I have to do propaganda efficiently, I shall need at least Rs. 2000/- a month," said Uday. "I was making a rough calculation while the meeting was proceeding. If you like, I will give you an idea of the details. I cannot find all that money from my own pocket."

"Brother, do not worry about money," said Rajba, speaking for the first time. "For several years the income from my jagir has been accumulating and you are free to spend it all."

"Well done, well done, Rajba," said Bhagwandas. "Once we begin our work, the money will flow in."

"Well, Rajba, will you work in Bardoli or in Bombay?" enquired Jagjivan.

"At neither place. I do not understand anything of this business," replied Rajba smilingly.

"Well, even I do not understand it," commented the President, charmed by Raj's attractive smile.

"Why do you adopt this attitude, Raj?" asked Sheela. "If you make up your mind, you are capable of doing far more than anyone of us."

Raj shook her head and said. "I think Gandhiji believes this to be a battle for the truth. So far as all of you are concerned, truth is merely a weapon in politics."

"But won't you admit that this is a non-violent campaign?"

"How many of you are genuinely non-violent in spirit?" enquired Raj coolly looking at all of them. "How many do you think of the people who had assembled here today, would be prepared to die for truth and non-violence?"

"Not one of these persons believes in truth or non-violence. Gandhiji is fully aware of that," remarked the President, as he laughed aloud. "Raj, you have put your finger on our weak spot."

"Never mind, Raj. I and Udaybhai will drag you with us," said Sheela.

"I am ready to be dragged. But it is for you to have the strength to pull me," said Raj. All of them laughed.

"What shall we do with Tripathi?" asked the President. "Bhagwandas has brought him and he seems to be a boy who might be quite useful. He has no means of his own. It will be necessary to give him a salary."

"Ravi is quite clever. He speaks well." Bhagwandas was delighted with his pupil's speech and now expressed his personal satisfaction. "I have known him ever since his childhood when he used to come to me for study. I knew his grandfather also. He is a clever boy."

"Udaybhai, how would you like if we give him to you?" asked Sheela.

"All right. He seems likely to be useful. His father was a friend of my father."

The President rang the bell for a servant and when he came, asked him to bring Ravi in. As soon as he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ed the office, Sheela said: "Well, ipathi, do you recognise us or have forgotten us? Come and sit down." avi smiled, made his *namaskars* sat down upon a chair. A bitter ught came to his mind: 'Once you e me money to study and put me der your obligation. Now again you going to put me under your obli- on. By overwhelming me with chess, perhaps you wish to show poor and insignificant I am. Very , let my turn come. I will show all.'

The President asked Tripathi: "Are prepared to resign from the Com- st Party?"

"Yes, certainly. If that were not I would not have come here," said very humbly.

"In that case, we are prepared to pt you. Do you know Mr. So- i?"

"Yes, he used to come to my grand- her's house."

"He is our propaganda secretary. propose that you work under ."

"If he teaches me the work, I shall n it," said Ravi in a diffident ner.

"I am also new. Both of us will n our subject as we go along," Uday.

Ravi smiled to himself and said to self: 'This fool does not know that e last seven years propaganda has the very breath of my life. What ou going to teach me, you bour- fool? What do you know of pro- nda or party management that not?'

"We shall give you Rs. 100/- a th. Is that all right, Mr. Solanki?"

asked the President, as he looked towards Uday. The latter gave his assent with a nod.

"Thank you very much," said Ravi very softly as if he was really overwhelmed with their generosity.

"Do not worry about money," said Uday. "Tripathi, we are members of one family. Your father and my father were friends and so our relationship is old."

"That is my good fortune," said Ravi.

Once again thoughts flirted across Ravi's mind. 'So you think that ours is a long-standing relationship, but it is you and people like you who behave as if you have the monopoly of power and wealth. Let me once come in and then you will see.' Aloud he said: "I shall be grateful if you will let me work with you."

The President in the meantime stood up and so the others also got ready to depart.

"Tripathi, I hope you are well," asked Sheela of Ravi, good-humouredly.

"Sheelabehn, how can I forget your kindness to me? And today also I know how much I owe to you. How can I thank you?" said Ravi in honied tones. To himself he said: 'And now she will go and boast before her arrogant husband: "Look, I got that poor old beggar Ravi a job." '

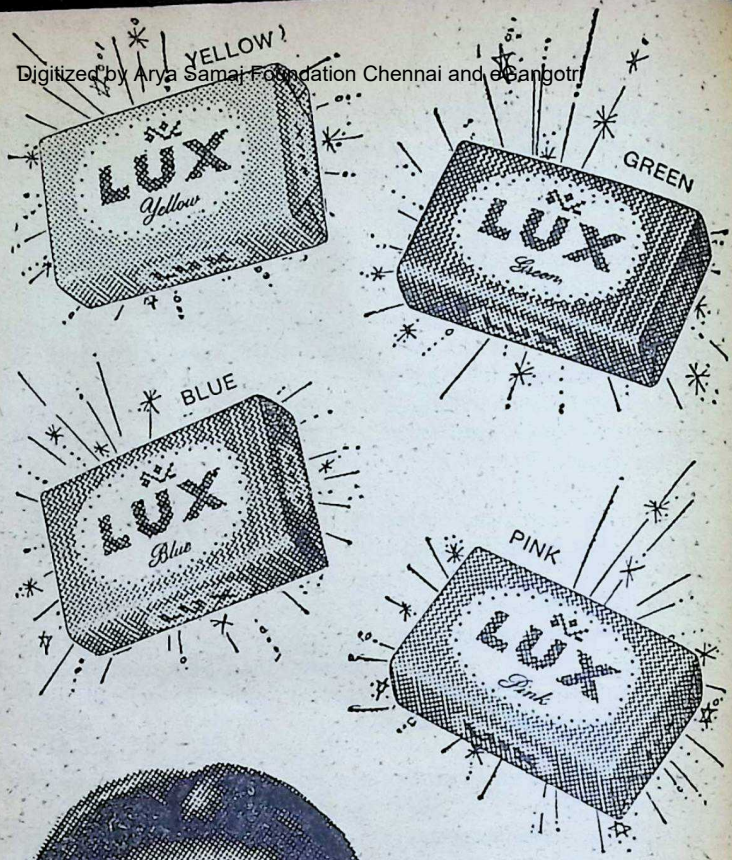
"What have I done? Nothing," said Sheela smilingly. "You will like working with Udaybhai and I too will help you from time to time."

●●●

The same evening Ravi went to Uday's chambers in the Fort. He had a lengthy discussion with the spotlessly-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



'FOUR RAINBOW COLOURS for my LUX – and white too!'

says WAHEEDA REHMAN

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

LTS. 81-X29

A HINDUSTAN LEVER PRODUCT

Digitized by Arya Samaj Foundation Chennai and eGangotri

dressed barrister and then took charge of a table and chair which Uday's clerk had set apart for him. Thanks to the skill he had developed in concealing his real feelings, he was able to impress Uday favourably. In reality he looked upon the pleasant atmosphere in which he was working with bitterness in his heart.

He was told to accompany Sheela the following day to Bardoli. This was precisely what Ravi had wanted.

Uday came to see Sheela off at the station. Although he asked Ravi to travel in a second class, he preferred to travel in a third. He felt that in emphasising his austerity, he was establishing his importance. Nevertheless he was angry at Sheela for travelling first. For quite some time he sat day-dreaming. He imagined that the two women were laughing at his poverty. Even in his day-dream, his anger so overpowered him that he woke up with a start!

Bhagwandas and Jagjivan had come to the Bardoli station to receive Sheela. Ravi went with them to the Ashram which looked very much like a military camp. The leading personalities of Gujarat, all dressed in *Khadi*, were walking about the ground. Farmers and their wives were found moving in groups. There was considerable activity in the camp.

It was at the community lunch that Ravi saw Vallabhbhai. He seemed to him a rough and uncivilised person! He was amused by his moustache which was partly black and partly white.

Sheela sent Ravi along with a guide to a village in the neighbourhood, where there was to be a public meeting in the evening. This was his first experience of travelling in a bullock-cart on a dusty road with fields all round him. Hitherto his outdoor work had taken him only to dirty tenements of mill workers in smoke-laden areas. He found this new experience pleasant and delightful.

The sight of the villagers and farmers was an eye-opener to Ravi. The Communist literature and the thesis prepared by the member of the Politbureau had depicted the farmers as bitterly angry and fanatically hostile to all existing structure of society, but he found these farmers happy and cheerful, although they had joined a struggle against the Government. Their womenfolk had put on their best clothes and groups of them marched towards the place of the meeting singing cheerful songs as if they formed part of a bridal party.

Ravi asked one of the farmers, who had travelled with him in the bullock-cart, if he thought the struggle would last long or would fail. "Why should it not go on indefinitely? The land is surely not the property of the Government's father. We will not give one single pie of revenue if it is unjust."

"But if the Government confiscates the land?"

"The police have already come. It is said that the Government will send Pathans and they will be followed by the army. What will you do if the military comes?"

"The Government cannot ship our lands across the sea to England. Let them dare take away our land," repeated the farmer.

Ravi was puzzled. How should he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

explain to these fools the theory of class-hatred and the proletarian revolution and of the advantage of violence? They did not appear to be able to think; the only principle that governed their thinking was their ignorance!

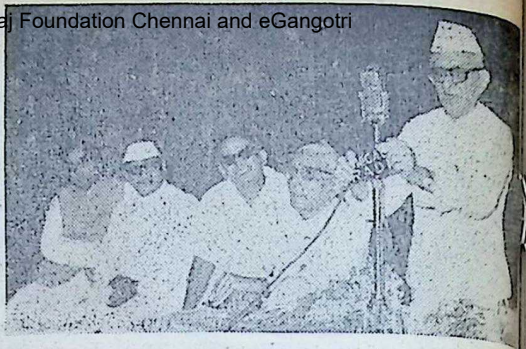
"Supposing the Government were to arrest Sardar?" asked Ravi in order to ascertain their reaction. "I suppose you will have to take to violence."

"What are you saying, my friend? Although you are an educated person, is this all you understand about the movement? Only yesterday Sardar said that the movement we take to weapons of violence, like *dharias*, we shall lose. Immediately the Government to bring its guns against us.

"But supposing the Government arrests Gandhiji also?"

"Well, what does it matter? Do you think that we are all wearing bangles? We shall also go to jail. But the last thing we shall do will be not to give a single pie towards this unjust land revenue assessment. You saw how we put to flight Smyth Saheb. Our *dublas* saw to it that he did not have a single egg to eat. When the policemen were sent to *dublas*, they said: "Go and tell your saheb that we have joined the struggle of *swaraj*". Poor man! He had to run away to Ahmedabad. Do you realise, my good sir? That is what we understand by independence. We are not cowards like you, educated people of Bombay. We have taken our pledge in the name of Lord Ramchandraji and we would rather lose our life than break our oath. Do you understand, my good sir?"

Ravi could not understand the men-



Sir H. V. Divatia, Vice-President of the Bharatiya Vidya Bhavan, delivered the inaugural address of the new session of the Bhavan's College on the 23rd of last month. Kulapati Sri Munshiji presided.

Photo: Vasant S. Desai

tality of these people. How could he get these men to see that there was nothing to be gained from passive resistance and that their only chance of success was the final establishment of Soviet rule in the country?

The bullock-cart reached a village. At its entrance there was a large banian tree. Someone sounded the drum so that, when their bullock-cart entered the village, there was no one to be seen in the streets. "Where are the people of this village?"

"All the villagers have shut themselves up in their houses. We do not allow our cattle outside the house during the day time. If we do, the police would take them away. As soon as this drum was beaten, everybody came to know that Sardar would come today to talk to us. Now they will all come out," said another.

Ravi accompanied the farmer to his house. The people had begun to come out of their houses, and soon people from other villages began to pour in.

[To be continued

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NERVOUS DEPRESSION

A nerve Tonic to combat general Weakness and depression

INDICATIONS

- Nervous depression and weakness.
- Physical exhaustion, over-fatigue and weakness.
- Loss of bodily and mental vigour.
- Anaemia and general weakness after long illness or operation.
- Disturbed sleep.

Backed by 57 Years of Experience

GOLD MEDALS
LONDON - BOMBAY
BUENOS AIRES - SAO PURO

Huxley's Ner-Vigor

Tonic Compound of Glycero-Phosphates with Formates & Vitamins

HUXLEY & CO. (INDIA)

P. O. Box 1992, 25, Dalal Street, Fort, Bombay 1

For All Muscular and Rheumatic Pains

Use HUXLEY'S

WINTOGENO

Gives Quick Relief from the agonising RHEUMATISM, PAINS IN JOINTS, PAINS OF LUMBAGO, SCIATICA, GOUT, NEURALGIA, NEURITIS, CHEST COLDS Etc.

Available at all Chemists & Stores

Principal Distributors—**P. M. ZAVERI & CO.**

Chemists & Druggists, Princess Street, BOMBAY 2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Stories of Ki

Madana Kama-

The Double-Cros

WHEN the two royal pals the tiger-king waiting for th their joy overflowed. T whipped their horses which gallo towards the spot.

Descending from their horses, Prince offered obeisance to the m culous tiger and placed the huge ir chain which they had brought, fore it.

The tiger beamed with satisfac and sent its orderly with a summon all all the beasts of its kingdom report before it immediately. V soon all of them did. The tiger dered them all to dig a tunnel to nether world and all the anir plunged into the task and in a s period succeeded in constructing tunnel.

The sense of mystery and the probable are the inalienable right human curiosity. The measure of presence is the measure of youth ness present in a man or woman. who would not like to continue b youthful? That explains the po larity of harmless stories like this. other explanation is this. All st are unreal ; why not a superlati unreal story like this?

As soon as the tunnel was re

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The tiger asked the Prince to let the chain down the tunnel so as to serve as a rope-ladder, and said: "Prince, this chain will lead you to Patal-lok where the Princess of Kalinga has been taken. Descend along the chain carefully and you will land on a plain where the two Princesses are kept in custody. You have to reckon with the demon which you must kill before achieving your objective."

Asking the minister's son to wait outside on earth, the Prince armed himself with his magic sword and quickly descended into the tunnel along the suspended chain. He passed through densely dark passages for a long time until at last he saw light and landed on what looked like a flat surface. On the other side of it he was happy to find the two Princesses in lively conversation in the hollow of a giant tree.

Alighting from the chain, he briskly walked towards them. When he neared them, Amritavalli, the Kalinga Princess, saw him, when her face became animated with astonishment. But the next moment it became worried.

Snatching herself away from the other girl, Amritavalli walked towards the Prince and held the Prince's hand. Said she apprehensively, "This place is the lair of the demon. He is expected at any moment. Please hide yourself somewhere quickly. As soon as he partakes of food, however, the demon goes to sleep when you should cut him into two, lengthwise, and reverse the halves, lest they join together. Then only can we be rescued."

And the demon came, ate his cartload of food, made the Princess partake of some fruits and later according to custom, spread its huge body on the floor and started snoring. The girls did not give room for any suspicion.

At a signal from Amritavalli, the Prince came out of his hideout

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and walking on tip-toe, neared the demon sprawled on the floor and with one stroke of his sword cleft its body into two and transposed the two halves according to instructions.

When the demon was thus disposed of, the Prince approached the two Princesses who looked at him admiringly. They signified their consent in starting whereon the Prince sent them up to the earth one by one along the chain by which he had descended. Having landed them safely the Prince climbed the iron rope.

While the Prince was half-way up, the Minister's son atop the tunnel became so infatuated with the two Princesses that he decided to have the girls for himself. Not for nothing have the ancients decried women and wealth as the curse of humanity. Ignoring all other considerations, the Minister's son quietly cut off the chain-rope, whereupon the Prince who was halfway up the tunnel, hurtled down to unfathomable depth and almost battered himself to death.

The Minister's son, hearing the thud, did an excellent piece of acting. Wringing his hands in disguised agony he cried: "O, my friend! What ill-fate should pursue you to have thus fallen down! Fie upon me! Why should that rope give way when you had almost come to the end of your labours? O God! What shall I say to your father and mother?"

The two Princesses too felt dazed at the unexpected calamity and did not know what to do.

After some time, the Minister's son appeared to have recovered from his grief and addressed the Princesses: "Ladies! What is the use of grieving over the past! I think it was God will that this should happen. Be not afraid. I shall safely conduct you to your fathers. You may take me as your deliverer."

So saying, the Minister's son led them on horses to Kalinga. On the way, the Minister's son tried to endear himself to the Princesses by pleasant banter and even became romantic. In short, he made approaches to them short of becoming indecent.

Stopping at the outskirts of Kalinga he sent word to the King that his daughter had returned along with the rescuer. The royal household was overjoyed and a royal party headed by the King himself came to where he waited and received him with exemplary honour.

In the effusion of his happiness the King did not notice that the so-called rescuer was different from the Prince who took the iron rope from him. Further, the King had seen the Prince only for a short period.

Seeing another Princess by the side of his daughter, the King of Kalinga asked: "Who is the other lady?"

"She is the Princess of Kalakantipur who had been decoyed by the demon earlier!" replied the Minister's son.

"O! I remember your telling me about it. Now, did you have a severe fight with the demon?" asked the King.

"O, not much. The demon no doubt was normally invincible. But by the grace of God and the luck of your daughter, I could dispose of him quickly!" replied the impostor.

[*To be continued*]

CC-0 In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Students' Concessional Offer

A price concession of as much as 40% is being offered by the Bharatiya Vidya Bhavan to all bona fide students to enable them to build up a library of choice books on the life, literature and art, culture and heritage of our people.

Under this special offer, all genuine students will have the rare opportunity of getting any of the publications in the Bhavan's popular 'BOOK UNIVERSITY' Series *at a greatly reduced price of only Rs. 1.20 nP. each, as against the published price of Rs. 2.00. In addition, the Bhavan will also allow the extra concessions of free packing, forwarding and postage, provided the students order for not less than 3 books at a time.* For a list of these books please see the next page. These books, it may be noted, are attractively produced in uniform format and deal with subjects of enduring interest and value.

Any application/order to the Bhavan from a student for the supply of books at the concessional price of Rs. 1.20 should be accompanied by a certificate from the Head of the Institution or Department concerned stating that the applicant is a bona fide student. The certificate may be issued either separately or on the student's application/order itself.

Such a certificate from any student *need be sent to us only once,* that is, along with the initial order. While sending his further orders, if any, he may merely refer our attention to the certificate already sent by him. This also applies to those students who have previously bought books from us under this scheme.

This aid programme is the result of a Students' Library Fund which has been opened by the Bharatiya Vidya Bhavan. The Asia Foundation of San Francisco, U.S.A., has also given a grant to help this project.

Bona fide students may send their orders or write for further particulars to the Book Sales Division, Bharatiya Vidya Bhavan, Chowpatty, Bombay 7.

[Please turn over for List of Books]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BHAVAN'S AVAILABLE BOOK UNIVERSITY SERIES OF PUBLICATIONS

Elegant in format and get-up and securely bound, these popular books in *English* are all priced at only Rs. 2.00 *per Volume* (Sh. 3/6; $ 0.90; Rs. 2.25 outside India).

Serial Nos.

1. MAHABHARATA *by* C. Rajagopalachari (6th edition)
2. THE ART OF LIFE IN THE BHAGAVAD GITA *by* H. V. Divatia (4th edition)
3. SPARKS FROM THE ANVIL *by* K. M. Munshi (2nd edition)
4. GANDHI'S VIEW OF LIFE *by* Chandrashankar Shukla (4th edition)
5. ASPIRATIONS FROM A FRESH WORLD *by* Shakuntala Rao Shastri (2nd edition)
7. THINGS OF BEAUTY *by* V. N. Bhushan (2nd edition)
10. WOMEN IN THE VEDIC AGE *by* Shakuntala Rao Shastri (3rd edition)
11 & 12 LIFE OF MAHATMA GANDHI : Vols I & II *by* Louis Fischer (3rd edition)
13. WOMEN IN THE SACRED LAWS *by* Shakuntala Rao Shastri (2nd edition)
14. OUR GREATEST NEED *by* K. M. Munshi.
15. MAHAYOGI (*Life, Sadhana and Teachings of Sri Aurobindo*) *by* R. R. Diwakar
19. LIVING BIOGRAPHIES OF GREAT PHILOSOPHERS *by* Thomas & Thomas (2nd edition)
21. FUNDAMENTALS OF INDIAN ART *by* S. N. Dasgupta (2nd edition)
23. FUNDAMENTAL UNITY OF INDIA *by* Radha Kumud Mookerji (2nd edition
24. ANNIE BESANT *by* Sri Prakasa
25. THE CALL OF THE VEDAS *by* A. C. Bose (2nd edition)
26 & 27 GLORY THAT WAS GURJARADESA : Vols. I & II : *by* K. M. Munshi
28. GEOGRAPHICAL FACTORS IN INDIAN HISTORY *by* K. M. Panikkar (2nd edition)
29. KUMBHA-INDIA'S AGELESS FESTIVAL *by* Dilip Kumar Roy & Indira Devi
30. CITY OF PARADISE & OTHER KULAPATI'S LETTERS *by* K. M. Munshi
31. ON A FORBIDDEN FLIGHT *by* Satyanarayan Sinha
32. LIVING BIOGRAPHIES OF RELIGIOUS LEADERS *by* Thomas & Thomas (2nd edition)
33 BHAGAVAD GITA AND MODERN LIFE *by* K. M. Munshi (5th edition)
34,35&40 INDIAN INHERITANCE : Vols. I, II & III: *by* Eminent Contributors (3rd edition
37. HINDUISM THROUGH THE AGES *by* D. S. Sarma
38. FLIGHT TO SOVIET LAND *by* Satyanarayan Sinha.
39. WOLF BOY & OTHER KULAPATI'S LETTERS *by* K. M. Munshi
41. PARAMAHANSA SRI RAMAKRISHNA *by* R. R. Diwakar
42 & 43 MINSTRELS OF GOD : Vols. I & II ; *by* Bankey Behari
44. RAMAYANA *by* C. Rajagopalachari (3rd edition)
45,66&77 IMMORTAL INDIA : Vols. I, II & III : *by* J. H. Dave
46 & 47 HINDU CIVILIZATION : Vols. I & II : *by* Radha Kumud Mookerj
48. AN INTRODUCTION TO VEDANTA *by* P. Nagaraja Rao (2nd edition)
51. FALL OF MEVAR *by* Dwijendralal Roy
52. SANKARA'S TEACHINGS IN HIS OWN WORDS *by* Swami Atmananda (2nd edition)
53. SWAN LOVE & OTHER KULAPATI'S LETTERS *by* K. M. Munshi
54. RECONSTRUCTION OF HUMANITY *by* Pitirim A. Sorokin (2nd edition)
56 & 57 AKBAR : Vols. I & II : *by* J. M. Shelat.
58. HINDUISM : DOCTRINE AND WAY OF LIFE *by* C. Rajagopalachari
59. BHAKTIYOGA *by* Aswini Kumar Datta
60. INDIAN TRAVEL DIARY OF A PHILOSOPHER *by* Count Keyserling
61 & 62 BHAGAWAN PARASHURAMA : Vols. I & II : *by* K. M. Munshi
63. DEMOCRATIC SOCIALISM *by* Asoka Mehta
64. NEO-UPANISHADIC PHILOSOPHY *by* K. V. Gajendragadkar
65. NETAJI IN GERMANY : *A Little-known Chapter* : *by* N. G. Ganpuley
67. BHAGAWAN BUDDHA *by* R. R. Diwakar
68. STORIES OF VIKRAMADITYA (Simhasana Dwatrimsika)
69. STORIES OF VIKRAMADITYA (Vetala Panchavimsati)
70. THE CULTURE OF INDIA AS ENVISAGED BY SRI AUROBINDO *by* C. C. Dutt
71. HINDU AMERICA ? *by* Chaman Lal
72. PATHWAY TO GOD IN KANNADA LITERATURE *by* R. D. Ranade
73. POWER AND MORALITY *by* Pitirim A. Sorokin & Walter A. Lunden
74. AN ANTHOLOGY OF MODERN INDIAN ELOQUENCE *by* R. K. Prabhu
76. YOGIC POWERS AND GOD REALIZATION : *by* Dr. Vishnu Mahadeo Bhat
78. THE WORLD WE SAW *by* K. M. Munshi
79. SRI MADHVA'S TEACHINGS IN HIS OWN WORDS *by* B. N. K. Sharma
80. THE UPANISHADS : *An Anthology* : *by* D. S. Sarma
81. BHAKTA MIRA *by* Bankey Behari
G 1. TOWARDS LASTING PEACE *by* Mahatma Gandhi
G 2. SOCIALISM OF MY CONCEPTION *by* Mahatma Gandhi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

BHARATIYA VIDYA BHAVAN, Chowpatty, Bombay 7

Digitized by Arya Samaj Foundation Chennai and eGangotri

GAYATRI. By I. K. Taimni. Published by Ananda Publishing House, 3 A, Leather Road, Allahabad. pp. 172. Price: Rs. 4.

TO QUALIFY for the highest type of manhood, says Manu, two things are necessary: *Maitri* (love and friendliness to all) and *Gayatri*. Gayatri is the name of a great *mantra* in the *Rigveda* (III 62. 10) whose Seer is Vishwamitra. Its use in the daily ritual of the Hindu is well known. But its inner spiritual significance and potency are little more in our active memory. Mr. Taimni has rendered a real service in devoting his present work to a systematic exposition of the Nature of Gayatri, the principles underlying the Mantra-sadhana, the rationale and practice of the *Upāsana* centred round Gayatri, the nature of the preparation for it and its results in the development of the individual consciousness towards perfection.

The author is at his best while expounding the philosophy of Sound-Creation and relating the perceptions of the ancients with the discoveries of the modern science. He does not call for blind faith but shows step by step with the accuracy of a scientist how the Gayatri relates the Individual, the Universal and the Transcendent Reality through its invocatory power and provides man with a sure means of achieving a progressive enlargement of his consciousness and discovery of his identity with the Divine.

In reciting the Mantra, *Tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah pracodayat* (We meditate upon that excellent splendour of the Lord Savitr. May He activate our thoughts), the sadhaka does not invoke the physical sun in our skies but the Divine Creator (Savitr—from root *su* to release, to loose forth) whose symbol in the physical universe is the sun. The author draws upon various authorities to prove this important point. He also shows how when the *Pranava* and *Mahāvyāhritis* (Om Bhuh Bhuvah Svah) are prefixed to the main Mantra and chanted, the seeker puts himself in rapport with the All-pervading (and transcending) Brahman, the Gods Agni, Vayu and Aditya and opens to Them their respective spheres of operation in his own being before gathering and surrendering himself to the Lord for illumination.

A most valuable book written from the viewpoint of sadhana and for the benefit of those who have realised their present limitations and seek to grow into newer dimensions of consciousness.

—*Sri M. P. Pandit*

CHRONICLES OF KEDARAM (Novel). By K. Nagarajan. Published by Asia Publishing House, Nicol Road, Ballard Estate, Bombay-1. Price: Rs. 10.50 nP.

READING this lively anecdotal novel is like drawing a whiff of fresh air in the smoke-ridden lobby of a cinema house. Narrated in the first person in the tell-it-tersely gossipy way, it partakes of the character of Mrs. Gaskell's *Cranford*, its old-world exclusivism and forbidding horror of modernity, but not its long-winded sentences. A remarkable feature of this novel, as in some others of its type, is that there is no set hero, heroine, villain or the eternal triangle. Yet as a novel it is more satisfying than most novels, Indian or foreign.

The story is woven round the elite of a district headquarters of the Madras State during the later years of Indian Freedom struggle. The narrator is Gokarna Sastri, a lawyer who sports his tuft despite becoming son-in-law to the District Judge and buying a new Chevrolet car. Vasu is his counterpart

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

who could appreciate the good things of modern life without losing his moorings. Hemadri, the wag, and Vanchinatah Sastri, the careerist, are quite lovable creatures. Chari is cast in the heroic but unaesthetic mould; Nirmala is the idealised character. For composition's sake are introduced the Senior Suri with his Socratic observations and Mr. Cole, the English *Padre*, with his bifocal point of view. Their foibles, solemnities, petty jealousies, rivalries and *bonhomie* (enlivened by the author's subtle sense of humour) constitute the warp and woof of this engaging novel. Printed and produced in a manner worthy of emulation (barring the few printer's errors) this novel is bound to become very popular unless it be that its price proves forbidding. Sri Nagarajan is undoubtedly a valuable discovery to lovers of good English fiction and the reader can legitimately look forward to enjoying more of Kedaram or its like in the future.

—*V.A.K.*

HINDU AMERICA? By Chaman Lal. Published by Bharatiya Vidya Bhavan, Bombay-7. Price: Rs. 2.

IN this book with an intriguing title Sri Chaman Lal propounds a theory which might appear strange to some, startling to others, but interesting all the same. His thesis is that ancient American Civilisation had for its basis the Hindu Civilisation of India and the forefathers of the Astecs, Incas and Mayas came from India. As has been pointed out by Dr. Robert Heine Geldern, the oldest of the Anthropologists of Europe, in his introduction to the book, the general theory is one of an independent origin of Meso-American and Andean Civilisation. This theory is, however, considered as "based on predominantly emotional conviction" and it has been held that "the global history of civilisation cannot admit of walls or barriers as was sought to be erected around Egypt, Greece, China, India and is now maintained by America". On the basis of points of close affinity in architec art, religious practices and co logical ideas, a relationship is po lated between India on the one and American Civilisation on other. This is based on several theo the most important of which is one admitted by Dr. Radha Ku Mookerji that the art of navig was born in India about 6000 ago.

Sri Chaman Lal has quoted pr sely from various historians, an pologists, travellers, etc. His conte is that the several bonds of resemb in the matter of daily life, ri religion, art, architecture, reli beliefs, etc., are not accidental they are really inter-related. lotus motifs, the Astec Calendar, Maya architecture, the prevalenc Sati in Peru, the reference to Si sanam, Padmasanam etc., in Me the presence of a number of gods temples in Mexico, Peru, Guate Bolivia, etc., the worship of S Ganesh, Indra, Kurmavatar, Han and Vishnu with Gada and Cha these, Sri Chaman Lal claims, p that the American civilisation b the unmistakable seal of Hindu lisation. Hindu influence was felt long before Columbus ever disco America. In fact the theory has advanced identifying America Patala referred to in *Mahabharata* Arjuna is credited with having ma a Mexican Princess named A Mexico was the cradle of this c sation bearing clear and dis imprints of Hindu culture and c sation. The eternity of the Sou transmigration, etc., are quoted evidence in favour of this th Sri Chaman Lal has given ext from the writings of several p describing the civilisation of the A and Mayas of Central America the Incas of South America. Th educational system, it is claimed, patterned on the Hindu syste Gurukula. They had very high st ards in life. No one uttered a lie. G store was set by discipline. Priest

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...s in charge of education. There were ...veral ceremonies beginning with the ...th of a child and going on and on ... in the Hindu family. Marriages were ...ttled after comparing horoscopes. ...portance was given to omens. It is ...imed that the Incas, Mayas and ...tecs belonged to the Suryavamsa ...e Rama.

One may or may not agree with ...ri Chaman Lal in his theory. The ...empt to associate Rāvana with ...enna, Rama with Rome, Mexico ...h Suvarna Makshika, a mineral ...stance, might perhaps strain the ...gination of the average reader. As ...adhiji has said in his letter pub...shed in the book, some of the state...nts made are too startling to be ...e. But whatever this be, there is no ...saying the fact that the book as a ...ole makes interesting reading.

—*Sri S. R. Krishnamurthi*

RESOURCES FOR THE THIRD FIVE-YEAR PLAN, A Research Study and Analysis. Published by the Indian Merchants' Chamber Economic Research and Training Foundation, Lalji Naranji Memorial I.M.C. Building, 76, Veer Nariman Road, Fort, Bombay-1. pp. 148. Price: Rs. 5.

THE VOLUME under review is a comprehensive analysis of the financial aspects of our five-year plans. It is divided into two parts. Part I deals, in the first place, with the difficulties that the planners have to confront in an underdeveloped country like India in raising funds for financing the various development projects. The main difficulties which stood in the way of capital formation in India are examined and the present economic situation of the country after the implementation of two five-year plans has been assessed in the initial chapters. The abnormal growth of population, the poor savings from the agricultural sector, unchanging occupational redistribution, the type of mixed economy envisaged by the Government of India in their plans, the projected question of nationalisation of industries which has a deterrent effect on private investment, unemployment, etc., are shown as the major causes which have checked the rapid economic development of the country. As a result, the national income had been most unsteady ever since the plans were put in operation. Most of these statements are supported by relevant and illustrative data. Further, it is claimed that the economic situation under the second plan has worsened mainly because (i) the revenues are disproportionately high compared to the national income, the result being reduction in saving, (ii) there is great strain on the resources as a result of the determined efforts on the part of the Government to reach the investment targets, (iii) there is an inflationary tendency due to deficit financing. Finally, an analysis of the resources available for the third plan from revenues, railways, public enterprises, deficit financing, external aid etc. is made basing the conclusions on the results of the previous plans. There is a stress on the importance of encouraging the private sector for the all-round economic development of the country.

Part II deals with the methods of mobilising the resources available for the third plan. It contains several well-thought-out suggestions as to how the laws relating to direct and indirect taxation can be revised and rationalised in order to bring in a greater quantum of revenue, providing at the same time an incentive to saving and capital formation. Lastly, there is an estimate of the available volume of foreign assistance and also of loans repayable during the third plan period. This brings the question of foreign exchange to the forefront and convinces one of the necessity of ensuring a favourable balance of payments during the third plan. Besides, the part to be played by foreign aid and investment is much greater than in the second plan and favourable conditions are to be created for the inflow of foreign capital into the country.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The role of deficit financing in a developing economy is carefully examined.

At the end of the volume there is a collection of 28 relevant data which illustrate and explain the foregoing study. This is followed by a select bibliography and a very useful index. The volume on the whole will be a valuable asset to every library and will be of immense use to students in Colleges who are required to make a special study of our efforts to achieve material prosperity through economic planning.

—*P.V.*

COMMUNIST CHINA TODAY. By S. Chandrasekhar. Published by Asia Publishing House, Ballard Estate, Bombay-1. Price: Rs. 9.

DR. CHANDRASEKHAR is an eminent Indian social scientist. He had once visited China in 1940 under the Kuomintang regime, but the present work is the result of a two-month tour of Communist China in 1945, to study the economic, social and cultural changes that have overtaken China since the Communist revolution. So the author made a particular study of China's agriculture and commerce, educational institutes, clinics and hospitals, industries and, in particular, population and vital statistics, for Dr. Chandrasekhar is a demographer.

Dr. Chandrasekhar went with an open mind, but his trained eyes spotted the vital informations usually screened from public view in a totalitarian country. He is however free from bias and has presented unvarnished facts on which the reader can base his judgment on contemporary China. The result is as fascinating as George Orwell's 1984, and one gets the picture of a society equally repulsive. Any Indian who is interested in Sino-Indian relations should read this book.

—*Dr. A. K. Majumdar*

Late Prof. F. CORREIA-AFONSO

The passing away of Prof. Francis Correia-Afonso on the 12th July 1961 at the age of 67, creates a void in the educational life of Bombay. A noted Oxonian, and the first Indian to be the President of the Oxford Union, a gifted and witty speaker, a talented debater, an inspired teacher and a devout Catholic, he started his career at St. Xavier's College, Bombay, as a Lecturer in English. Later, he joined the Bombay Educational Service, and retired in 1949 as Principal of the Karnatak College, Dharwar. Thereafter, he joined the R. P. D. College at Belgaum as Principal and served the Institution for 2 years. In June 1952 he joined the Bharatiya Vidya Bhavan as Principal of Bhavan's College. In three years he worked as Principal of our College and during his tenure of office, he was a recognised Post-graduate Teacher for M.A., and Ph.D. by research in English Literature. He was very popular with the students and even in his last days, he retained his debating flair with which he regaled his audiences. The late Pope Pius XII had conferred a papal knighthood on him.

He leaves behind his wife, three sons and two daughters, and a very large circle of friends and admirers and students, which includes Justice J. M. Sholat, Editor Frank Moraes and scores of other eminent personages.

May his soul rest in peace.

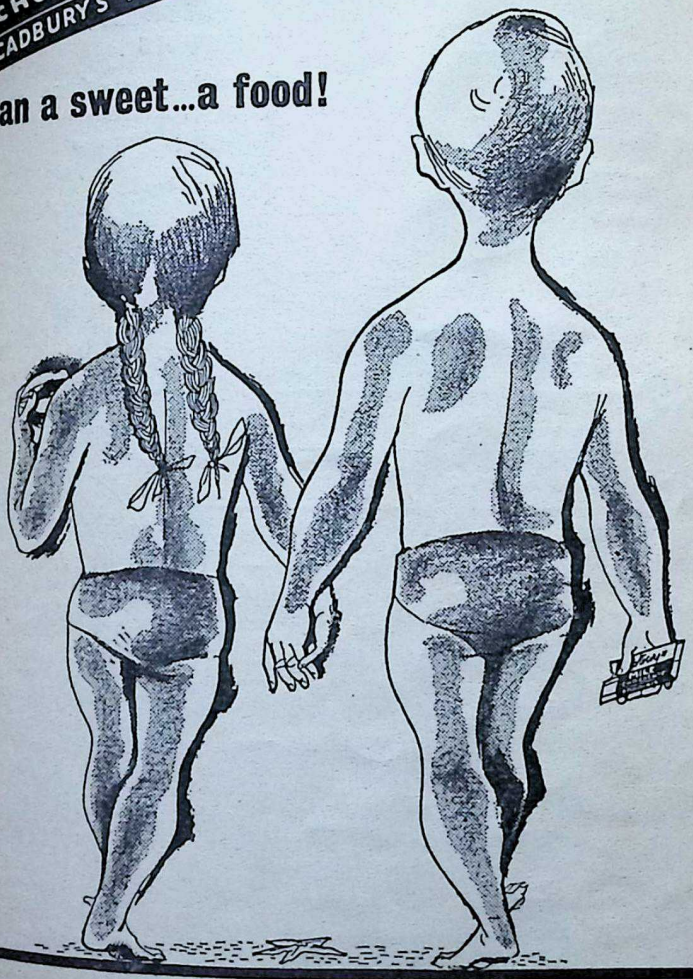
Edited by C. Rajagopalachar and printed and published by him for the Bharatiya Vidya Bhavan at Associated Advertisers & Printers, 505, Arthur Road, Bombay-7.
Associate Editor, V. A. K. Ayer : Managing Editor, J. H. Dave

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Enjoy life with

ore than a sweet...a food!

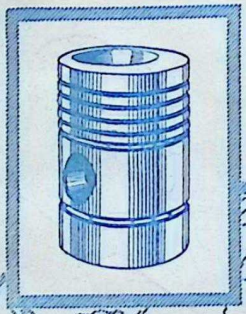


CADBURY MEANS QUALITY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

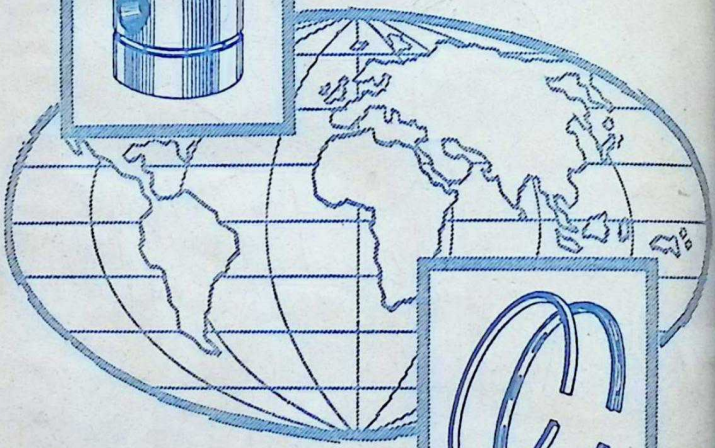
Digitized by Arya Samaj Foundation Chennai and eGangotri
Regd. No. B. 639

Products of distinction known throughout the world



MAHLE
PISTONS

Known for their reliability, efficiency, durability and high performance



ORIGINAL
GOETZE
PISTON RINGS

Engineered to outperform and outlast all other rings!

Manufactured Under Licence :

Sole Selling Agents :

ESCORTS LIMITED
Automotive Division
BLOCK H, CONNAUGHT CIRCUS, NEW DELHI
Branches : BOMBAY • CALCUTTA • MADRAS • PATNA • KANPUR

Distributors of Pistons & Piston Rings for :

Automobiles : Central Automobiles Private Ltd., 466, Sardar Patel Road, Bombay-4 *(for Bombay State)*
Tractors : Standard Spares & Machinery Corporation, 103, Apollo Street, Bombay-1 *(for Bombay State)*
Industrial Engines : Elve Business Contact Corporation, Green Street, Fort, Bombay-1 *(for Bombay State)*

CPH GN

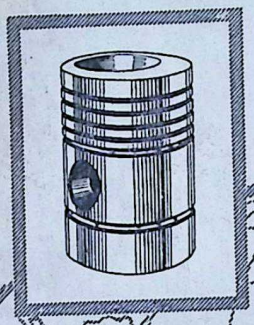
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

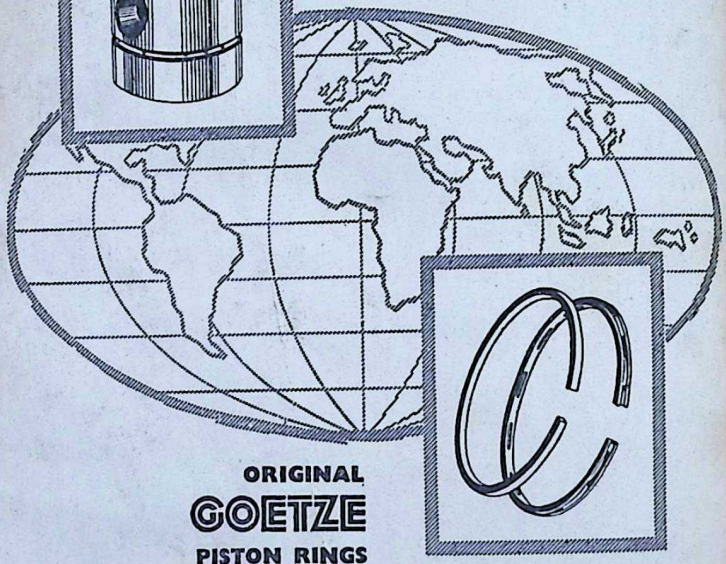
Digitized by Arya Samaj Foundation Chennai and eGangotri

Products of distinction known throughout the world



MAHLE
PISTONS

Known for their reliability, efficiency, durability and high performance



ORIGINAL
GOETZE
PISTON RINGS

Engineered to outperform and outlast all other rings!

Manufactured Under Licence :

Sole Selling Agents :

ESCORTS LIMITED
Automotive Division
BLOCK H, CONNAUGHT CIRCUS, NEW DELHI
Branches : BOMBAY • CALCUTTA • MADRAS • PATNA • KANPUR

Distributors of Pistons & Piston Rings for :

Automobiles : Central Automobiles Private Ltd., 466, Sardar Patel Road, Bombay-4 (for Bombay State)
Tractors : Standard Spares & Machinery Corporation, 105, Apollo Street, Bombay-1 (for Bombay State)
Industrial Engines : Elve Business Contact Corporation, Green Street, Fort, Bombay-1 (for Bombay State)

CPH.GM.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Gram 'BHAVIDYA' 'Phone 77451

BHAVAN'S JOURNAL

ANNUAL NUMBER, AUGUST 6, 1961

Vol. VIII No. 1

CONTENTS

	Page
* Lord Vishnu (Prayer)	1
* Kulapati's Message	2
* Rajaji's Message	4
* Faith in Unseen God	5
* Kulapati's Letter No. 237: The Moral Fibre—Cinema: The Destroying Agent—The Cult of Sex and Crime	6
* Thirteen Modes of Truth—Rig Veda	15
* Adhyatma Ramayana: Jatayu-Stotra	17
* Para and Apara Vidyas —Sri Sankara Bhagavatpada	21
* Nature of Moksha—Sri Madhvacharya	25
* Lord's Name—Bhakta Mira	29
* Love of God—Sri Ramakrishna Paramahamsa	30
* Become Ye All Karma-Yogins! —Sri Aurobindo	34
* My Philosophy of Life —Mahatma Gandhi	38
* Our Debt to Vyasa—H. H. Jagadguru Sri Sankaracharya of Kanchi	43
* Why God?—H. H. Pope John XXIII	47
* Symbology of Nataraja —Sri B. R. Rajam Iyer	50
* Lessons of Somnath —Dr. Rajendra Prasad	54
* The Aim of Religion —Dr. S. Radhakrishnan	59
* National Unity—Sri Jawaharlal Nehru	62
* Science, Philosophy and Religion —Sri C. Rajagopalachari	65
* Appeal to Film Industry —Smt. Lilavati Munshi	75
* Growth of Parliamentary Democracy in Britain—Earl Attlee	77
* Leadership in War and Peace —Field-Marshal Viscount Montgomery	81
* The Ultimate Truth —Sri Panrimalai Swami	85
* What Life Has Taught Me —Sri V. V. Giri	89
* Ideas That Have Influenced Indian Life —Dr. C. P. Ramaswami Aiyar	93
* Some Reflections on Our Constitution —Justice J. M. Shelat	98
* Vedanta Desika —Sri M. V. Harihara Iyer	103
* Krishnavatara: Uddhava's Trials —Sri K. M. Munshi	117
* The Religion of Zarathustra —Dr. C. Kunhan Raja	129
* German Literature Today —Dr. F. W. Hellmann	137
* Visual Illustrations of Indian Melodies—Prof. O. C. Gangoly	145
* Classical Dances and Dance-dramas of India—Sri Mohan Khokar	152
* Question Box	163
* Hydrotherapy—Dr. P. Raghubhai Shastri	167
* Tapasvini: Ravi Takes to a New Life—Sri K. M. Munshi	171
* Amritavalli Marries (Stories of King Madana Kama)	185
* News & Notes	193

FRONT COVER: **LORD VISHNU**
Courtesy: D. D. Neroy

Editorial & Business Offices:

BHARATIYA VIDYA BHAVAN, Chowpatty Rd., Bombay-7.

BOMBAY
DELHI: Curzon Road — 77451, 78702 & 74768
CALCUTTA. B|6, Bharat Bhavan, 1st Floor, 3, Chittaranjan Avenue — 45995 & 40293
MADRAS: 83, G. N. Chetty Rd., T'Nagar — 23-7500
BANGALORE: 2, Residency Road — 87175, 4121

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PRIORITY
PRIORITY
PRIORITY

SOME ONE IS SERIOUSLY ILL...
immediate news must be sent
Send it by PRIORITY TELEGRAM

The Priority Telegram service is available in cases like illness, accident or death.

This gets precedence over all Express and Urgent messages, but costs the same as the usual Express Telegram

When booking such a telegram write "PRIORITY"

HELP US
SERVE YOU BETTER

POSTS & TELEGRAPHS DEPARTMENT

DA 60/63

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

JB-87

A BRIGHT NEW TIN for

J.B. Salto BISCUITS

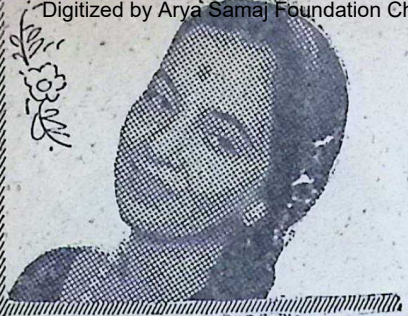
Delicious, ever-crisp J. B. SALTO Biscuits are now packed in brightly-lithographed 450-gm. tins. Enjoy your SALTO and save the tins for household use!

J.B. MANGHARAM & CO.

Gwalior.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

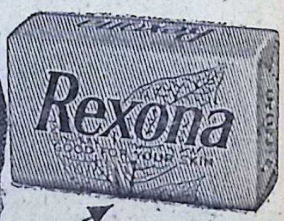
Digitized by Arya Samaj Foundation Chennai and eGangotri



Day by day a lovelier skin with new Rexona

Something wonderful happens to your skin each time you use REXONA ! Its creamy lather contains *Cadyl*—a special blend of beautifying oils that goes deep into the skin and softens, smoothens, *beautifies* your complexion !

With that special fragrance to keep you fresh for hours, REXONA is ideal for your daily beauty bath.



You'll love new REXONA *with its new wrapper, new shape, new green colour !*

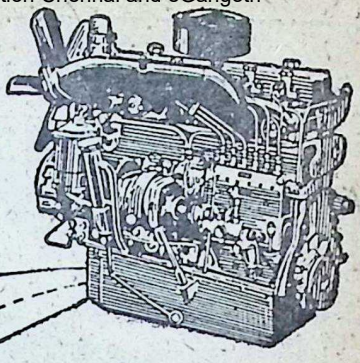
New Rexona-good for your skin

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Made in India by Hindustan Lever Ltd. for Rexona Pty. Ltd. Australia. RP. 170-50

Digitized by Arya Samaj Foundation Chennai and eGangotri

Perkins for ENSURED EFFICIENCY



Perhaps you've noticed—every Perkins operator wears a smile of satisfaction. Small wonder! Thriving on hard work Perkins Diesels are sworn to serve efficiently.

Combining all the advantages of Diesel Power—economy, reliability, long life, low depreciation, easier maintenance—Perkins Diesels offer you FAR MORE FOR FAR LESS.

Perkins DIESELS

Manufactured in India
by

Simpson & Co. Ltd

MADRAS-2

Branches: OOTACAMUND, BANGALORE, TIRUCHY, SECUNDERABAD.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Muscular pain?

Apply a little **AMRUTANJAN**

It gives immediate relief

Protect your family from colds, fevers, and rheumatic pains. You need so little AMRUTANJAN each time that a bottle lasts for months.

AMRUTANJAN LIMITED, Madras 4

Bombay 1 — Calcutta 1 — New Delhi 1

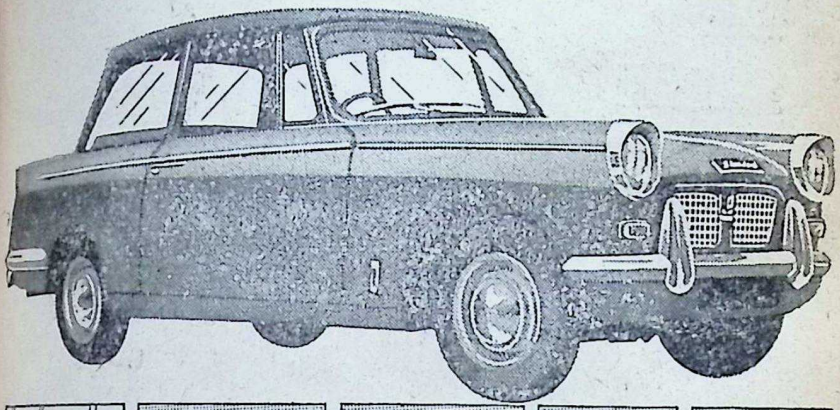
JWT-AM-142

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

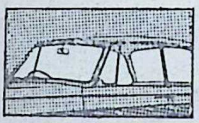
Digitized by Arya Samaj Foundation Chennai and eGangotri

It's a new experience in motoring with the STANDARD Herald !

A thoroughly practical car that is designed to give trouble-free motoring under any conditions.



The Standard Herald has everything at hand to make driving a real pleasure. It's so easy to handle.



Extremely slim front and rear pillars. High wide curved windscreen. Large windows give greater visibility - 93%.

Turns in an incredibly small turning circle of only 25 feet. Park with pride, in practically the own length of the Standard Herald.

Independent suspension on each wheel.

Clear 13 cubic feet of boot space. uncluttered by the spare wheel.

And finally, a tankful goes much further - which all adds up to a really new thrilling experience in motoring.

Manufactured by :

THE STANDARD MOTOR PRODUCTS OF INDIA LTD.

MADRAS - 2

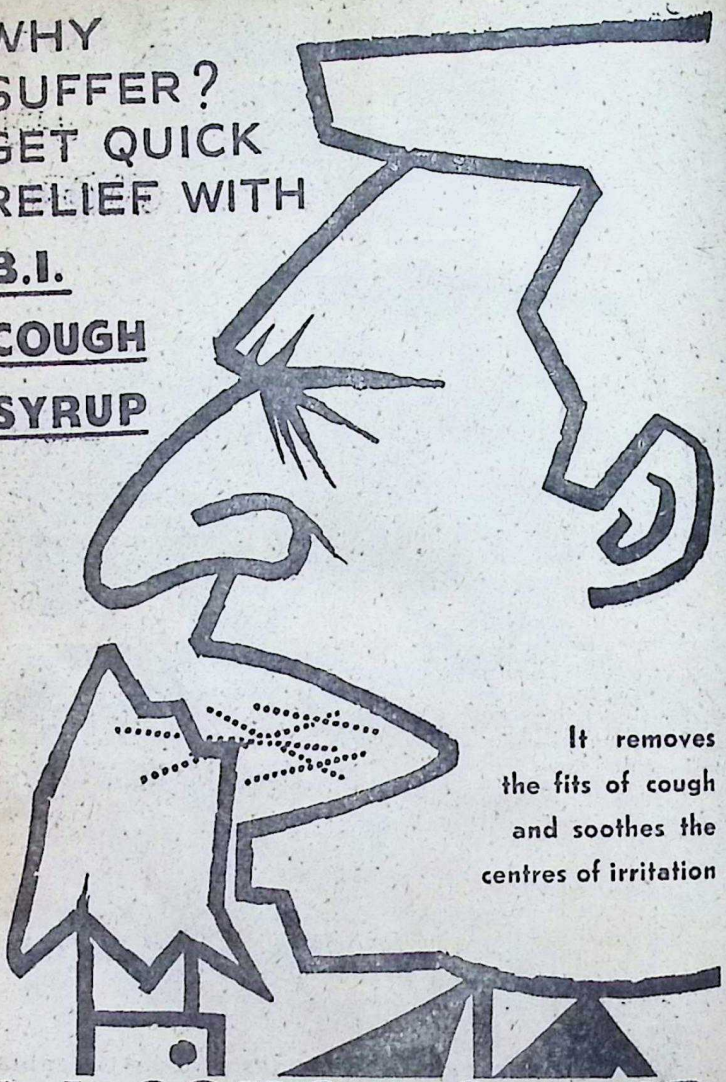
Distributors :—**METRO MOTORS, Hughes Road, Bombay-7.**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WHY SUFFER? GET QUICK RELIEF WITH

B.I. COUGH SYRUP



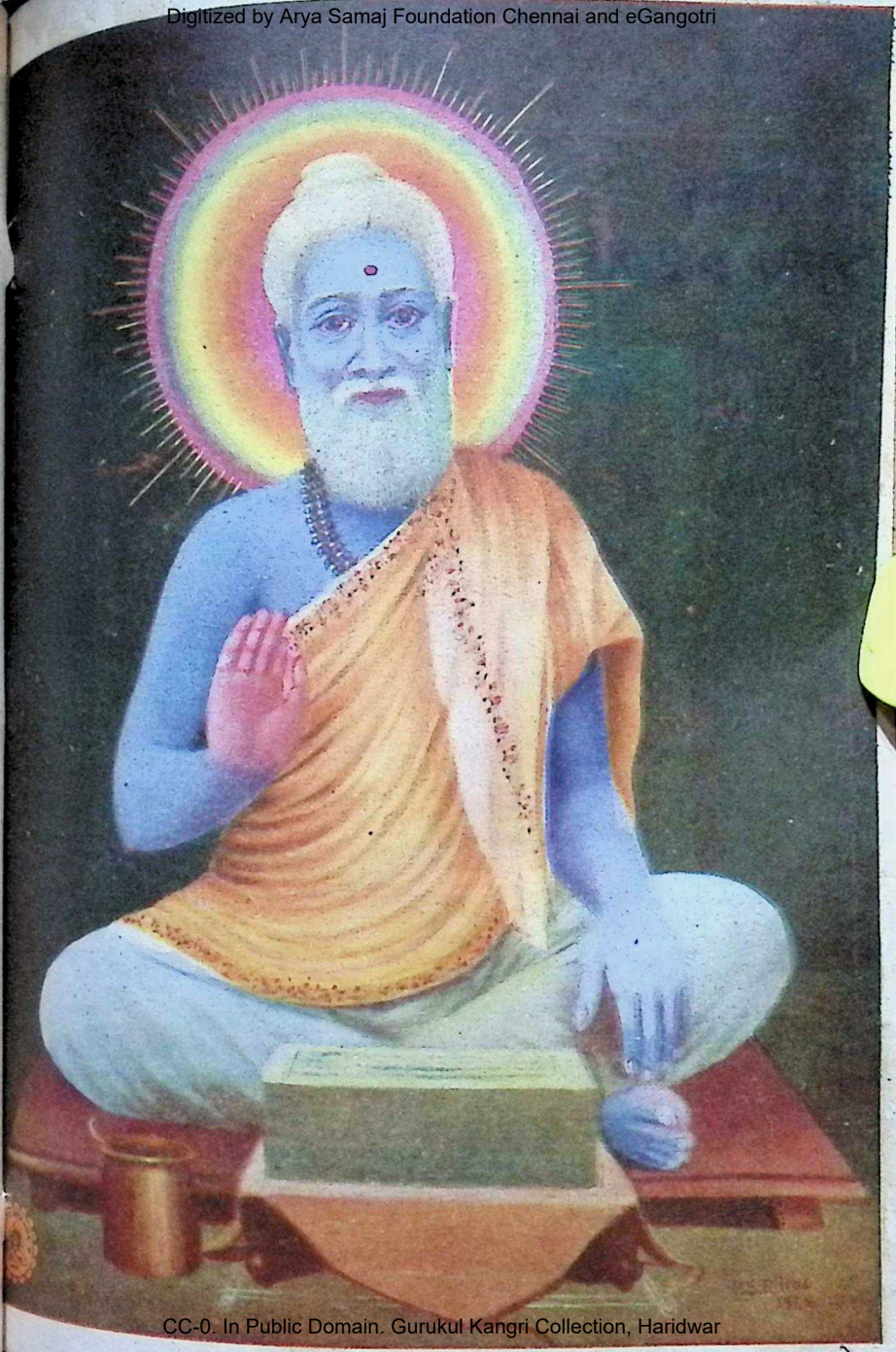
It removes the fits of cough and soothes the centres of irritation

B.I. COUGH SYRUP

B/GS-1-59 BENGAL IMMUNITY CO. LTD.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

BHAGWAN VEDAVYASA — *Artist* : Sri P. S. R. Rao

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

VOL. VIII No. 1
Digitized by Arya Samaj Foundation Chennai and eGangotri

BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

LORD VISHNU

सशङ्खचक्रं सकिरीटकुण्डलं
सपीतवस्त्रं सरसीरुहेक्षणम्।
सहारवक्षस्थलकौस्तुभश्रियं
नमामि विष्णुं शिरसा चतुर्भुजम्॥

Prostrations unto Sri Maha Vishnu who is four-armed, who holds (in his upper hands) the Shankha and the Chakra, who is clad in *pitambar*, whose eyes are like lotus, on whose neck shine the *hara* and on the chest Kaustubha and Lakshmi.

—*Sri Vishnu Sahasranama.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kulapati's message

TODAY the BHAVAN'S JOURNAL completes its seventh year. I greet it with my heartiest blessings.

Seven, you know, is a magic number, representing the Saptarshis, Fathers of our race, and recognized as auspicious and pregnant by seers, mystics and even by numerologists.

Seven years ago, we started the JOURNAL as a humble experiment in placing before the world the ideals for which the Bhavan stands. Today it has been filling, to some extent, the widespread hunger to know, feel and cherish the heritage of our land.

From the response which the JOURNAL receives from its large readership which besides all regions of India extends to Europe, the Americas, South-East Asia and some other parts of the world, one can measure the impact it has been making. Its print order has reached the 50,000 mark. And each copy passes through more than one hand. Its Hindi and Gujarati editions are also having a growing circulation.

Let me once more set forth the Bhavan's faith for which the JOURNAL stands: it stands for the re-integration of Indian culture. In a world falling to pieces under the impact of an amoral technological avalanche, it tries to hold fast to the fundamental values for which our culture stands—RITA, SATYA, YAGNA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and TAPAS: Faith in God Who in-forms the Cosmic Order; Truth which is accord between mind, word and deed; Dedication which offers all movements of life as an offering to God; Sublimation which purifies the body and mind and transmutes instincts, passions and emotions into things of beauty. This, regardless of forms and doctrines, is Dharma, the three-fold aspects of which are SATYAM, SHIVAM, SUNDARAM—Truth, Love and Beauty.

For these values, our forefathers lived and died. So did Sri Ramakrishna Paramahamsa, Swami Dayananda, Swami Vivekananda, Gandhiji and Sri Aurobindo, among the moderns. They are embedded in our national outlook. We command the respect of the world because of them. We can look forward to the future with confidence only because they have the vitality which can give the power to vindicate their validity even in this fear-and-avarice-ridden age of ours.

Working humbly with this faith, we, the Bhavan's family, have reasons to be grateful to God Almighty that our puny efforts have been helpful, maybe in a little way, to restore an awareness of these values.

I thank all the readers, advertisers and news-agents and particularly my loyal and indefatigable co-workers, but for whom the JOURNAL would not have seen this day.

K. M. Munshi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rajaji's Message

C. RAJAGOPALACHARI

60, BAZLULLAH ROAD
TYAGARAYANAGAR
MADRAS 17
22.7.61

A journal entirely devoted to Bharatiya Culture and religion with no vulgar features to mar its main pattern has secured a circulation worthy of the character of the journal and vying with any sexy picture magazine and has thereby proved that there are enough people in India who have survived evil forces to save it from being wrecked. My best wishes to the Bhavan's Journal on the Commencement of its eighth year

C. Rajagopalachari

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Faith in Unseen God

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥

Through faith in the Unseen God it is that the sacrificial fire is well kindled and if there is such faith, the oblation is properly offered into it. Hence, knowing a strong faith in the Supreme Being to be at the head of all great powers, we should teach all people to trust in God.

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।
प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥

O Lord of Creation! Receptacle of our faith! Bless him or her with happiness who makes gifts with faith and him or her who sincerely wishes to give with faith but is unable to do so. Bless them that feed and those who do good works. Bless me that I may, with such faith in thee, advance.

यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे ।
एवं भोजेषु यज्वस्वस्माकमुदितं कृधि ॥

Even as the Devas, in the matter of Faith in Thee, were at one with the brave Asuras, so also may we advance forward, the wise with the heroic, together in faith.

श्रद्धां देवा यजमाना वायुगोपा उपासते ।
श्रद्धां हृदय्य याकूत्या श्रद्धया विन्दते वसु ॥

The Devas, righteous people and Yogins are what they are through faith. A heart-felt and determined faith wins a firm hold on life.

श्रद्धां प्रातर्हवामहे श्रद्धां मध्यन्दिनं परि ।
श्रद्धां सूर्यस्य निम्रुचि श्रद्धे श्रद्धापयेह नः ॥

We invoke upon God with faith in the morning. We invoke upon God with faith at noon. We invoke upon God with faith at sun-set. O Lord! Give us faith.

[From Rigveda X]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 237

★ *THE MORAL FIBRE* ★ *CINEMA—THE DESTROYING AGENT* ★ *THE CULT OF SEX AND CRIME*

BHARATIYA VIDYA BHAVAN
BOMBAY,
AUGUST 6, 1961.

MY YOUNG FRIEND,

IN my Kulapati's letters Nos. 234 and 235 I dealt with the increasing moral vacuum arising from the decay of the moral fibre as regards honesty. I shall now deal with the other aspect, the decay of the moral fibre in matters of truth and goodness.

The decay begins when the moral fibre is damaged beyond repair, and in the matter of the moral strength of a community, it is the fibre of its dominant minority that counts. Its active faith in honesty, truth and goodness only releases positive moral pressures on individuals and on the group-mind.

Positive pressures are created by several factors, among them, early home life based on mutual confidence and loyalty of our parents; the active goodness of our parents, brothers and sisters or friends towards each other and towards us; precepts repeatedly emphasised by those who are believed to be living up to them; and, lastly, examples of men who have lived or are living in truth and goodness at all cost being held up for admiration.

These factors contribute to the making of the collective mind of our group which when made up with vigour develops positive 'atmospheric pressures'. These pressures are not coercive: they are formed of group approval and disapproval. They raise expectations to which we respond by fulfilling them.

In the same way, moral fibre is weakened or destroyed by the positive pressures losing their vitality. This is due to the dominant minority losing active faith in truth and goodness, as a result of negative pressures increasing in volume and strength.

At all times, negative pressures which favour lust, crime, selfishness and violence are found in operation in every community. But in a healthy community with a virile culture, dam-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

age done to the moral fibre is repair-ed by the positive pressures as a con-tinuing process. Sometimes, however, negative pressures become so power-ful that a change comes over the group-mind of the dominant minority. Then the positive pressures lose their vitality. Moral decay begins.

●●●

In my earlier letters, I have already dealt with the negative pressure pro-duced in our country by inflation and the sudden pumping in of large quan-tities of money out of all proportion to production. They have been res-ponsible for destroying the moral fibre so far as honesty and austerity are concerned.

The second negative pressure is hedonism—the philosophy that plea-sure is the highest good. Import-ed from the West, it is progressively changing our attitude towards lust, violence and fraud, which are com-ing to be looked upon as recognised norms of conduct, if not actually res-pectable.

The West, with the aid of techno-logy, has produced two mighty instru-ments for releasing the negative pres-sure of hedonism. The first is the vast output of literature—books, journals and comics—mainly devoted to the portrayal of sex-lapses and violence. The second, far more potent in nulli-fying the effect of positive pressures, are the movies, most of which, un-abashedly glorify the cult of lust and violence.

There are ennobling or inspiring movies too, both foreign and Indian. The bulk of the American and Indian movies, however, are of the sex-and-crime variety. It is exerting a negative pressure on the group-mind with a force unknown before. It is breaking up the moral fibre in the in-dividual and the collective mind more than any other single factor. It is Satan's gift to this technological age.

●●●

Let us look at the powerful inter-ests which stand for this cult as it really is. It is a huge business—both industry and trade—interlocked na-tionally and internationally. Its sole object is to make money by exploit-ing public hunger for entertainment.

First, there is the big financing busi-ness bent on making enormous pro-fits; it is not concerned with the effect of the wares which it helps to pro-duce. Then there is the production industry, again organized for profit; then, the gigantic exhibition trade which runs theatres.

On these business interests have come to depend the professions of technicians, singers, musicians, pain-ters, sculptors, and, above all, the actors, particularly the 'stars', whose talents and glamour are traded by hard-headed businessmen for profits.

This business is most powerful—in a way more powerful than most other businesses. It runs newspapers. It do-minates the advertisement market. It maintains an efficient public relations machinery. It can make or mar for-tunes. Its glamour boys and girls con-stitute charming decoys to throw an attractive veneer over its shady ope-rations. They are also used to secure respectability for the business by esta-blishing contacts with public men and political leaders.

It has terrific power to attract large

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

audiences of men, women, adolescents and children through skilfully advertised faces and charms of its glamour boys and girls. As a mass media, therefore, it exercises a tremendous influence over the attitude of men for good or evil.

The movies do not merely afford entertainment as would a night-club or a strip-tease show. Its influence on outlook and action is immense. You read a book and throw it away; you attend a night-club and forget all about it, unless you are highly sex-obsessed. But, when you see a movie, you live through the experience of its characters. You participate in the motives and situations, which leave an indelible impression behind.

●●●

What then is the impress which the movies which portray sex and crime create?

Every industry has a purpose and an aim. For instance, the purpose of the soap industry is to manufacture and sell soap. Its aim is to maintain health and cleanliness through its products. If the products maintain health and cleanliness, the aim is healthy. If the soap produced by the industry does not cleanse but irritates or chafes the skin the aim is unhealthy.

So with the textile industry. Its aim is healthy if the cloth it produces protects and adorns. If the body is not protected nor adorned, the aim of the industry is unhealthy.

In the same way, the purpose of the cinema industry is to produce movies. Being a mass media, its aim is threefold: to entertain, to influence the outlook and to inspire conduct.

The entertainment may be ennobli or degrading. The influence may le us to the good and the beautiful the sordid and the ugly. The inspir tion may pre-dispose a person to no ble or unselfish end, or lead to selfi cruel or hedonistic behaviour.

Anyone who knows anything ab the art of advertising knows that tas needs and attitudes are influenced advertisement. The influence becom a hundred-fold more powerful wh lust and crime are advertised thro the movies in glamorous colours d after day to millions and millions people.

Unlike newspapers and radio wh exercise influence mostly on pub issues, the movies influence vital iss which enter deeply into personal d nity and behaviour, domestic hap ness and social relations. In the m of the public they perpetuate t image of the house-breaker, the va bond, the woman-chaser and the inhibited woman; of men and wom preoccupied with clinging to e other in shameless attitudes in defia of the accepted notions of social d cency.

These heighten sex prurien degrade the values of life and s round it with a sordid atmosph which cannot but impair human d nity.

●●

The American Hollywood in crime-and-sex variety of product is the fountain-source of this vul rity.

An examination of the subj matters dealt with by the movies p duced by Hollywood in 1960 rev

CC-0. In Public Domain. Bhuvan Vani Trust Donated by Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is principal preoccupation with the breaking up of the moral fibre.

The list includes the following: *Sanctuary* (prostitution); *Butter- & S* (Prostitution); *God Naked in World* (Prostitution); *Girls of Night* (Prostitution); *Suddenly Last Summer* (Homosexuality, Can- balism); *Let No Man Write My Epitaph* (Narcotics); *The Apartment* (Free Love); *From the Terrace* (Adultery); *Psycho* (Incest, unna- ural acts).

The following titles suggest the contents: *"College Confidential"*; *Sappho"*; *"Venus of Lesbo"*; *"Sex Kittens Go To College"*; and *"Mur- er Inc."*

Research in America has establish- d that movies depicting violence, life nd death, etc., create false values in children and distort their outlook.

In one study it was found that out of 200 boys under 12 years of age, 75 per cent attempted playing impersona- tion of film stories.

Fifty per cent out of 1,200 Chicago elementary school children confessed that their day-dreams were influenced by what they saw on the screen.

Of 70 boys in the 12-14 age-group, 60 per cent indulged in acting movie stories.

Young men and women on a close study were found to imitate the hair- style, mannerisms and the attitudes of their favourite 'stars'. Many of them are known to enact the love scenes which they spend their best hours in seeing on the screen.

The surprising part of it is that the intellectuals of U.S.A. are so hon- est, so decent with such a high sense of dedication. Evidently they are helpless against the Frankenstein which they have raised—the Franken- stein of money power revelling in luxurious, ostentatious and amoral living!

What is true of this class of Ame- rican movies is more true of the In- dian products of this variety. They have less art and greater vulgarity than their American prototypes.

They are disgustingly un-Indian in tone, content and behaviour.

Most of them are base imitations of the lower class of American movies. The only Indian element they have is the touch of Indian vulgarity which, in view of the Indian sense of decency, is much more offensive to good taste.

All in all, the Indian movies of this class are ugly; inartistic in plot; vul- gar in dances, songs and dialogues and disgusting in tone. Even our classical dances, so beautifully stylised as to be drained of sexiness, are vulgarised out of shape; the gestures and move- ments are not infrequently made sug- gestive.

The heroes of such movies are, more often than not, jobless vaga- bonds. Their main business in life is to sneak into respectable homes, be- have with shameless effrontery, chase girls and sing love-songs.

In many such movies, life is in- variably presented from the sordid angle. The movies of this class which refer to life in Bombay, for instance, depict it as if in this beautiful city none but unscrupulous tycoons and noble- hearted crooks reside; nothing hap- pens in it except crimes, and none

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

but the vagabond like the knight-errant-of-old wins the hand of the princess in the end.

Many of the songs and dialogues carry double entendre which are highly suggestive and are sung or spoken in the contexts and on the backgrounds of lewd significance.

I have before me a selection of a hundred songs from different movies made by a researcher. All of them belong to the most vulgar type *"ishk"* poetry. They have only one theme—the lustful pursuit of man or woman in defiance of social bonds or moral obligations.

Imagine the impact of such songs upon the crowds of men, women, adolescents and children who hear them in the theatres or on street corners where raucous loud-speakers blare them out from almost every fifth restaurant.

I have also before me a report of a few specimen dialogues from such movies which, if anything, are more shameless than the songs.

I would not have cared to give specimens of such songs and dialogues had it not been for the impression sought to be created by the cinema interests that they are being unnecessarily harried by the wicked Censor Board.

However, I may warn you. The English language into which I have translated the songs and dialogues is of my bookish variety and through the very process of such translation, the vulgar significance of the original is toned down and the double meaning almost lost.

Here is a gem. A boy addressing a girl:

Oh! Madame Nancy, you are m
fancy;
Whatever girl I make advance t
says there is no vacancy.

Another boy dancing with two gir
sings:

What can I do? My youth is bu
bling over;
On all sides, the girls are lustful
Let's therefore go, swing round a
round, up and down and
Let heart meet heart, Oh! Mada
Nancy.

Here is another gem:

The world is wicked,
The girls are lusty, mad after mon
And they all want big goats.

Here is a woman addressing a m
(not her husband):

I am fond of playing (at love) m
self,
And yet, am myself a fine little t
to be played with,
I keep on playing the game of l
with my lover,
The world may go to hell!

Another one:

Wherever I turned, I saw a he
engine.
And I saw: 'Shunt on, Shunt o

Here is another dialogue song w
suggestive double *entendre*:

Boy: Wherever there is the heat
beauty, there is sure to be
cool shade of tresses.
Girl: There will be heat and cold t
Understand that first, and th
come, if you want to.
Boy: I know. After heat, there m
be rains.
That is the way of the world.

Here are some select lines of th
gutter:

I am a wonderful *rasagoola*,
Whoever comes to me tastes it a
goes away,

CC-0. Panini Kanya Maha Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I have made love seven times, though married only once.

* * *

I always sleep making my lover my pillow.

* * *

If men don't handle women, who else will?
Will elephants and horses do it?

* * *

You are a grocer but you could'nt corrupt even a woman pounder of groceries.

Here is a smutty dialogue which scarcely wears even the veil of double entendre.

Girl: Please come down!
Boy: I don't know how to come down.
Girl: Please, please, do something, my dear Sir.
Boy: What can I do?
Girl: Don't you know even what to do?
Boy: You show it to me.
Girl: It was best when I was below.
Boy: Yes, you were best when you were below.
Girl: Why do you give a twist?
Boy: Oh! Where do I give a twist?
Girl: Then what are you doing? You have broken my leg.
I am dying. Please come down.

And the Censor Board is blamed for cutting out these and like songs and dialogues.

●●●

These movies are run under the licences granted by Government in theatres also licensed by Government. But the Government which interfers in every trade favours freedom in the trade which undermines our moral fibre.

The career of the Censor Board, however, has been one long story of importance, of how the cinema interests have succeeded in bullying it and smothering the taste and conscience of its members. In face of the vociferous protests of the cinema interests, the Board develops cold feet and the Minister becomes apologetic.

The tiger cub has now grown to maturity. With deafening roars, it complains that the innocent lambs are coming in the way of its eating them up!

Take the case of the sexy cinema posters. Most of them are a disgrace to our street corners, only displaying men and women in amorous attitudes which can scarcely be considered decent if adopted by the people in public. They have, besides, the effect of vulgarising our sense of delicacy and decorum and thus breaking down Indian standards of behaviour.

Vinobaji and his workers have rightly decided to take action against such posters. The powerful cinema interests, however, are fighting back in defence of this vlugarity.

The protagonists of this nefarious trade in the promotion of sex and crime claim the fundamental right to obscenity. They ask the question: What is obscene and what is not?

This question necessarily involves a host of other important questions. What is decorous sex behaviour? What is self-restraint and why? What is loyalty and honour between man and woman and why? What is the sanctity of married life and why?

That these questions could be asked by intelligent men—though prompted by trade interests—imply a plea that pleasures of the flesh should be allowed to be enjoyed without re-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

straint and without regard for social and moral good.

It is the demand that hedonism should be accepted as the ruling law of life—that the privilege of man and society to 'go to the devil' should be maintained at all costs!

●●●

If we look at the influence of movies dispassionately, unaffected by glamorous advertisements and skilful propaganda, we can see what they stand for. Their motive has been to attract publicity by exploiting vulgarity. Their influence has been to lead the public to favour, if not to admire, cruelty, selfishness, lust and indecency. Their aim has been to inspire uninhibited conduct in disregard of sex and crime.

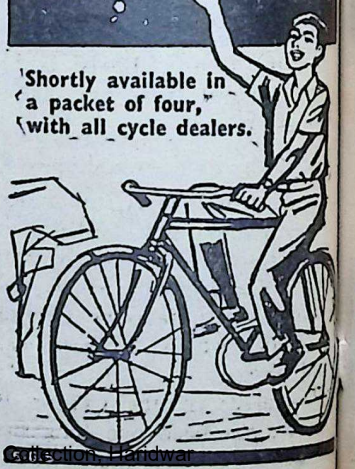
These powerful interests are only releasing negative pressures to undermine active faith in truth and goodness.

That any civilized government or thinking section of the people can stand such activities only shows that they are under the collective hypnosis of Western hedonism leading us to moral decay.

I remember Gandhiji's saying somewhere: 'No nation which is not chaste can ever be great.' And purity of outlook and self-restraint in behaviour are the more important parts of chastity.

Yours sincerely,

LONGER LIFE FOR YOUR CYCLES WITH
Rimova
CYCLE RIM BRUSH
a must for every good cyclist
Manufactured by:
decel & co.
Sèksaria Chambers,
139 Medows Street,
Bombay 1.
Shortly available in a packet of four, with all cycle dealers.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

plato 66

for your greater writing pleasure

A Plato 66 pen has a strong, sturdy, long-lasting nib and a steady smooth, easy flow of ink.

Plato 66 pens come in a wide range of attractive colours and with different filling devices, designed to give you greater writing pleasure. Price Rs. 4/-

Plato pens also come in other varieties, available upto Rs. 27/50.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

a inhatre product PLATO

The Best Fountain Pen Depot P.O. Box No. 2421, Bombay, 2.

Digitized by Arya Samaj Foundation Chennai and eGangotri

Words of Wisdom

	Price Rs. nP.		Postage Rs. nP.	
The Collected Works of Mahatma Gandhi				
Vol. I (1884-96) (Deluxe edition)	8 50	each	0 75	each
Vol. II (1896-97) (Standard edition)	5 50	,,	0 60	,,
(Popular edition)	3 00	,,	0 45	,,
Vol. III (1898-1903) (Standard edition)	15 00	,,	1 35	,,
Vol. IV (1903-1905) (Popular edition)	9 00	,,	0 80	,,
Speeches of President Rajendra Prasad				
1st Series (1950-52)	4 50	,,	0 55	,,
2nd Series (1952-56)	4 50	,,	0 55	,,
Occasional Speeches & Writings by Dr. S. Radhakrishnan				
Combined Edition (1952-59)	7 50	,,	0 70	,,
Also available:				
1st Series (1952-56) Deluxe Edition	6 00	,,	0 65	,,
Popular Edition	3 75	,,	0 50	,,
Jawaharlal Nehru's Speeches				
Vol. I (1946-49)	6 50	,,	0 65	,,
Vol. II (1949-53)	5 50	,,	0 60	,,
Vol. III (1953-57) Deluxe Edition	9 50	,,	0 80	,,
Popular Edition	6 50	,,	0 65	,,

(Registration Charges Extra)

Books worth Rs. 25.00 or above are sent post free.

Available from leading booksellers or direct from:

THE PUBLICATIONS DIVISION

OLD SECRETARIAT, DELHI-6.

BRANCHES:—

CALCUTTA: A.I.R. Building, Eden Gardens
BOMBAY: 3-Prospect Chambers, Dadabhai Naoroji Road
MADRAS: Ananda Sagar, 8-Santhome High Road

DA 61/120

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Thirteen Modes of Truth

सत्यं च समता चैव दमश्चैव न संशयः।
अमात्सर्यं क्षमा चैव ह्रीस्तितिक्षानसूयता॥
त्यागो ध्यानमथार्यत्वं धृतिश्च सततं दया।
अहिंसा चैव राजेन्द्र! सत्याकारास्त्रयोदश॥

It is well-known in all the worlds, O descendant of Bharata, that Truth has thirteen modes. They are: truth-speaking, equanimity, undoubtedly control of mind, freedom from jealousy, forgiveness, modesty, forbearance, freedom from malice, renunciation, contemplation, nobility of behaviour, courage, being always charitably disposed towards others, abstinence from injuring others (*ahimsa*), these, Oh Lord of Kings, are the thirteen modes of Truth.

Truth is imperishable and indeed, likewise beyond change. It is also in full harmony with all types of righteousness (*dharmas*) and can be attained only through spiritual discipline (*yoga*).

Equanimity (*samata*) is that attitude of the mind towards both what is desirable and what is undesirable to one's self, as well as towards one's foe. It is also the state in which desire and hatred diminish and longing and anger wear away.

Control of mind (*dama*) consists in freedom from coveting what belongs to another, gravity, courage, freedom from vileness and suppression of anger, all of which are attainable only through right understanding or Jnana.

The wise say that freedom from jealousy consists in control of oneself both in acts of charity and righteousness. A man attains it when he becomes established in Truthfulness.

A virtuous person puts up (*kshama*) with all occurrences bearable or unbearable, agreeable or disagreeable and thence attains Truth.

A modest person (*Hri*) is intelligent and indefatigable in doing good. He is peaceful in speech and thought. This attitude is attainable through dutifulness (*dharma*).

Forbearance (*titiksha*) in the ac-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

From the Mahabharata, Aswamedha Parva

Digitized by Arya Samaj Foundation Chennai and eGangotri

quisition of *dharma* and *artha* is the greatest virtue. When it is used for the welfare of the world, it is acquired by courage.

Freedom from malice (*anasuyata*) consists in gravity or depth of attitude and is attainable through charity.

Renunciation (*tyaga*) is that attitude which sheds all attachment to objects of the senses. This takes place only when a man becomes bereft of likes and dislikes and not otherwise.

Contemplation (*dhyana*) requires great skill and is attainable through silence.

Those who strive for doing good to others unselfconsciously and disinterestedly attain nobility (*aryata*).

That which is undisturbed by happiness as well as sorrow is called Dhriti. The wise man who desires glory should always be devoted to its pursuit.

A man should always be forgiving (*kshama*) and attached to Truth. He should be free from exultation, fear and anger for attaining firmness of mind.

Non-breach of faith towards all creatures in deed, thought and word, kindness and a disposition to help the needy—these are the time-honoured *dharmas* for the virtuous.

Each of these thirteen distinct modes is but a characteristic of Truth. They all centre round Truth, O descendant of Bharata, and advance it.

It is not possible to limit or exhaust the list of the modes of Truth, O King, and it is for this reason that Brahmins, *Pitrus* and Devas praise it.

There is no *dharma* surpassing Truthfulness and there is no greater sin than untruth. The basis of all *dharma* is Truth. Hence man must never violate Truth.

Through Truthfulness man acquires all the virtues of *dana, yajnas* with *dakshinas,* worship of the trifold-Agni, study of Vedas and all other proclaimed *dharmas.*

In conformity with Truth does the sun shine, the fire burn and the wind blow, for all of them are established in Truth.

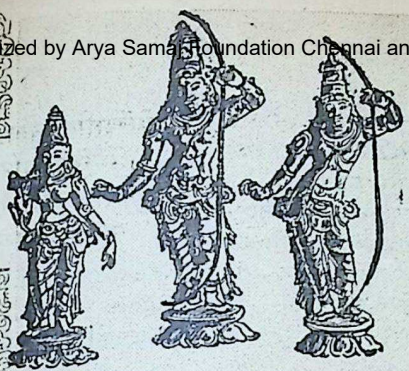
Truth is what prays in man, and a man is continually at prayer when he lives according to truth.

—Swedenborg.

SINDOL
For the Relief of Pains & Aches
POWDERS ● TABLETS ● BALM
ASEPTICUS COMPANY – BOMBAY 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Jatayu-Stotra

Jatayu had the great good fortune of having his last rites performed by Sri Rama, at which he assumed a divine form and ascended heaven in a divine vimana. At that time he prayed before Sri Rama as follows:

अगणितगुणमप्रमेयमाद्यं
सकलजगत्स्थितिसंयमादिहेतुम् ।
उपरमपरं परात्मभूतं
सततमहं प्रणतोऽस्मि रामचन्द्रम् ॥

My unceasing adorations unto Sri Ramachandra, of innumerable virtues, immeasurable, primeval, prime cause of the birth, existence and annihilation of all creation, embodiment of peace and the Paramatman Himself.

निरवधिसुखमिन्दिराकटाक्षं
क्षपितसुरेन्द्रचतुर्मुखादिदुःखम् ।
नरवरमनिशं नतोऽस्मि रामं
वरदमहं वरचापबाणहस्तम् ॥

I bow to Rama who is the bestower of unintermittent happiness and the grace of the Goddess Lakshmi, who alleviates the sorrows of Indra, Brahma, and others, a prince among men, bestowing with one hand boons and with the other holding the mighty bow and arrows (for protection).

त्रिभुवनकमनीयरूपमीड्यं
रविशतभासुरमीहितप्रदानम् ।
शरणदमनिशं सुरागमूले
कृतनिलयं रघुनन्दनं प्रपद्ये ॥

I seek eternal refuge in the son of Raghu whose form is the most charming and adorable in all the three worlds, who has the splendour of a hundred suns, who grants all the desires of his devotees and protects them and stays in their heart.

भवविपिनदवाग्निनामधेयं
भवमुखदैवतदैवतं दयालुम् ।
दनुजपतिसहस्रकोटिनाशं
रवितनयासदृशं हरिं प्रपद्ये ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I seek the shelter of Hari whose very name is a forest-fire to the woes of *samsara*; who is worshipped by all Gods including Shiva, and is merciful; who is the destroyer of a thousand-crore Rakshasa-kings and is bluish of hue like river Yamuna.

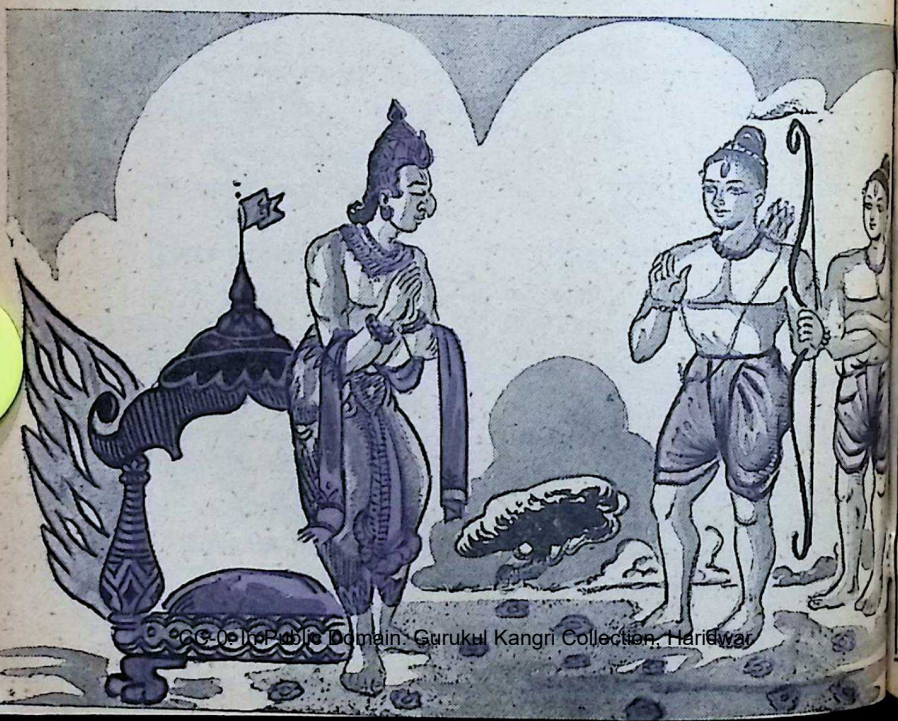
अविरतभवभाघनातिदूरं
भवविमुखैर्मुनिभिः सदैव दृश्यम् ।
भवजलधिसुतारणाङ्घ्रिपोतं
शरणमहं रघुनन्दनं प्रपद्ये ॥

I seek refuge in the son of Raghu who is invisible to those who wallow in worldly affairs but is ever visible to the sages who have turned their backs on the world, and whose feet are the ferry to cross the ocean of metempsychosis.

गिरिशगिरिसुतामनोनिवासं
गिरिवरधारिणमीहिताभिरामम् ।
सुरवरदनुजेन्द्रसेविताङ्घ्रिं
सुरवरदं रघुनायकं प्रपद्ये

I seek the shelter of the Lord of the Raghus who has made an abode of the minds of Shiva and Parvati, who (as Krishna) held the mountain aloft, whose entire life is delightful, and at whose feet worship (Indra) the best of Gods and (Mahabali) the best of Asuras and who bestows boons on Devas.

परधनपरदारवर्जितानां
परगुणभूतिषु तुष्टमानसानाम् ।
परहितनिरतात्मनां सुसेव्यं
रघुवरमम्बुजलोचनम् प्रपद्ये ॥



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I seek refuge under the lotus-eyed Lord of the Raghus who is well adored by those who shun others' money and women and who delight in the accumulation of virtues in others and those who are engaged in doing good to others.

स्मितरुचिरविकासिताननाब्ज–
मतिसुलभं सुरराजनीलनीलम् ।
सितजलरुहचारुनेत्रशोभं
रघुपतिमीशगुरोर्गुरुं प्रपद्ये ॥

I seek refuge in the Lord of the Raghus whose smiling face resembles the full-blown lotus; who is easy of approach; who looks blue like Indra-neela (sapphire) and whose eyes are lovely like white lotus blossoms and who is the Parama-guru of Lord Siva.

हरिकमलजशम्भुरूपभेदा–
त्वमि; विभासि गुणत्रयानुवृत्तः ।
रविरिव जलपूरितोदपात्रे–
ष्वमरपतिस्तुतिपात्रमीशमीडे ॥

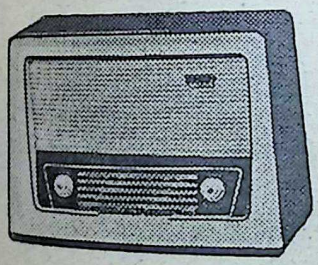
O Lord! You manifest yourself in your trifold *Gunas* as different forms like Vishnu, Brahma and Siva, even as different Suns shine in different pots filled with water. I worship you, the Supreme Lord, who is worshipped by Indra.

रतिपतिशतकोटिसुन्दराङ्गं
शतपथगोचरभावनाविदूरम् ॥
यतिपतिहृदये सदा विभातं
रघुपतिमार्तिहरं प्रभुं प्रपद्ये ॥

I seek refuge in the great Lord of the Raghus, who is as handsome as a hundred-crore Manmathas, who is attainable in the hundred ways alluded to in *Shastras;* ever shines in the heart of greatest of sages; the destroyer of afflictions and the Lord of all.

SkyKing RADIO

ASSEMBLE YOUR OWN RADIOS & TRANSISTORS PROM SKYKING RADIO KITS.



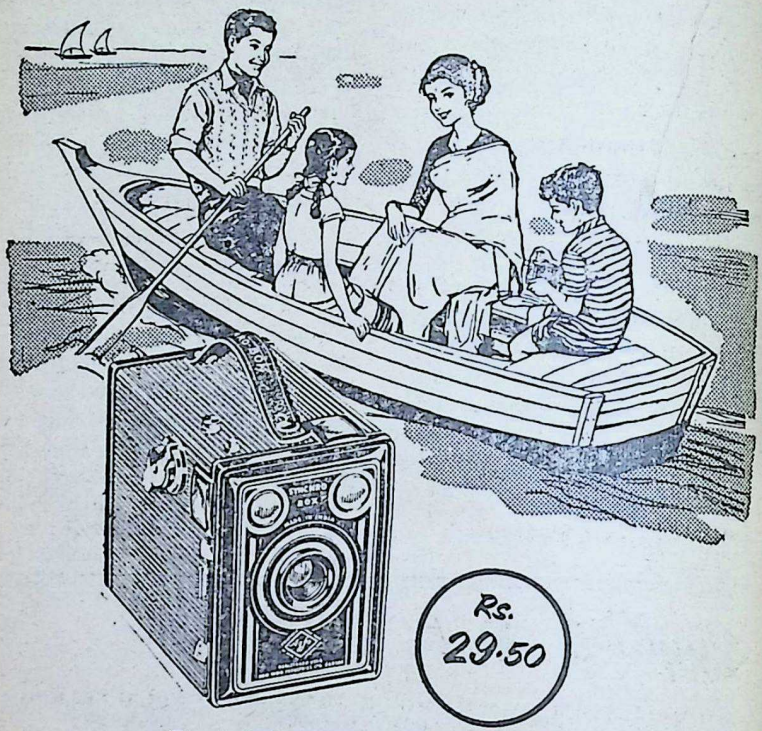
Supplied with all components, including cabinet and chasis. Tuning and wiring instructions also sent with every Kit. Available in 20 different Models in Transistor, AC, DC and Dry battery. Drop a card for our latest illustrated Catalogue. Also stockists of All types Radio and Public Address Equipment.

NAVBHARAT RADIO AGENCIES
350, Lamington Road, Bombay-7. Phone 40015
BHAGIRATH PALACE DELHI
15, Narsinghapuram St. Mount Road, MADRAS-2. Phone 84675

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Your family camera



Rs. 29·50

The Agfa Synchro-Box is so easy to use that all members of your family can take bright snapshots with it. Although so low in price, it is made with the care and precision of an expensive camera. Every picture becomes a real pleasure. Available at Agfa dealers' for Rs. 29.50 (plus local taxes, if any).

MILLIONS ALL OVER THE WORLD
TAKE PICTURES WITH

SYNCHRO-BOX

Sole Distributors for India:
AGFA INDIA LIMITED
BOMBAY · NEW DELHI · CALCUTTA · MADRAS

AGFA-306 A

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PARA & APARA Vidyas

Sri Sankara Bhagavatpada

द्वे विद्ये इत्यादि। परा च परमात्मविद्या। अपरा च धर्माधर्मसाधनतत्फलविषया। अपरा हि विद्या अविद्या। सा निराकर्तव्या। तद्विषये हि विदिते नकिञ्चित् तत्त्वतो विदितं स्यात्।

There are two sorts of knowledge to be attended to. The one is Para (great), the knowledge of Paramatman, and the other is Apara (not great) which deals with the means and results of Dharma (duty) and Adharma (blameworthy act). The Apara Vidya is indeed ignorance. It ought to be discarded: when a knowledge of Apara Vidya is gained, nothing indeed relating to Truth is known (*Mun.* 1-4).

NOTE: By Apara Vidya is comprehended Rig Veda, Yajur Veda, Sama Veda and Atharva Veda, as also Siksha (phonetics), Kalpa (the code dealing with rituals), Grammar, Nirukta (science of etymology), Chandas (metre) and Astrology. The latter six are known as Vedangas, the limbs of the Vedas i.e. of the first four.

(१) उपनिषद्वेद्याक्षरविषयं हि विज्ञानं इह परा विद्येति प्राधान्येन विवक्षितम्। न उपनिषच्छब्दराशिः। वेदशब्देन तु सर्वत्र शब्दराशिः विवक्षितः।

(२) वेदशब्दराश्यधिगमेऽपि यत्नान्तरमन्तरेण, गुर्वभिगमनादि लक्षणं वैराग्यं च न अक्षराधिगमः सम्भवतीति पृथक्करणं ब्रह्मविद्याया अथ परा विद्येति।

(i) By the term "Para Vidya" is meant primarily in this context the knowledge (realisation) of the Immortal which could be known through the Upanishads and not of the mere assemblage of words in them (Upanishads). But ordinarily everywhere by the term Veda is understood the assemblage of words.

(ii) The Immutable cannot be realised by a mere mastery of the assemblage of words, without other efforts such as approaching a Guru, and spurning of all desires, etc. The separate classification of the knowledge of Brahman and its designation as Para Vidya are thus proper (*Mun.* 1-5).

NOTE: Here Sankara points to the necessity of Guru over and above comprehending texts. A flaming torch is necessary to kindle another.

मन्दमध्यमधियां तु प्रतिपन्नसाधकभावानां सन्मार्गगामिनां सन्यासिनां मात्राणां पादानां च क्लृप्तसामान्यविदां यथावदुपास्यमान ॐ कारः ब्रह्मप्रतिपत्तये आलम्बिनीभवति।

For people of slow or middling intellect, but who are Sanyasins engaged in Sadhana and lead a virtuous life,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a right meditation of "Om" based on the close and exact correspondence between the four states of the Atman and four parts of "Om" becomes a prop to the mind in their effort to attain Brahman. (*Mandukya* 12).

(१) ॐ शब्दवाच्यं ॐ शब्दप्रतीकं च ब्रह्म। अपरपरब्रह्मणोः हि प्रतीकं एतदक्षरम् एतद्धि एव अक्षरं ज्ञात्वा (ब्रह्मेत्युपास्य) यो यदिच्छति परं अपरं वा तस्य तत् भवति।

(२) परं चेत् ज्ञातव्यं अपरं चेत् प्राप्तव्यं। आत्मनोऽशेषविशेषरहितस्यालम्बनत्वेन प्रतीकत्वेन च ॐकारो निर्दिष्टः अपरस्य च ब्रह्मणः मन्दमध्यमप्रतिपत्तृन् प्रति।

(i) The sound "Om" indicates Brahman; it is also a Pratika (symbol) for Brahman. This letter "Om" is indeed the symbol for both the Higher (unmanifested) Brahman and the lower (manifested) Brahman. By meditating on this (OM) as Brahman he attains to whichever he wants, the Para or the Apara (*Ka.* 2-15).

(ii) If it is Para, it has to be known. If it is Apara it is to be reached (meditated upon) (Ka. 2-16). The sound "Om" has been pointed out as a prop and a symbol of the Atman devoid of all attributes, as also for those with slow and middling capacity for understanding. (It becomes the prop and symbol) for attaining to The Apara-Brahman (the one with attributes) (*Ka.* 2-18).

NOTE: It has to be clearly understood that there are no two Brahmans one higher and the other lower. There is only one Brahman. But man conceives of it in two ways according to his capacity for understanding. For Samyak Darsana, his nature in man as Atman, beyond the three states of waking, dreaming or deep sleep, has to be reached. In other terms, Brahman in his true nature, as without any attributes, has to be meditated upon. But this is extremely difficult.

So many conceive of Brahman as with attributes as say, the creator, sustainer and destroyer of the universe as the all-compassionate and all-mighty, etc. Worship of Him in anyone of these aspects, is Saguna Vidya. In fact, meditation is of two sorts and not Brahman. "Om" the symbol can be made use of for both sorts of meditation.

परं हि ब्रह्मशब्दाद्युपलक्षणानर्हं सर्वधर्मविशेषवर्जितं अतो न शक्यं अतीन्द्रियगोचरत्वात् केवलेन मनसा अवगाहितुम्।

(१) ओंकारे तु विष्णुवादि प्रतिमास्थानीये भक्त्यावेशितब्रह्मभावे ध्यायमानं तत् प्रसीदति इत्यवगम्यते शास्त्रप्रामाण्यात्। तथाऽपरं च ब्रह्म।

(२) तस्मात् परं चापरं च ब्रह्म यदोङ्कार इत्युपचर्यते।

(३) तस्मादेव विद्वान् एतेनैव आलम्बनप्राप्तिसाधनेनैव ओङ्काराभिध्यानेन एकतरं परमपरं वा ब्रह्मानुगच्छति।

(४) नेदिष्टं ह्यालम्बनमोङ्कारं ब्रह्मणः अपरं च ब्रह्म प्राणाख्यं हिरण्यगर्भाख्यं प्रथमजं च यत्।

Indeed the Higher (attributeless) Brahman, incapable of being indicated by words, devoid of all qualities and attributes and thus being beyond the reach of the senses, is incapable of being grasped by the mere mind.

(i) But, on the authority of the Sastras, to those worshippers who meditate on the syllable "Om" as up on the image of Vishnu, etc., and re

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gard it as a symbol of Brahman, the Brahman is understood to reveal itself.

(ii) Therefore that Brahman, whether higher or lower, is by courtesy said to be the symbol "Om".

(ii) So he who knows this aid to the attainment of Atman, by meditation on "Om" attains one of these, either Para or Apara Brahman.

(iv) Indeed the syllable "Om" is the nearest prop to Brahman. Apara Brahman is called Prana or Hiranyagarbha or Prathamaja (the first born) (*Prasna* 5-2).

(१) परापरब्रह्मप्राप्तिसाधनत्वेन ओंकारस्योपासनम्। परं सत्यं अक्षरपुरुषाख्यम्। अपरं च प्राणाख्यं प्रथमजम्।

(२) बाह्यविषयेभ्यः उपसंहृतकरणः समाहितचित्तः भक्त्यावेशितब्रह्मभावे ओंकारे आत्मप्रत्ययसन्तानाविच्छेदः अभिन्नजातीय प्रत्ययान्तराऽखिलीकृतो निवातस्थदीपशिखासमोऽभिध्यान शब्दार्थः। सत्य-ब्रह्मचर्य-अहिंसा-अपरिग्रह - त्याग-सन्यास-शौच-सन्तोषामायाविद्याद्यनेकयमनियमानुग्रहीतः सः॥

(i) The meditation on the symbol "Om" is a means for the attainment of Para and Apara Brahman. Para, the true, the immutable, is known as Purusha; the lower Brahman is known as Prana, the "first born".

(ii) The word Abhidhyana (meditation) denotes the following state of the mind where the senses are turned away from the external objects; the mind composed and with intense devotion dwells on Brahman symbolised by "Om" on which the idea of Atman is imposed ceaselessly and without any break by other ideas, and thus the one-pointed mind is comparable to the steady flame protected from draughts of the wind.

One who meditates thus for his life, maintains the indispensable attributes like truth, abstinence from sensual pleasures, non-injury, non-acceptance (of gifts), renunciation, Sanyasa, cleanliness, cheerfulness, absence from fraud and many other kinds of control, external and internal. (*Prasna* V-1).

परापरब्रह्मदृष्ट्या हि उपास्यमान ओङ्कारशब्दमात्रोऽपि परापरब्रह्मसाधनं भवति। सत्यालंबनं ब्रह्मणः परस्यापरस्य च प्रतिमेव विष्णोः ओमित्येदच्छब्दरूपं ब्रह्म इति मनसा उपासीत।

Indeed, "Om" is being meditated upon from the viewpoints of Para Brahma and Apara Brahma. Even though it is mere sound, it becomes the means for the attainment of attributeless Brahman as well as Brahman with attributes. It is a peg to hang on the idea of Brahman in the aspects of Para and Apara, just as the idol is for the idea of Vishnu. "Om" has to be mentally meditated upon as the sound form of Brahman. (*Tai.* 1-8).

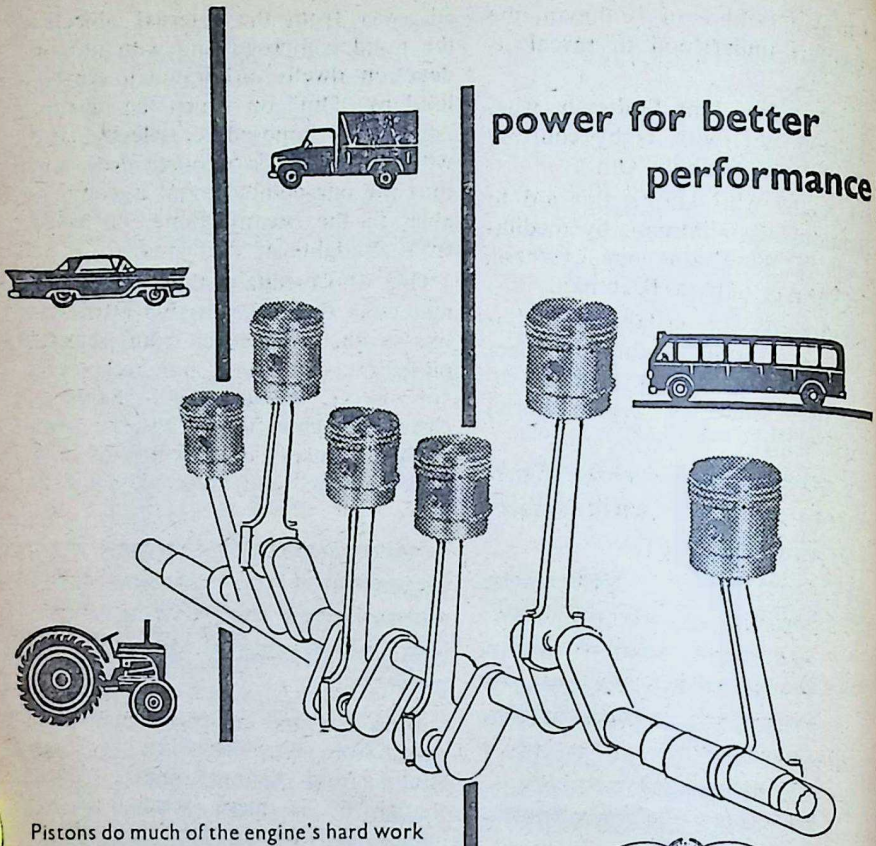
[*Translation and notes by Swami Atmananda.*]

God often giveth in one short moment what He hath for a long time denied. He giveth sometimes in the end that which, at the beginning of prayer, He refuseth. — Jesus Christ.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

power for better performance



Pistons do much of the engine's hard work and naturally the quality of a piston means a lot. In India Pistons' product quality is built in, ensuring superior performance, less bore-wear and full power.

Manufactured to the exacting standards of their associates in the United Kingdom, India Pistons' products—Hepolite, Wellworthy and Covmo—reflect the tradition of unvarying quality.

When changing next, just remember India Pistons. There are pistons and rings to suit every type of engine.

HEPOLITE

WELLWORTHY

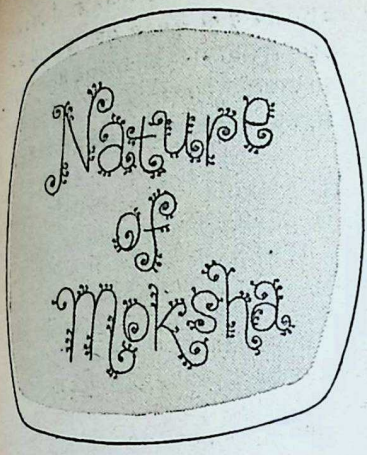
COVMO

INDIA PISTONS LIMITED
Sembiam, Madras-11

IP-110-E

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Sri Madhvacharya

आत्माभावे पुमर्थः क इष्टस्यात्मा अवधिर्यतः ।
(*AV.* 57b)

Moksha would not be worth having, if the *atman* does not survive as a self-luminous entity therein. For, the *atman* is the ultimate goal and target of all desires.

Madhva lays great stress on the survival of every individual personality, as such, in Moksha. It is the corollary of his belief in the distinctiveness of Svarupa of each Jiva. Since release is for the sake of realizing the intrinsic bliss of selfhood by each one, it must be a positive experience, to be felt and realized by each and necessarily incommunicable to others. We cannot obviously press the point further and ask how the blissful experience of its own self differs from that of another. It is purely a matter of intuitive experience of each individual and we have to leave it at that:

मुक्तिर्हित्वाऽन्यथारूपं स्वरूपेण व्यवस्थितिः।
(*B.S.B.* i. 1-17)

Release consists in shaking off all extraneous associations and regaining one's own selfhood.

It would be presumptuous to define in clear and precise terms what exactly the released state would be like, from this side of release. Nevertheless, man is irrepressibly curious about what lies in store for him, in the great beyond! Madhva bases his account of the released state on a co-ordinated interpretation of the Scriptural facts and evidences. He also adduces his reasons in support of these interpretations. Without entering into controversial details, we may broadly set down his ideas on this subject.

साङ्ख्यनैय्यायिकाद्याश्च प्राहुर्मोक्षं च निःसुखम् ।
.....नैतदप्यत्र शोभनं श्रुतयो यतः।
महानन्दं च भोगं च नियमेन वदन्ति हि
(*AV.* p. 57)

The Sankhyas, Naiyayikas and others maintain that Moksha is devoid of any blissful experience as such and that it is only a purely negative state of cessation of all misery. This is not a proper view; for the Srutis speak of the great spiritual joy and enjoyment in that state.

Sri Madhvacharya

The Srutis referred to in this connection are:—

सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता

(*Taitt. Up.*) 'He enjoys the fulfilment of all desires in company with the released Brahma.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते,
स तत्र पर्येति जक्षन् क्रीडन् रममाणः

(*Chan. Up.* VIII, 2, 4,). Reaching the Supreme Being, he emerges into his true selfhood; there he moves about, enjoying, playing and:

यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते ।
स्वधाश्च यत्र तृप्तिश्च तत्र माममृतं कृधि ।
(*RV.* ix, 113, 1)

'Where there is joy, bliss, delight and pleasure of inexpressible variety, where all wishes are fulfilled, there make me immortal.'

ज्ञानरूपस्य विज्ञाननाशस्तन्नाश एव तत्
(*AV.* p. 58b)

Since the *atman* is of the essence of consciousness, any cessation of that self-consciousness in Moksha would be equivalent to the loss of self-hood.

प्रत्यक्षात्मविज्ञानविरोधानुभवादपि ।
न स्वविज्ञानितायां च विरोधः कश्चनेष्यते
कर्तृकर्मविरोधश्च नित्यानुभवरोधतः
कथमेव पदं गच्छेत्, विरोधो दृष्टबाधनम् ॥
(*AV.* p. 58b)

There is no difficulty in accepting the existence of self-consciousness in Moksha. As for the supposed incompatibility of the subject knowing itself as object, there is no difficulty in it, as it is a matter of our own direct experience. Experience is indeed the test of what is compatible or not.

सुखादिधर्महानौ तु मुक्तेः किं च प्रयोजनम् ?
यदर्थो दुःखहानिः स्यादनर्थः सुखनाशनम् ।
तयोश्च दुःखहानाद्धि सुखनाशोऽधिको भवेत्
प्राप्यापि दुःखं सुमहत् सुखलेशाप्तये जनः
यतते सुखहानौ हि को मोक्षाय यतेत् पुमान् ?
अल्पाच्च सुखनाशाद्धि विभेत्यतितरां जनः
महच्च दुःखमाप्नोति सुखनाशनिवृत्तये ॥
(*AV.* p. 589)

If Moksha were devoid of bliss, there would be no motive for seeking it with so much trouble. If the destruction of misery by the attainment of release is an adequate motive for undertaking so much trouble, it would be actually possible to contend that the loss of all happiness, as such, would deter one from taking the trouble. Moreover, the abandonment of misery would be outweighed by the prospect of loss of all happiness, and could definitely deter one from taking the trouble to achieve Moksha at so much risk. The very fact that people willingly submit themselves to undergo great privation and trouble for the sake of even a little joy shows that if Moksha were a state of absolute absence of bliss none would turn to it. The fact also that people face great dangers to prevent any loss to their happiness confirms the above. Therefore, the theory that Moksha is a condition in which there is no bliss or joy, as such, is not a sound one.

[*Presented with translation and notes by Dr. B. N. K. Sharma.*]

SRI GANESHRAM'S SOUTH INDIAN
SAMBAR—RASAM (2 Separate Powders)
PICKLES—APPALAMS—PAPADS
MADRAS CURRY POWDER (Garram Masala) Etc.
Await Our "CHAKRAM BRAND" Pickles!
Prepared according to WESTERN TASTES.
Processed & Manufactured by: M/s R. S. N. IYER & R. S. G. IYER
Enquiries to: SRI GANESHRAM & CO., Madras-1, S. India
SRI GANESHRAM'S 777 BRAND FOOD PRODUCTS · MADRAS-1 · INDIA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

let us PULL our full weight

The Plan is a MUST for our survival.

Let all of us in the State of Maharashtra, whatever our caste, religion, language, region or personal predilections, work wholeheartedly and vigorously for the success of the Plan.

Let us pull our full weight for the well-being of Maharashtra and of India.

PROGRESS AND PROSPER WITH THE PLAN

DIRECTOR OF PUBLICITY, GOVERNMENT OF MAHARASHTRA, BOMBAY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PLASTICS IN EVERYDAY LIFE...FOR BETTER AND MODERN LIVING

Bring the wonders of plastics into your living room

The plastics age is here. In time to come almost everything for the house will be made of plastics. Even to-day plastics hold out exciting possibilities to decorate and furnish your home. In the living room plastic radio cabinets, air-conditioner exteriors, plastic table fans, lamp shades, tray-table, photo frames, ash trays, dinner ware, colourful and decorative wall panels, and other decorative items are contributing to gracious living.

STYRON

POLYSTYRENE
the most extensively used raw material in the plastics industry

Manufactured in India by:

POLYCHEM LIMITED

45/47 Apollo Street, Bombay-1. Phone: 254259
Works: Ghodbunder Road, Goregaon, Bombay 62 Phone: 84295

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lord's Name

Bhakta Mira

Repeat ye the Name of the Lord Govinda and of Sri Rama. It is this constant remembrance of the Name that distinguishes the Saint from the worldly,

Just as in appearance the diamond and a glass-pebble look alike, but they are distinguishable the moment they are appraised, one fetching a higher price than the other.

In appearance the Koel *and the crow look alike, but they are distinguished by their voice, the one is so shrill in its tone while music flows from the lips of the other.*

In appearance the swan and the crane look alike, yet they are distinguished by the food they take—one lives on pearls, the other is content with dross.

In appearance the saint and the man of the world look alike, but they are distinguished from the tolerance which is seen in the saint who can put up with the harshest remarks, whilst the man of the world knows no forbearance.

Therefore meditate always on the lotus feet of the Lord Giridhar.

Seek ye shelter of the lotus feet of the Lord of Dwaraka—the incomparable Refuge for all.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sri Ramakrishna Paramahamsa

THE *chataka* bird craves only for rain-water. Even when it is dying of thirst, it turns its beak upward and wants only water from the sky. The Ganga, the Jamuna, and the seven oceans are filled to the brim, but still it will not touch the water of the earth.

Once Rama and Lakshmana visited Pampa Lake. Lakshmana saw a crow very eager for water. Again and again it went to the edge of the water but would not drink.

Lakshmana asked Rama about it.

Rama said: 'Brother, this crow is a great devotee of God. Day and night it repeats the name of Rama. Its throat is parched with thirst but still it won't drink for fear of missing a repetition of Rama's name!'

Again, when Hanuman returned from Lanka, Rama asked him: 'You have seen Sita. Tell me, how did you find her?'

Hanuman replied: 'O Rama, I saw that only the body of Sita lay there; it held neither her mind nor her soul. She has indeed consecrated her mind

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

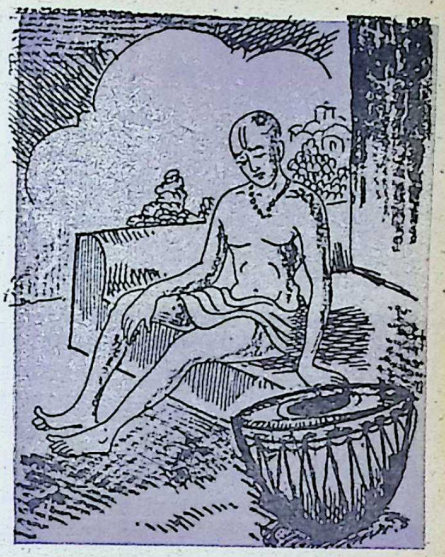
Once a fakir went to Emperor Akbar to ask for money. The Emperor was saying his prayers. He prayed, 'O Lord, give me money; give me wealth.'

The fakir started to leave the palace, but the Emperor motioned to him to wait.

After finishing his prayers, Akbar came to the holy man and said, 'Why were you going away?'

The fakir replied, 'You yourself were begging for money and wealth; so I thought that if I must beg, I would beg of God and not of a beggar.'

—Sri Ramakrishna Paramahamsa



and soul to Your Lotus feet. Therefore I saw only her body in Lanka. Further, I saw the King of Death prowling about. But what could he do? It was only a body; it had neither mind nor soul!'

If you meditate on an ideal you will acquire its nature.

If you think of God day and night, you will acquire the nature of God.

A salt doll went into the ocean to measure its depth. It became one with the ocean!

What is the goal of books or scriptures? The attainment of God.

A man opened a book belonging to a sadhu. He saw the word 'Rama' written on every page. There was nothing else!

If a man loves God, even the slightest thing kindles spiritual feeling in him. Then, repeating the name of Rama but once, he gets the fruit of ten million *sandhyas*.

At the sight of a cloud the peacock's emotion is awakened; he dances, spreading his tail.

Radha had the same experience. Just the sight of a cloud recalled Krishna to her mind!

Chaitanyadeva was passing through a village. He heard that drums were made from the earth of that place. At once he was overwhelmed with ecstasy because drums are used in *kirtan!*

But who can have this spiritual awakening? Only he who has renounced his attachment to worldly things.

If the sap of attachment is totally dried up in a man, the slightest suggestion kindles his spiritual emotion.

Though you strike a wet match a thousand times, it will not produce a spark. But if it is dried, the slightest rubbing will set it aflame.

Pain and pleasure are inevitable in a body. He who has realized God dedicates his mind and life, his body and soul, to God.

When on another occasion, Rama

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and Lakshmana went to take their bath in Pampa Lake, they thrust their bows into the ground. Coming out of the water, Lakshmana took out his bow and found its tip stained with blood.

Rama said to Lakshmana: 'Look, brother! Look. Perhaps we have hurt some creature!'

Lakshmana dug in the earth and found a big bullfrog. It was dying.

Rama said to the frog in a sorrowful voice: 'Why didn't you croak? We should have tried to save you. You croak lustily enough when you are in the jaws of a snake!'

The frog replied: 'O Lord, when I am attacked by a snake I croak, saying "Rama, save me! O Rama save me!" 'This time I found that it was Rama who was killing me; so I kept still!'

EASY STEPS TO SANSKRIT or SUBODHA SAMSKRITAM

EASIEST BOOK FOR BEGINNERS (10 editions), English edition (Rs. 2.50), Tamil, Telugu, Malayalam, Kannad, Hindi, Gujr., Marathi, Sindhi, Bengali (any edition with English Rs. 2.50, with Hindi Rs. 2.25). *Opinions:* Sri "C. R.": *'Excellent book'*. Dr. Suniti Kumar Chatterji, President, Sanskrit Commission: *'A novel method in teaching Sanskrit, extremely efficacious.'* Sri G. S. Bajpai (late Governor): *'I wish I had known of it when I first started. It would have saved me much grammatical drudgery'*. Maha-Maho. Dr. P. V. Kane, Scholar and Author (M.P.): *'The book will induce even very young children to glide over sentences and take in the sense and some of the salient peculiarities of the language.'* SEQUEL STEPS (2nd & Intermediate) English Editions Rs. 2 each.
"Entirely Tamil Edition Rs. 2.75"

B. B. KAMAT
11-BH, Saraswat Colony, Poona-2.

Famous for about 80 years

KAVIRAJ N. N. SEN'S

SIDDHA MAKARADHWAJA
(Superior and Genuine)

By far the best and greatest preparation with Gold, Mercury and Sulphur. A crushing remedy for weakness of the nerves and the brain, senile decay, premature loss of vigour and a host of other ailments. Rejuvenates the bodily systems wonderfully and adds joy to life.

BASAKARISHTA
(Cough Linctus)

A widely famous remedy for Coughs, Colds, Bronchitis, Chronic catarrh of the lungs. Frees the lungs from congestion through expectoration, tones them up, and prevents further attack. Highly useful after Pneumonia, Influenza, Pleurisy, etc.

CHYAVANA-PRASH

A super-excellent shastric preparation, it strengthens the lungs, helps prevent decay and waste, increases the bodyweight and improves general vigour and vitality. Can be used by men and women, old and young, in any condition of health with immense profit.

AMRITABALLI KASHAYA
(The Indian Sarasparilla)

A unique Blood Tonic, it eradicates Anaemia, Impoverished Blood, Gout, Glandular swelling and is highly useful in General Debility, Convalescence, Itch, Boils, etc.

Kaviraj N. N. Sen & Co. have a sure remedy for every disease. Please consult our Physician by post free of charge and without obligation.

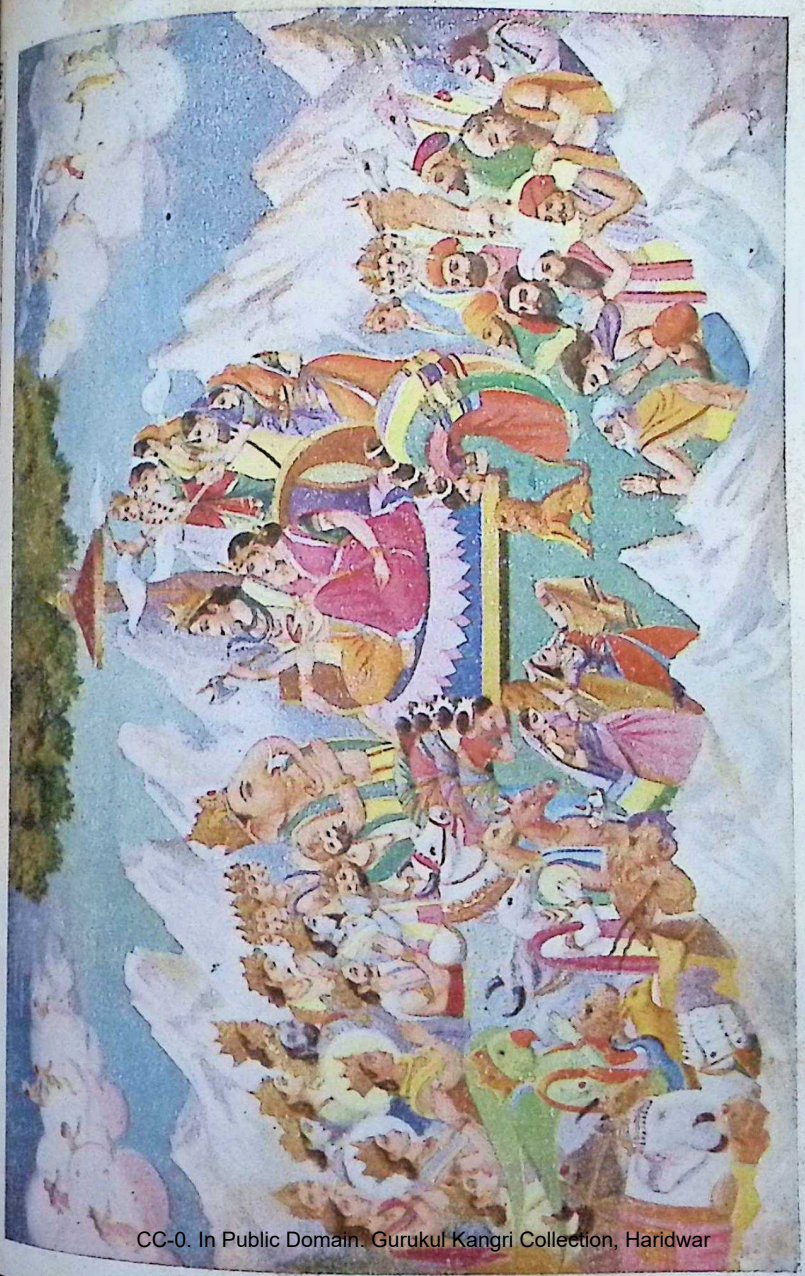
Wanted agents in Maharashtra and Gujarat—Please apply.

KAVIRAJ N. N. SEN & CO. (PRIVATE) LTD.,
18/1 & 19, Lower Chitpur Road, Calcutta-1.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

75036



LORD SIVA AND GANAS

Courtesy Sri D D Neroy

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Two Important Medicines For Your

CHILDREN

WORMS:—If your child is suffering from intestinal **worms** here is a new tablet which gives your **child** safe and quick relief. Just take two tablets of

CALCINONICUM

daily, would cure **worm** troubles of children without risky expelling way. When you see the following symptoms:—enlargement of abdomen, fits, convulsion, fever, frequent drinking of water, canine hunger, itching the nose, anus, genitals, jerking and cries out in sleep, diarrhoea, vomiting, colic, urine turns milky when it dries on the floor etc.

When you see any such symptom start giving

CALCINONICUM

100 Tablets: Re. 1 nP. 13.

LIVER TROUBLES

If your child is pale, sallow or there is lemon tint to the skin, Features may appear bloated, Eyes are dull and the conjunctive is muddy, use five drops of

CINABEX

daily, would cure all liver troubles such as enlarged abdomen, hard and sensitive Liver, Urine scanty and high coloured, contains bile, eat more and passed undigested stool with very offensive smell, stools are gray and white like chalk, child gets weak, lean with belly enlarged.

Price Rs. 2.00

Descriptive literatures sent on request

AGENTS & STOCKISTS WANTED

THE HANNEMANN MEDICAL HALL

P. Box 124, QUILON. Phone: 556

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

.....It is in the spirit that strength is eternal and you must win back the kingdom yourselves..... Difficulties and impossibilities will vanish from your vocabularies.....

Become Ye All Karma-yogins

Sri Aurobindo

A NATION is building in India today before the eyes of the world so swiftly, so palpably that all can watch the process and those who have sympathy and intuition, distinguish the forces at work, the materials in use, the lines of the divine architecture.

This nation is not a new race, raw from the workshop of nature or created by modern circumstances.

One of the oldest races and great civilizations on this earth, the n indomitable in vitality, the n fecund in greatness, the deepest life, the most wonderful in poten lity, after taking into itself numer sources of strength from fore strains of blood and other types human civilisation, is now seeking lift itself for good into an organi national unity.

Formerly a congeries of kind nations with a single life and a s

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ture, always by the law of this ential oneness tending to unity, al- ys by its excess of fecundity en- dering fresh diversities and divi- s, it has never yet been able to rcome permanently the almost in- perable obstacles to the organisa- n of a continent.

The time has now come when those stacles can be overcome.

The attempt which our race has en making throughout its long his- y, it will now make under entirely w circumstances.

A keen observer would predict its ccess because the important obsta- es have been or are in the process of ng removed.

But we go further and believe that is sure to succeed because the free- om, unity and greatness of India ve now come necessary to the orld.

This is the faith in which the Kar- yogin puts his hand to the work nd will persist in it, refusing to be scouraged by difficulties however mense and apparently insuperable.

We believe that God is with us and that faith we shall conquer.

We believe that humanity needs us nd it is the love and service of hu- nity, of our country, of the race, f our religion that will purify our art and inspire our action in the ruggle.

The task we set before ourselves is t mechanical but moral and spiri- al.

We shall devote ourselves not to litics alone, nor to social questions one, nor to theology or philoso- y or literature or science by them- lves, but we include all these in one

Up, Up, the long night is passing, the day is approaching, the wave has risen, nothing will be able to resist its tidal fury. Believe, believe, the decree has gone forth, the fiat of the Lord has gone forth—India must rise, the masses and the poor are to be made happy. Rejoice!

The flood of spirituality has risen.

I see it is rolling over the land resistless, boundless, all-absorbing.

Every man to the fore, every good will be added to its forces, every hand will smooth its way, and glory be unto the Lord!

—Swami Vivekananda.

entity which we believe to be all-important, the *dharma*, the national religion which we also believe to be universal.

There is a mighty law of life, a great principle of human evolution, a body of spiritual knowledge and experience of which India has always been destined to be guardian, exemplar and missionary.

This is the *sanatana dharma*, the eternal religion.

Under the stress of alien impacts she has largely lost hold not of the structure of that *dharma*, but of its living reality.

For the religion of India is nothing if it is not lived.

It has to be applied not only to life, but to the whole of life; its spirit has to enter into and mould our society, our politics, our literature, our science, our individual character, affections and aspirations.

To understand the heart of this *dharma*, to experience it as a truth,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to feel the high emotions to which it rises and to express and execute it in life is what we understand by Karmayoga.

We believe that it is to make the *yoga* the ideal of human life that India rises today; by the *yoga* she will get the strength to realise her freedom, unity, and greatness, by the *yoga* she will keep the strength to preserve it.

It is a spiritual revolution we foresee and the material is only its shadow and reflex.

Therefore, we say to the individual and especially to the young who are now arising to do India's work, the world's work, God's work:—"You cannot cherish these ideals, still less can you fulfil them if you subject your minds to European ideas or look at life from the material standpoint. Materially you are nothing, spiritually you are everything. It is only the Indian who can believe everything, dare everything, sacrifice everything. First therefore become Indian. Recover the patrimony of your forefathers. Recover the Aryan thought, the Aryan discipline, the Aryan character, the Aryan life. Recover the Vedanta, the *Gita*, the Yoga. Recover them not only in intellect or sentiment but in your lives. Live them and you will be great and strong, mighty, invincible and fearless. Neither life nor death will have any terrors for you. Difficulty will vanish from your vocabularies. For it is in the spirit that strength is eternal and you must win back the kingdom of yourselves, the inner Swaraj, before you can win back your outer empire. There the Mother dwells and She waits for worship that She may give strength. Believe in her, serve Her, lose your wills in Her's, your egoism in the greater ego of the country, your separate selfishness in the service of humanity. Recover the source of all strength in yourself and all else will be added to you, social soundness, intellectual preeminence, political freedom, the mastery of human thought, the hegemony of the world."

———*———

We are of the faith that Truth is one and undivided, though diverse may be the ways which lead us to it. Through separate paths pilgrims from different lands arrive at the same shrine of Truth. This we, verily, know.

—Gurudev Tagore.

LIFCO'S

DOCUMENTS-DRAFTING AND REGISTRATION

Contents

Points to be Observed in Writing up a Document.
Marriages — Registration.
Stamp Duty.
Indian Stamp (Amendment) Act, 1950.
Registration Fees.
Model Documents.

English Edition: Rs. 3; *By Post* Rs. 4
Tamil Edition: Rs. 4; *By Post* Rs. 5

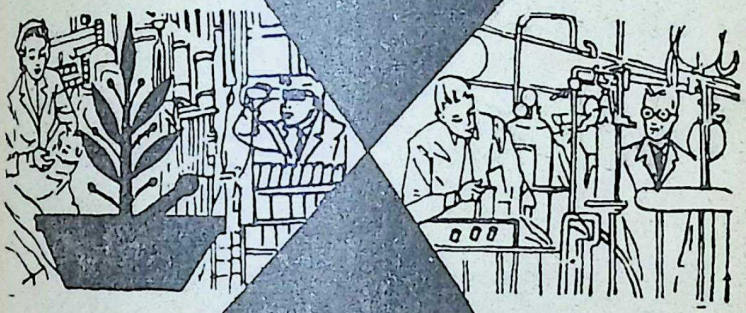
LITTLE FLOWER CO. (LIFCO), MADRAS-17; M. DAMODARAM & CO., APPAH BLDGS., MADRAS-1; HIGGINBOTHAMS (PRIVATE) LTD., MADRAS-2, THEIR BRANCHES & THEIR RLY. BOOKSTALLS; AND THE POPULAR BOOK DEPOT, BOMBAY-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

use

DABUR



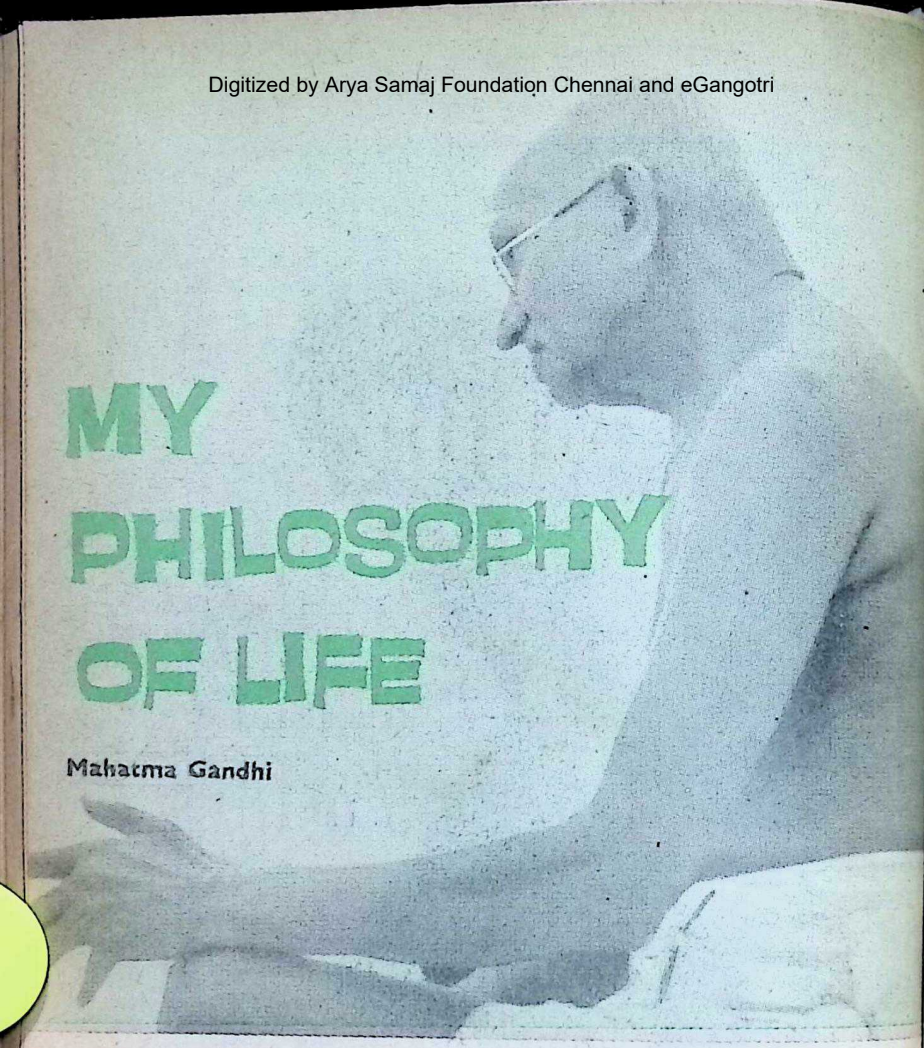
AYURVEDIC MEDICINE

DABUR (DR. S. K. BURMAN) PRIVATE LTD

CALCUTTA -29

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



MY PHILOSOPHY OF LIFE

Mahatma Gandhi

I HAVE not the qualifications for teaching my philosophy of life. I have barely qualifications for practising the philosophy. I believe, I am but a poor struggling soul yearning to be wholly good, wholly truthful and wholly non-violent in thought, word and deed, but ever failing to reach the ideal which I know to be true.

I admit it is a painful climb, but the pain of it is a positive pleasure for me. Each step upward makes me feel stronger and fit for the next.

I do not believe that 'my philosophy' is an indifferent mixture of Tolstoy and Buddha. I do not know what it is except that it is what I feel to be true. It sustains me. I owe much to Tolstoy and much to Buddha. But still, somehow, the other fancy that 'my philosophy' represents the true mean-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Life truly lived is more than books.... If we are devotees of Truth and Ahimsa, *God will endow us with the requisite intellect to solve problems.*

ge of the teachings of the *Gita*. I may be totally mistaken. Such a mistake can do no harm either to me or to anybody. For, the source of my inspiration is of no consequence if what I stand for be unadulterated Truth. Let the philosophy I represent be tested on its own merits.

There is no such thing as 'Gandhism', and I do not want to leave any sect after me. I do not claim to have originated any new principle or doctrine. I have simply tried in my own way to apply the eternal truths to our daily life and problems. There is, therefore, no question of my leaving any code like the Code of Manu. There can be no comparison between that great Lawgiver and me. The opinions I have formed and the conclusions I have arrived at are not final, I may change them tomorrow.

I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could do. In doing so, I have sometimes erred and learnt by my errors. Life and its problems have thus become to me so many experiments in the practice of Truth and Non-violence.

By instinct I have been truthful, but not non-violent. As a Jain *muni* once rightly said, I was not so much a votary of Ahimsa as I was of Truth, and I put the latter in the first place and the former in the second. For, as he put it, I was capable of sacrificing non-violence for the sake of Truth. In fact, it was in the course of my pursuit of Truth that I discovered Non-violence. Our scriptures have declared that there is no *dharma* (law) higher than Truth. But Non-violence, they say, is the highest duty. The word *dharma*, in my opinion, has different connotations as used in the two aphorisms.

Well, all my philosophy, if it may be called by that pretentious name, is contained in what I have said. You will not call it 'Gandhism': there is no *ism* about it. And no elaborate literature or propaganda is needed about it. The scriptures have been quoted against my position, but I have held faster than ever to the position that Truth may not be sacrificed for anything whatsoever. Those who believe in the simple truths I have laid down can propagate them only by living them.

The propagation of Truth and Non-Violence can be done less by books than by actually living those principles. Life truly lived is more than books. I do not say that we may not issue books and newspapers. I only say that they are not indispensable. If we are true devotees of Truth and Ahimsa, God will endow us with the requisite intellect to solve problems.

My religion is based on Truth and Non-Violence. Truth is my God. Non-violence is the means of realizing Him.

I count no sacrifice too great for the sake of seeing God face to face. The whole of my activity, whether it

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....my patriotism is for me a stage in my journey to the Land of Eternal Freedom and Peace.... For me there are no politics devoid of religion.... Politics bereft of religion are a death-trap, because they kill the soul....

may be called social, political, humanitarian or ethical, is directed to that end. And as I know that God is found more often in the lowliest of His creatures than in the high and mighty, I am struggling to reach the status of these. I cannot do so without their service. Hence, my passion for the service of the suppressed classes. And as I cannot render this service without entering politics, I find myself in them. Thus, I am no master. I am but a struggling, erring, humble servant of India and therethrough of humanity.

I am a humble seeker after Truth. I am impatient to realize myself, to attain *moksha* in this very existence. My national service is part of my training for freeing my soul from the bondage of flesh. Thus considered, my service may be regarded as purely selfish. I have no desire for the perishable kingdom of earth. I am striving for the Kingdom of Heaven which is *moksha*.

To attain my end, it is not necessary for me to seek the shelter of a cave. I carry one about me, if I would but know it. A cave-dweller can build castles in the air, whereas a dweller in a palace, like Janaka, has no castles to build. The cave-dweller, who hovers round the world on the wings of thought, has no peace. A Janaka, though living in the midst of 'pomp and circumstance', may have peace that passeth understanding.

For me, the road to salvation lies through incessant toil in the service of my country and therethrough of humanity. I want to identify myself with everything that lives. In the language of the *Gita*, I want to live in peace with both friend and foe. Though, therefore, a Mussalman or a Christian or a Hindu may despise me and hate me, I want to love him and serve him even as I would love my wife or son though they may hate me. So, my patriotism is for me a stage in my journey to the Land of Eternal Freedom and Peace. Thus, it will be seen that for me there are no politics devoid of religion. They subserve religion. Politics bereft of religion are a deathtrap, because they kill the soul.

I am but a seeker after Truth. I claim to have found the way to it. I claim to be making a ceaseless effort to find it. But I admit that I have not yet found it. To find Truth completely is to realize oneself and one's destiny to become perfect. I am painfully conscious of my imperfections, and therein lies all the strength I possess, because it is a real thing for a man to know his own limitations.

[*Courtesy:* Navajivan Trust]

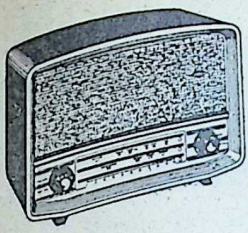
———*———

Talk less, pray more. Hate less, love more. Take less, give more. Indulge less, restrain more. Sleep less, meditate more. Sit less, serve more. Worry less, smile more.

—Swami Sivananda

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

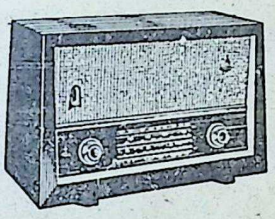


Model GJ 534 U 5 valves 3 bands AC/DC Price **Rs. 285.00** *

Today's BIGGEST RADIO BUY!

JHANKAR

* PRICE INCLUDES EXCISE DUTY; TAXES EXTRA



Model GJ 631 A 6 valves 3 bands PM high-flux Density Speaker. Price **Rs. 360.00** *

Only JHANKAR OFFERS SO MUCH FOR SO LITTLE!

RADIO DIVISION INDIAN PLASTICS LIMITED BOMBAY-67

Elan Jr 153

ZONAL SOLE DISTRIBUTORS:

NORTH : Parco, 16 B, Connaught Place, New Delhi.

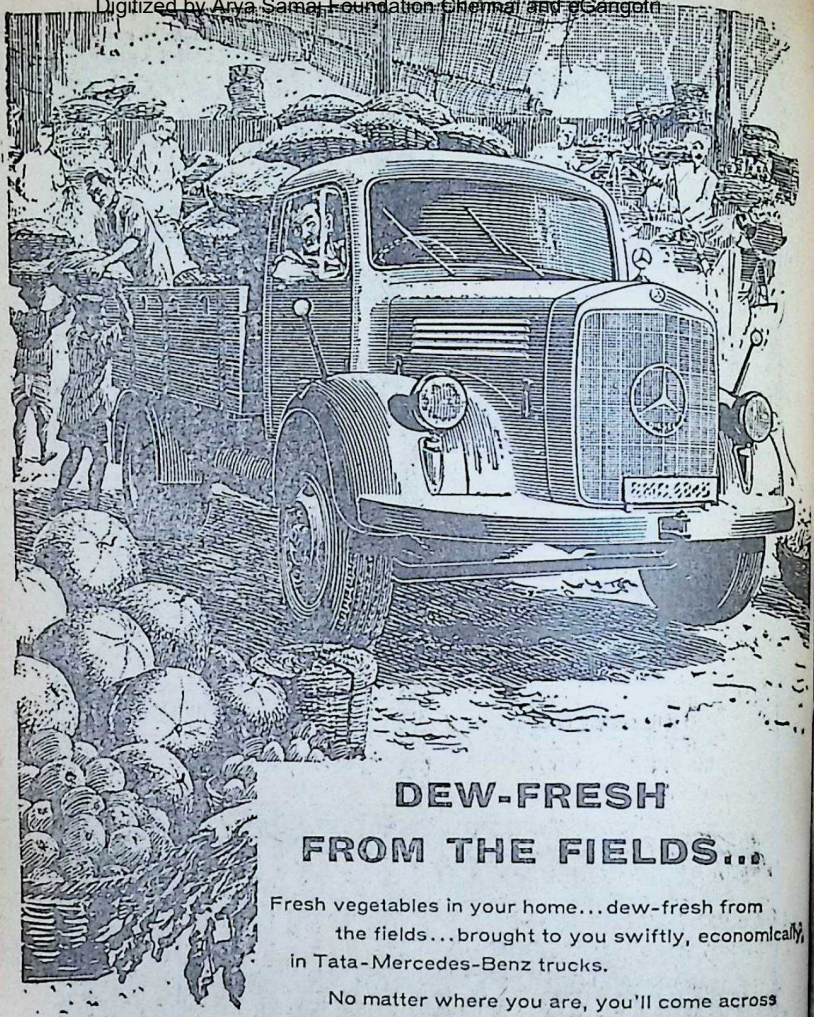
EAST : Radio Supply Stores Private Limited, 3, Dalhousie Square, Calcutta-1.

WEST : The Standard Radio Co., 26, New Queen's Road, Bombay-4.

SOUTH : Jay-O Phone Co., 13, Mint Street, Madras-3.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



THE STAR THAT
HAULS A FORTUNE

DEW-FRESH FROM THE FIELDS...

Fresh vegetables in your home... dew-fresh from the fields... brought to you swiftly, economically, in Tata-Mercedes-Benz trucks.

No matter where you are, you'll come across these sturdy T-M-Bs reliably carrying out transport jobs — big and small.

STURDY Tata-Mercedes-Benz vehicles made STURDIER

TATA-MERCEDES-BENZ

TATA ENGINEERING & LOCOMOTIVE COMPANY LIMITED
Automobile Division: 148, Mahatma Gandhi Road, Bombay-1

reg. T. 55514

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Debt to Vyasa

H. H. Jagadguru
Sri Sankaracharya of Kanchi

H. H. Jagadguru Sri Sankaracharya of Kanchi.

जयति पराशरसूनुः सत्यवतीहृदयनन्दनो व्यासः ।
यस्यास्यकमलगलितं वाङ्मयामृतं जगत्पिबति ॥

THE Vedas are the foundation of our eternal religion. They are said to be the very breath of God. In his Smrti, Manu observes that they are the source of all *dharmas*: वेदोखिलो धर्ममूलं। The men of past *yugas* were very intelligent and long-lived. Hence they were able to learn all the Vedas. God saw that the men of the Kali age would not be so intelligent, that they would be short-lived, that they would also be subject to untold difficulties and distractions unlike the people of other *yugas* and that therefore, they would not have the capacity and the time to learn all the Vedas.

If the Vedas were not learnt and studied, the danger would be that they would disappear from the utterance and understanding of men. In His desire to preserve and protect the Vedas, God incarnated at the end of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the Dwapara Yuga as the son of Sage Parasara and his wife Satyavati under the name of Vyasa.

Intending that, if men did not learn *all* the Vedas, each might learn at least one part of it, He divided them into four parts and instructed four disciples, each in one part. These parts now go by the name of *Rik, Yajus, Sama* and *Atharvana.*

क्षीणायुषः क्षीणसत्वान् दुर्मेधान् वीक्ष्य-
कालतः ।।
पराशरात् सत्यवत्यां अंशांशकलया विभुः ।
अवतीर्णो महाभागः वेदं चक्रे चतुर्विधम् ।।

Under no circumstances and for no reason should the Vedas cease to be learnt. Vyasa's first *upadesa* to us is that even if unable to learn the whole of the Vedas, it is the duty of one to learn at least one part of it and thus save the whole body of Vedas from oblivion.

The first *prasna* of the *Taittriya Upanishad* which belongs to the *Yajur Veda* contains an exhortation by a teacher to his disciple who has finished his studies. It relates to the way the disciple should conduct himself in the future. It includes the injunctions: 'Speak the Truth' (सत्यं वद) and 'Follow the Path of Dharma' (धर्मं चर)

It has been prescribed that the teachings of the Vedic knowledge should be expounded through the epics and the *puranas* इतिहासपुराणाभ्यां वेदं समुपबृहमयेत् ।

In accordance with this, Bhagavan Vyasa convincingly instructed mankind about the nature of *Satya* and *Dharma* through his magnum opus, the *Mahabharata* which is an encyclopaedia of all that a man should know for the proper ordering of his material and spiritual life. On account of its contents which are valid like the Vedas, the *Mahabharata* has come to be spoken of as the fifth Veda.

Our debt to the sage for this great work that he has vouchsafed to us is acknowledged in the invocation addressed to him:

नमोऽस्तु ते व्यासविशालबुद्धे
फुल्लारविन्दायतपत्रनेत्र
एनत्वया भारततैलपूर्णः प्रज्ज्वालितो ज्ञान-
मयप्रदीपः ।

Among the treasures which the *Mahabharata* contains, the most precious is the *Bhagavad Gita.* It gives a description of the *Brahmavit* referred to in the third *Prasna* of the *Taittriya Upanishad.* Through this account Bhagavan Vyasa instructs us as to how we can rise to that spiritual eminence. This is his second *upadesa* to us.

He teaches us through the *Gita* that we should perform our prescribed *karmas* without attachment to their fruits and that thereby we should acquire purity of mind which is the prime means for the attainment of Jnana. In addition to the way of works performed as thus ordained Bhagavan Vyasa details the Bhakti marga ending his *upadesa* with the words,

मन्मना भव मद्भक्तः मद्याजी मां नमस्कु

'Direct your mind always to Me, be devoted to Me, worship Me, make obeisance to Me,' and thus instructs the way of devotion to God. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

same is beautifully emphasised in the 12th chapter of the *Gita* in the sloka beginning with the words:

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥

Out of consideration for the weakness of mind and heart, he prescribes forms of action which would take one upward through easy and gradual stages.

In this Kaliyuga so full of enticements and entanglements, it is difficult to traverse other paths. All *puranas* are agreed that the path of devotion is the easiest: कलेर्दोषनिधेः राजन् अस्त्येवैको महान्गुणः said sage Vyasa. Through the medium of the *Srimad Bhagavata*, he has shown the way to attain the Lord by means of devotion to Him.

The Sage taught that one's mind should get pure by the performance of one's *svadharma* (one's duties prescribed in accord with one's nature and station in life), that a pure mind alone would qualify one to pursue the way of devotion, that by such devotion one obtains the grace of God which alone in its turn would produce the bent for *Advaitic* knowledge: ईश्वरानुग्रहादेव पुंसामद्वैतवासना । In order that the facts and principles of such Advaitic knowledge may be well and truly understood, Vyasa Bhagavan has provided us with that great philosophic classic of all time, the *Brahma Sutras* into which he has distilled the truths of the Upanishads and has enabled us to get rid of the many doubts that might arise in our minds. A grateful posterity of Vedantic scholars invokes his blessings by saying:

ब्रह्मसूत्रकृते तस्मै वेदव्यासाय वेधसे ।
ज्ञानशक्त्यवताराय नमो भगवतो हरेः ॥

The *Vedas*, the *Mahabharata* with the *Bhagavad Gita* contained in it, the *Bhagavata* and the *Brahma-Sutras* are the eternal bequests of this immortal Sage by which men of differing capacities, stations and circumstances diversely benefit, each according to his need and measure. There is no means of approach to the Supreme which does not find a place in one or the other of these works. Bhagavan Vyasa is a *margadarsi*, without an equal in any country or age, who showed to humanity as a whole the way to pass from the unreal to the Real, from darkness to Light, and from death to Immortality.

To the Hindus, in particular, of all sects and denominations, he is the great Himalayan watershed from which the perennial stream of our immemorial religion flows down the centuries through the length and breadth of Bharatavarsha irrigating the hearts and minds of millions of its votaries and raising a rich and varied harvest of spiritual achievement.

Great cause have we, all of us who call ourselves Hindus, whatever our affiliation, to worship this great Sage in grateful remembrance every day of our lives:

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RAPID DEVELOPMENT OF CO-OPERATIVE IN RAJASTHAN

67 Per cent Rural Population will be under Co-operative fold by the end of the Third Five Year Plan.

Few main features of the Third Five Year Plan:—

- **Distribution of Rs. 25 crores as loans as Short and Medium Term and 9 crores as Long-term Loans.**
- **Organisation of Four Thousand and Five Hundred Service Co-operatives.**
- **Revitalization of one Thousand small-sized Credit Societies.**
- **Fifty Branches of Central Co-operative Banks will be set up.**
- **Establishment of two Cotton Gins, 2 Dal Mills, 2 Oil Mills, Ground-nut decorticators and one Sugar Mill.**
- **Three Hundred Joint Farming Societies will be organised in 30 Pilot Projects.**
- **Nearly 13 Lacs people will be enrolled as members in the Primary Village Societies.**

Make Co-operative as part of your life.

ISSUED

By

GOVERNMENT OF RAJASTHAN

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MUTUAL trust among and among states cannot begin nor increase except by the recognition of and respect for the moral order.

The moral order does not hold except in God. Cut off from God, it disintegrates. Man, in fact, is not only a material organism but is also a spirit endowed with thought and freedom.

He demands, therefore, a moral and religious order, which bears more than any material value on the directions and solutions it can give to the problems of individual and group-life within the national communities and the relationships among them.

It has been claimed that in an era of scientific and technical triumphs, men can construct their civilization without God.

The truth is that these same scientific and technical advances present human problems of a world-wide scope which can be solved only in the light of a sincere and active faith in God, the beginning and end of in the world.

These truths are confirmed by the ascertainment that the same limitless horizons opened up by scientific research help to give birth to the conviction and develop it that mathematical and scientific notions point out, but do not gather and much less express entirely, the more profound aspects of reality.

The tragic experience that the gigantic forces placed at the disposal of technology can be used for purposes both constructive and destructive makes evident the pressing importance of spiritual values so that the scientific and technical progress may preserve its essentially instrumental

....Man separated from God becomes inhuman to himself and to those of his kind....

WHY GOD ?

H. H. Pope John XXIII

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....The most fundamental modern error is that of considering religious demands of the human soul as fantacy.... whereas they reveal themselves as what they really are as beings created by God....

character with reference to civilization.

Further, the sense of increasing dissatisfaction which spreads among human beings in the national communities of a high standard of living destroys the illusion of a hoped for Paradise on earth.

But at the same time, the consciousness of inviolable and universal rights becomes ever clearer, and ever more forceful the aspiration for juster and more human relations.

These are all motives which contribute toward making human beings more conscious of their own limitations and toward creating in them a striving for spiritual values; and this cannot be but a happy earnest of a sincere understanding and profitable co-operation.

●●●

After all this scientific and technical progress, and even because of it, there remains the problem that the social relationships be reconstructed in a more human balance both in regard to individual political communities and on a world scale.

In the modern era, different ideologies have been devised and spread abroad with this in mind; some have been dissolved as clouds by the sun; others have undergone or are undergoing substantial changes; others have waned much and are losing still more their attraction on the minds of men.

The reason is that they are ideologies which consider only certain and less profound aspects of man, and this because they do not take into consideration certain inevitable human imperfections, such as sickness and suffering, imperfections which even the most advanced economical social systems cannot eliminate. Then there is the profound and imperishable religious exigence which constantly expresses itself everywhere, even though trampled down by violence or skillfully smothered.

In fact, the most fundamental modern error is that of considering the religious demands of the human soul as an expression of feeling or of fantasy, or a product of some contingent event, and should be thus eliminated as an anachronism and as an obstacle to human progress, whereas by this exigency human beings reveal themselves for what they really are: Beings created by God, and for God as St. Augustine cries out: "You made us for Thee, O Lord, and our heart is restless until it rests in Thee."

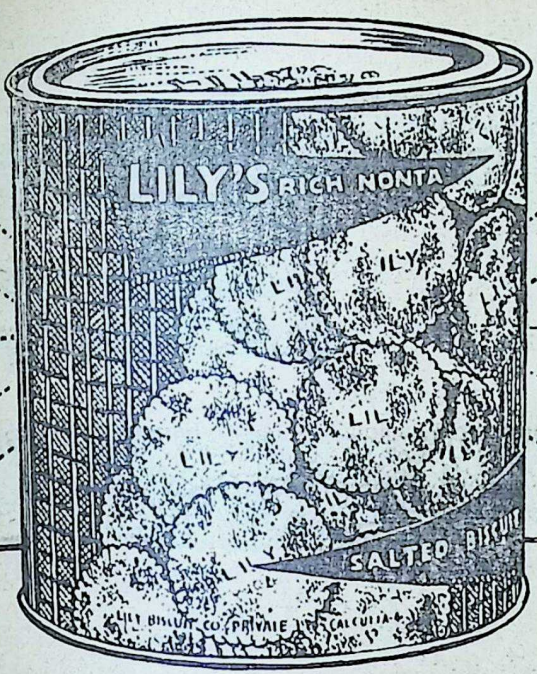
●●●

Moreover, whatever the technical and economic progress, there will be neither justice nor peace in this world until men return to a sense of the dignity of creatures and sons of God, the just and final reason of the being of all reality created by him. Man separated from God becomes inhuman to himself and to those of his kind, because the orderly relation of society presupposes the orderly relation of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

(Continued on page 52)

Digitized by Arya Samaj Foundation Chennai and eGangotri



Lily's RICH

NONTA

SALTED BISCUITS

CRISPY and TASTY

IS-1011

LILY BISCUIT CO. PRIVATE LTD. CALCUTTA-4

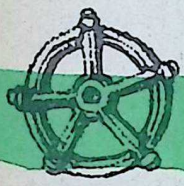
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The image of Nataraja is commonly taken as representing the rhythm of life in its gross form.

In this article, however, its wider significance is explained.

Symbology of Nataraja



B. R. Rajam Iyer

NATARAJA means the Lord of the Stage.

The idea is that the world is a stage, a puppet-show which presents the vision of life and activity through the power of the all-pervading Atman of God, the unseen Lord of the Stage.

"Who will not dance when thou causest him to dance, and who will not sing when thou causest him to sing," says a poet-philosopher. But for the inner Atman all the world will be mere Jada (inert or dead).

The Atman or Self being the real teacher of the human mind, Nataraja is meant to represent the Teacher or Guru.

There are two kinds of Guru—the apparent and the real, the seen and the unseen.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The former is the teacher who instructs the disciple and takes him along the path—this is what we usually mean by the word Guru: but all teaching really comes from inside, not merely in the sense that the outward apparent teacher is but the instrument employed by Atman or God, but also in the sense that all growth is from within.

The plant, for example, grows from within; the manure, water, etc., are simply helps to its growth.

In the same way, the mind has to grow only from within, assimilating of course the teachings from outside.

Nataraja then is the real Guru concretely represented.

One of the functions of the Guru and perhaps the most important is to *be* what he teaches—to enforce his teachings by example.

It is this idea that is the key-note to the Nataraja symbol.

The little drum in one of the right hands is meant to express the idea that God or Guru holds the cause of all the world i.e., sound (*Sabda Nishtham Jagad*—through sound the world stands) in his hand, in other words, all the world is in his hand, to be folded or unfolded at his own will.

To the Jnani or wise man the world exists only if he chooses and not otherwise.

The deer on one side is the mind, because the latter leaps and jumps from one thing to another as wildly as that animal.

The Atman is far beyond the reach of the deer-like mind; and so the deer in the picture is placed near the legs.

Nataraja wears the skin of a tiger

A MIGHTY BOOK!

with

LEGAL FORMS, EFFECTIVE ENGLISH, PUBLIC SPEAKING, EXCURSIONS, SELF-HELP, SOCIAL FUNCTIONS, HOBBIES, LETTERS OF ADVICE* POSTAL MATTERS, ETC., ETC.

- 3000 Topics in 1600 Pages
- For Every Office, School, Home & Library
- A Novel Gift for All Festive Occasions
- The Greatest Ever Published

Price Rs. 15/- per copy with the charming Metal Box FREE!

By Regd. Post Rs. 18.50 — No V.P.P.

* LETTERS OF ADVICE — Sold Separately ... ... Re. 1.50

THE LITTLE ENCYCLOPAEDIA & EFFECTIVE ENGLISH — Sold Separately ... ... Re. 1.30

LITTLE FLOWER CO. (LIFCO), MADRAS-17; M. DAMODARAM & CO., APPAH BLDGS., MADRAS-1; HIGGINBOTHAMS (PRIVATE) LTD., MADRAS-2, THEIR BRANCHES & THEIR RLY. BOOKSTALLS; AND THE EDUCATIONAL BOOK DEPOT, BOMBAY-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which he himself slew. *Ahankara* or the skin of egoism is that tiger; it is beastly and ferocious and fiercely fights when attacked, but it has to be killed and Nataraja the Guru alone can kill it.

On his head he wears the Ganga, i.e., Chit Sakti or wisdom which is most cool and refreshing and the moon which represents the ethereal light and blissfulness of the Atman.

One foot is planted over and crushes the giant Muyalaka i.e., Maha Maya, the endless illusion which is the cause of birth and death, while the other foot is raised upward and represents the '*turiya*' state, which is beyond and above the three states of waking, dream and dreamless sleep, and leaves behind, the mind, Maya and the world.

The second right hand representing the idea of peace indicates the blessed calmness which is the glorious privilege of wisdom.

In one of the left hands is held Agni (fire), i.e., the Guru brings in the Jotis of the Atman itself to attest the truth of his teaching.

The idea is that the truth of the Guru's teaching can only be fully understood on practical realisation, in experience (Anubhava).

The place of the dance, the theatre is Thillaivanam, i.e., the body of the individual as well as of the cosmos) spoken of as *vanam* or forest on account of the multitude of its components.

The platform in that theatre is the cremation ground, i.e., the place where all passions and the names and forms that constitute the vision of the world have been burnt away—pure consciousness devoid of attachment to anything outside and devoid of illusion.

The above are some of the leading features of the Nataraja symbol.

The Guru teaches that Maya—illusion—should be crushed down, that the world should become subject to us and not we to the world, that the deer-like mind should be left behind, and Ahankara (egoism) be destroyed, and that man should ascend to the regions of pure, unconditioned consciousness free from passion and free from deception, and enjoy the calmness which is his birthright, the bliss, the light and the truth that form the Self.

Viewed in the light of this inner meaning the image of Nataraja is no more a meaningless idol, a piece of stone or copper but a symbol of the highest teaching, an object that can inspire and elevate.

[In the next issue: *The Symbology of Ranganatha*]

———*———

WHY GOD?—*Contd.*

one's conscience with God, font of Truth, of justice and of love.

Everyday experience continues to witness to the fact, amidst most bitter delusions and, not rarely, in terms of blood, that as stated in the inspired book: "Unless the Lord build the house, they labour in vain that build it."

[From Encyclical Letter documented on the 14th of last month]

———*———

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The locksmith's craft achieves a new high of Security as well as Beauty in the new round-shaped Godrej NAV-TAL.

Made by the pioneers of Security Engineering in India and the outcome of over 60 years' experience in making quality locks of all types, this **sturdy brass lever padlock** with its precision mechanism is **unpickable.**

★ **Reinforced construction**

★ **Rivetless, neat machine-pressed clinch-joint**

★ **Cadmium-plated shackle**

Size : 2-1/2"

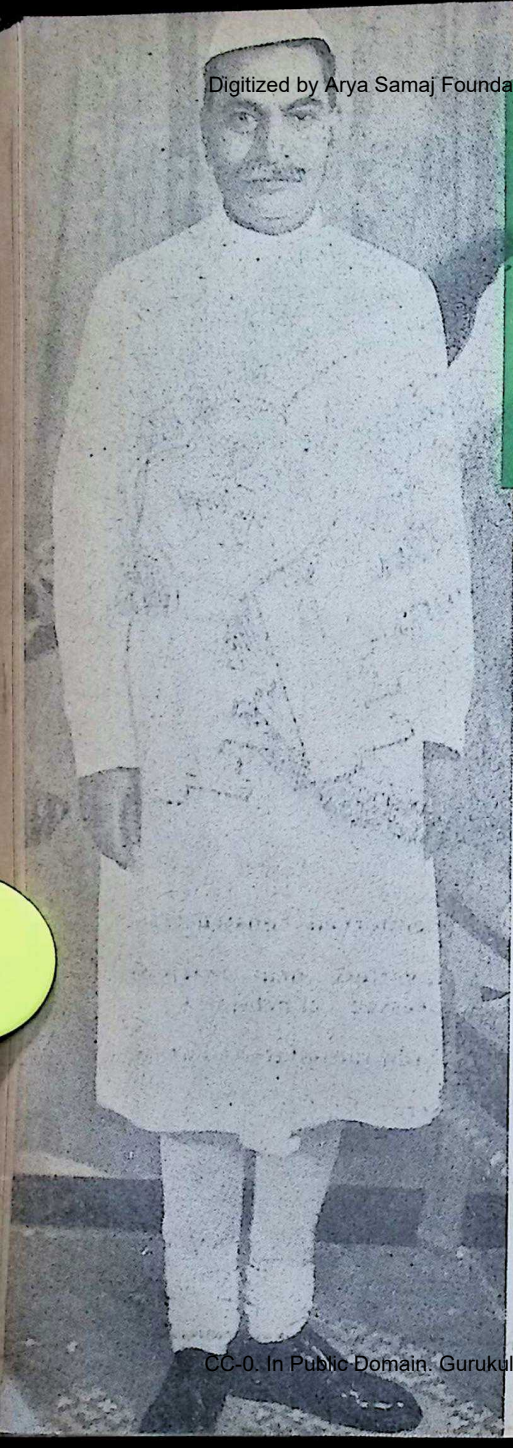
Rs. **8.50** *only*

Only its own key will open a NAV-TAL

Available at Godrej Showrooms, Stockists', and Hardware Stores . . .

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



* **Nothing can destroy the fo tains of national faith.**

* **The great secret of spiri faith is to have a glimps God or Truth.**

LES

ACCORDING to our *shastr* Somnath is one of the twe *Jyotir lingas*. Naturally, the fore, this temple of Lord Somn had become the symbol of the wea the faith and the culture of India.

Its feet were washed by the oc whilst its dome kissed the Heaven

In its vast quadrangle, innumera devotees gathered from all the gions and provinces of India to p at the feet of Lord Shankara th boundless devotion and love their great wealth.

In those days, it was the centre the faith and the wealth of this co try. The fame of its unparalle glory and wealth had spread to d tant regions and countries.

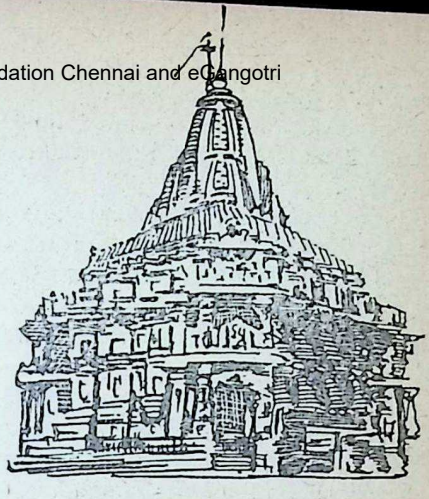
Unfortunately, during several c turies it had to suffer calamity a calamity. Again and again it desecrated and demolished.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Service to and love of fellow human beings is the surest way to God.

Religious intolerance can only lead to bitterness and immorality.



...ES OF SOMNATH

Dr. Rajendra Prasad

But, while the external symbols of a national faith may be destroyed, nothing can destroy the fountains of that faith.

It was for this reason that in spite of having numerous calamities there always remained in the hearts of the Indian people an undying faith and respect for this Temple of Lord Somnath.

It ever was their determination to build this temple again every time it was destroyed and they went on doing so time after time.

It is desirable for all of us to realise the great secret of spiritual faith —that to have a glimpse of God or Truth, it is not necessary for all men to follow one and only one path.

On the contrary, if man devotes himself with all love and faith to the service of his fellow human beings and if he dedicates himself to the establishment of the kingdom of love and beauty on this earth, he would surely be able to realise God whatever may be the manner of his worship.

This great truth had been perceived by our ancient seers and they had proclaimed it to mankind. They had consistently declared that though He is one, yet the wise describe Him in many ways and by many names.

Similarly, according to the *Mahabharata* all paths lead to God just as rivers flow to the ocean.

Unfortunately, this great truth of life and faith was not properly grasped by people in many ages which led to very destructive and terrible wars between different countries and peoples.

It is plain, therefore, that religious intolerance cannot have any other consequences but to produce bitterness

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and immorality among men.

This is the lesson of history and I would like all my countrymen to grasp it firmly.

In our country, particularly, it is very necessary that each one of us should realise that the best course is to act with a sense of respect and equality towards every community and creed.

In it lies the welfare of our nation and country and of every one of us.

This faith and conviction has impelled India to adopt the policy of secularism and to give an assurance that there shall be no discrimination on grounds of religion. Everyone would be provided equal opportunities.

In conformity to this ideal, I have respect and affection for all the faiths.

Even though I am a Sanatanis Hindu by faith and daily practice, yet, I believe that every man can reach God by worshipping Him according to the dictates of his own faith.

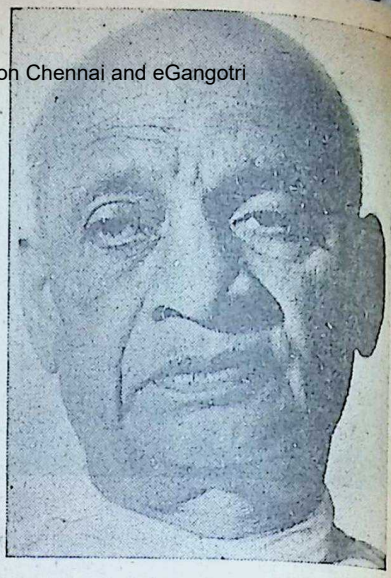
Not only have I respect for all religions and their places of worship but I also go to them to pay my respect whenever possible.

Whenever there is an opportunity, I go to the 'dargah' and the 'masjid' the church and the 'gurudwara' with the same feeling of respect with which I go to the temples of my faith.

It is very plain today that the policy of religious intolerance has always been and shall ever continue to be a failure.

Today, our attempt is not to rectify history.

Our only aim here is to proclaim anew our attachment to the faith, convictions and to the values on which our religion has rested since immemorial ages.



Sardar Patel

We also proclaim to the world that the great truth of spiritual life teaches that every individual should have full independence and opportunities for rising to the highest glory of life to which his experience and natural talents entitle him.

This work of restoration had been started by Sardar Vallabhbhai Patel.

He played a prominent part in weaving the scattered parts of India into a common whole.

An idea had occurred to him that this symbol of the ancient faith of India should be restored to commemorate the restoration of Indian unity.

By the grace of God, this dream of Sardar has been fulfilled to a certain extent.

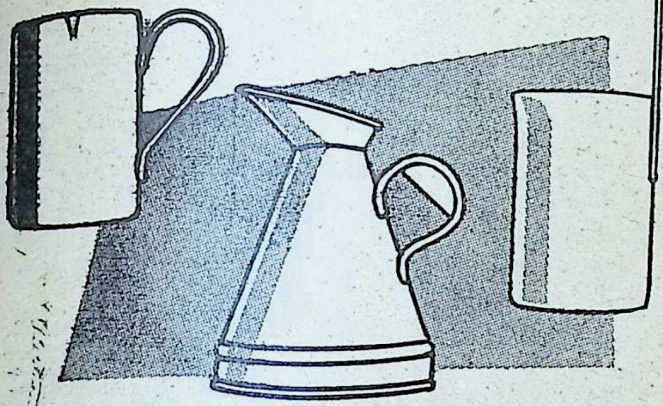
But, it would have been realised fully only on the day when prosperity is restored to our people.

[From his speech at the installation of Somnath idol at Patan in 1951]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

on to METRIC CAPACITY MEASURES



From APRIL 1, 1961, the use of Metric Capacity Measures is compulsory in the Union Territory of Delhi.

In selected areas in the rest of the country, Metric Capacity Measures have been introduced with option to use old measures for one year.

The unit of capacity is
LITRE

1 LITRE
=1.1 Seers approx.
=3 Nazhis approx. (Kerala)
=4.5 Ollocks approx. (Madras)

METRIC SYSTEM

FOR

Simplicity, Uniformity

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

BA 61/109

ISSUED BY THE GOVERNMENT OF INDIA

Digitized by Arya Samaj Foundation Chennai and eGangotri

NERVOUS DEPRESSION

A nerve Tonic to combat general Weakness and depression

INDICATIONS

- Nervous depression and weakness.
- Physical exhaustion, over-fatigue and weakness.
- Loss of bodily and mental vigour.
- Anaemia and general weakness after long illness or operation.
- Disturbed sleep.

Backed by 57 Years of Experience

GOLD MEDALS
LONDON · BOMBAY
BUENOS AIRES · SAO PURO

Huxley's Ner-Vigor
Tonic Compound of Glycero-Phosphates with Formates & Vitamins

HUXLEY & CO. (INDIA)
P. O. Box 1992, 25, Dalal Street, Fort, Bombay 1

For All Muscular and Rheumatic Pains

Use **HUXLEY'S**

WINTOGENO

Gives Quick Relief from the agonising RHEUMATISM, PAINS IN JOINTS, PAINS OF LUMBAGO, SCIATICA, GOUT, NEURALGIA, NEURITIS, CHEST COLDS, Etc.

Available at all Chemists & Stores

Principal Distributors—**P. M. ZAVERI & CO.**
Chemists & Druggists, Turkish Street, BOMBAY 2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Aim of Religion

Dr. S. Radhakrishnan

HE problem facing man is the conflict between the divine and the undivine in him.

Yoga-sutrabhasya says that the stream of mind flows in two directions, the one leading to virtue, the other to vice: *citta-nadi nama ubhayatovahini, vahati kalyanaya, vahati papaya.*

To overcome the conflict and integrate the personality is the aim of religion.

This problem has no meaning for beasts and gods as Aristotle says. It concerns the human predicament.

There are different recognized pathways by which the duality is overcome and perfection reached.

In order to see in the world of spiritual reality, we must close our eyes to the world of nature.

The *Katha Upanisad* says that man is turned outward by his senses and loses contact with his own deepest self.

His soul has become immersed in other things, in power and possessions.

It must turn round to find its right direction and find the meanings and realities it has missed.

To hear the melodies of spirit, we must shut off the noise of the world. This is not to renounce the powers of sight, hearing and speech. It is to open the inner eye to spiritual realities, capture the sounds that come from the world of spirit, sing in silence the hymn of praise to the Supreme Being.

. . . True religious life must express itself in love and aim at the unity of mankind . . .

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

True religious life must express itself in love and aim at the unity of mankind.

Bead necklaces, rosaries, triple paint on forehead, or putting on ashes, pilgrimages, baths in holy rivers, meditation, or image worship do not purify a man as service of fellow-creatures does.

The Hindu dreamed of universal peace and clothed his dreams in imperishable language.

mata ca parvati devi pita devo
maheśvarah
bandhavah śivabhaktas ca svadeśo
bhuvana-trayam.
udara-caritanam tu vasudhaiva
kutumbakam
varanasi medini.

The goal of world unity is to be achieved by *ashimsa* which is insisted on by Hinduism, Buddhism and Jainism.

The fact that the Tamil classic *Tirukkural* is claimed by different religious sects indicates its catholicity. Its emphasis on *ahimsa* or non-violence in its varied applications, ethical, economic and social, shows the importance which ancient Tamil culture gave to it. *Tirukkural* is used by the Buddhists and the Jains, the Saivites and the Vaishnavites. It is called *podumurai* or common scripture.

The other two works of Tamil literature *Silappathikaram* and *Manimekhalai*, exalt the virtues of chastity and renunciation.

Even Manu intended the message of India to be of universal application.

etad desa-prasutasya sakasad
agrajanmanah
svam svam caritram śikseran
prthivyam sarvamanavah

All the people of the world would learn from the leaders of this country the lessons for their behaviour.

There is a persistent misunderstanding that we look upon the world as an illusion and this view is attributed to Sankara.

The *Brahma Sutra* clearly makes out that the world is not non-existent, *nabhava upalabdheh*, that it is not a mental aberration, *na svapnadivat*.

Of course Sankara affirms that the world is not Brahman. As the manifestation of Brahman it is real only in a secondary sense ; it has what is called *vyavaharika satta*. By no means is it to be dismissed as utterly unreal. It is different from *pratibhasika satta* or illusory existence. Sankara makes out that the world is a progressive manifestation of the Supreme:

ekasyapi kutasthasya citta-taratamyat jnanaisvaryanam abhivyaktih parena parena bhuyasi bhavati.

I also may mention the following verse:

Jagat trayam sambhava-nartana-sthali
natadhirajo' tra parah śivah svayam,
sabha nato ranga iti vyavasthitih
svarupatah sakti-yutat prapancita.

The three worlds are but the dancing hall of God Siva. The King of dancers is the Supreme God himself. The audience, actors and the stage are evolved and ordered by the Lord from his own self in association with his *Sakti*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

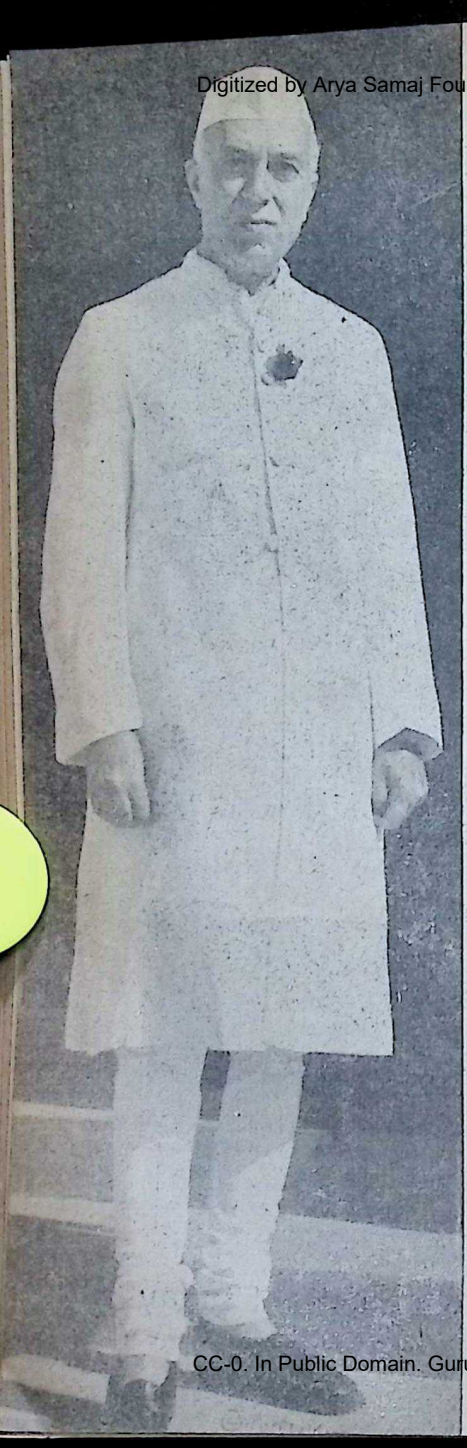
The comforts of life are spreading

Rising standards of living are finding their way into the remotest village and are coming within the reach of people with quite modest means. Consider Kerosine, for instance, which by bringing illumination to the humblest home is playing a part in this welcome development. By the end of the Third Plan, Burmah-Shell estimates that demand for Kerosine will increase by 41.6%. There can be no question that the first priority should be the exploration and production of indigenous crude oil; the second priority must be to expand refining capacity in India. Oil is essential to economic growth and Burmah-Shell believes that

for tomorrow's needs we must act today

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Work Continuously & Deliberately for NATIONAL UNITY*

Jawaharlal Nehru

AFTER 14 years of independence, 14 years of hard work and travail, of considerable success and occasional failure, we have arrived at a critical phase in our national existence. Indeed this critical phase applies to the international scene also, and no man can say what the future may bring to this afflicted world.

But our immediate concern is inevitably our own country and the hundreds of millions of people who inhabit it. Even our service to the world can best be achieved through our serving our own people.

We have started on the Third Five-Year Plan. This is a mighty effort based on the strong foundations laid in the First and Second Five-Year Plans, and aiming still higher. We are determined to succeed in this great adventure.

We have faith in it because we have faith in our people, and it is the hard work and co-operative spirit of our

* *From his appeal to the Services.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

people that will bring success and the advancement of our people to greater prosperity and equality of opportunity.

The Third Plan will, we hope, take us out of the rut of poverty that has brought so much unhappiness and degradation to our millions.

In particular, I would appeal to each one of us to work continuously and deliberately for the promotion of national unity and emotional integration of all our people. Thousands of years of history has conditioned our people and made our country what it is—an abiding unity and, at the same time, great diversity. People of many religions live in this country, many great languages flourish among our people.

And yet, in spite of this variety, there has been a deeper unity which has held us together. Each one of us must realise that the only future for India and her people is one of tolerance and co-operation which have been the basis of our culture from ages past.

We have laid down in our Constitution that India is a secular State. That does not mean irreligion. It means equal respect for all faiths and equal opportunities for those who profess any faith. We have, therefore, always to keep in mind this vital aspect of our culture which is also of the highest importance in the India of today.

Those who put up barriers between one Indian and another and who promote disruptive tendencies do not serve the cause of India or her culture. They weaken us at home and discredit us abroad. Therefore, it is of the utmost importance that we should work for this emotional integration of India.

Although we have had independence for over twelve years, we cannot claim that we have succeeded in establishing and bringing about a complete co-ordination and integration of divergent forces under a compelling realisation of nationhood. This realisation of nationhood can and does afford to ignore differences and even contradictions and places the interest of the nation as a whole above all sectional considerations, whether they arise on account of difference of language, of region, of religion or even of economic stratification and political ideology. This problem has to be tackled in all seriousness and its satisfactory solution will be a sure guarantee not only of the unity of the country but also of its freedom.

—President Rajendra Prasad.

This applies to linguistic differences also. It is our proud privilege to have great languages, intimately connected with each other. Let us serve them all and not consider any language which is not our own mother-tongue as something alien. All these languages have grown up through the ages and are of the flesh and blood of India. If any one is injured that injury is of India.

I appeal, therefore, for this conscious effort on the part of all of us for the emotional integration of all our people. I want this translated into the day-to-day activities of ours, official or non-official, so that we may build up the India of our dreams.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KAKUBHA RAGINI

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

science philosophy and religion

C. Rajagopalachari

THE way to obtain a vision of the Divine Presence is not by discussion, by learning or through the intellect, but only through Bhakti, that is by appealing to God Himself through prayer. The *Katha-Upanishad* says: *Naayamatma pravachanena labhyo na medhayaa na bahunaa srutena.*

Let us not confound scholarship in the *Gita* or other scriptures with piety or religion. One can be a very good Sanskrit scholar, can study and be an adept in all great Sri Sankaracharya's writings, but still be far from religion or the pious life. We can teach a monkey to play a number of tricks skilfully and well. But though dressed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in pants and coat and turban or hat and though doing things just like a gentleman, perhaps sometimes even better than a gentleman, the monkey is still a monkey. There is no real and full integration between the thing done, the external, and the mind that brings it about. The monkey does it all not because it knows it is good, but because it is compelled to do it and has learnt it. One's external equipment and learning may be all just that of a religious man, but the question is whether your mind is devoted to God apart from learning.

If in the mind there is no piety and no love of God, any amount of Sanskrit scholarship just amounts to the clever tricks of a monkey, and is not true religion. Do you wish to be pious or do you wish to be only a good scholar? The former makes for the grace of God, makes you good. The latter makes only for pedantry to feed ambition or to satisfy some other lower instinct. That is why the Rishi said "Not by disquisitions, not by keenness of intellect, or by much learning can you see God, but only when your heart truly yearns for the vision of God and you obtain His grace". We have many scholars and philosophers. But what we want is that we should be good and pious men.

We have many problems facing us in our new life as a nation. There is great need for reviving moral and spiritual values and developing afresh internal sanctions for good conduct as distinguished from external regulations. "We should seek a renewal of the spiritual life as a solution to many of the problems which plague us today", said Mr. Truman when he was President of the United States.

In industry and commerce, and in other lines of public service we require truly religious men. Let us not read the scriptures for display of learning, but turn our minds to God. Wherever we are, whatever we are doing, we are in the presence of God who is Father and Mother to us all. Let us give that Great Father-Mother our love.

Let us do nothing that our Mother will be sad or ashamed about.

Whatever work we may be doing let us remember God all along. This is the lesson of the *Gita*.

Practising the presence of God is Yoga. Brother Lawrence, a cook in a Carmelite monastery was the first to use this phrase of the 'practice of the presence of God'. He wrote no book. Exalted personages came from afar to the monastery with the single purpose of having a talk with that cook. They have left some notes of conversation from which it appears that Brother Lawrence had in his experience found that the best method of worship and prayer was that of doing the common business of the day without any view of pleasing men but in the knowledge of God's companionship in every task however mean or common. He said that it was a great delusion to think that the time for prayer ought to be separately set aside. The time devoted to the work of the day was also the time for prayer and remembrance of God. This is indeed what the *Gita* teaches as the way of doing all work and making it an act of worship as well as work. Let every task be done

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....The border line between science and religion is what we call metaphysics....

company with Him. What better ow-worker can we have than the ing Being who is ever with us if ly we desire that company? "O, r poor heart" sang the Aalwaar. Do not be downcast, the Best Friend always by you. Those that want them have him at call. He that lies the Cosmic Ocean, He who is worshipped in the temple on the Venkata Hills, He dwells indeed in the heart of man".

One may ask: "What you say is all right. But is there God? May we pray thus—O God, if there be a God, save my soul, if I have a soul?"

Take a tamarind seed or the tiny seeds of a *papaya* fruit or the still smaller seed of an *amrod* fruit. In that insignificant looking little thing is encased something mysterious. Put the seed in the moist earth. It sprouts and grows and becomes the big amrod or tamarind or other tree with all its spreading branches, leaves, flowers and fruits with the flavour and all the qualities of shape, colour and substance appertaining to it. All this is packed into the tiny seed with absolutely insured perfection.

Take the egg of a hen. Break it and see what there is in it—a sticky fluid with a little yellow part. You see nothing particular in it. Yet the egg kept warm for a few days under proper conditions provided by the mother-bird brooding over it or in an artificial incubator, out emerges a living, moving thing which grows with wings and feathers, the colour, manners and voice of the bird to which it belongs. How does all this happen as if to order? Take the microscope and examine the fluid in the egg. You will see nothing of the peacock or the parrot in it. Yet it knows exactly what to become and it becomes that.

All this is wonderful. And if we knew what is in a mother's womb where the human egg is laid and protected from harm, we could see that a tiny bit of living matter, no bigger than a pin-head is that out of which this wonderful being, man, comes to be, with all his organs and his most marvellous memory and knowing mind. All this most wonderful potentiality was carefully packed and encased in that little human egg which was only as big as a full-stop point in a printed page.

If in school and college, we learnt not only to read and to compute but were also trained how to think and marvel at all this that goes on without fuss or jolt, quietly, sweetly, harmoniously as a song is sung, then we prepare ourselves for true religion and ordered reverential life. Science is not the enemy of religion but a preparation for it.

Science 'explains' all these wonders, that is, puts things in proper order of cause and sequence up to a point. When we proceed to examine the fundamentals of things and go deep down in that examination, we go beyond science into the region of metaphysics. The border line between science and religion is what we call metaphysics. Metaphysics is mainly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

negative. It furnishes the reason-why for religion.

The great advance of science fills up the territory of science with more and more known points, but this does not take us across the border. If we take up any book of physics, we find the preliminary chapters giving some definitions which students commit to memory. The words used are simple, but it is not easy to understand the full meaning of those definitions. This is because these deal with things on the border line. What is 'cause' and what is 'effect'? What is a 'law' in science? These seem to be pretty simple, but really are not so easy to grasp as they appear. Physical phenomena follow certain sequences. These sequences are set out by men of science as a result of numerous observations, observations being planned for the purpose. Planned observations are called experiments.

Supposing you observe a number of cricket matches. Suppose you have no book setting out the rules of the game and you know nothing about how it all goes on. You simply observe what takes place in a series of cricket matches. You see the players coming in and going out when something happens. You see the figures on the score-board changing from time to time. You see at the end of the game congratulations and excitement. If you observe numerous matches and observed and noted all the events accurately in the order in which they took place, you could find out the rules of the game even though you did not have anyone to tell you the rules. When you discover the rules by such a process, you are a scientist.

Nature's game is played in a particular way and according to rules which are not published first. No one knows how it all came about. No club organised it. Scientists observe hundreds and thousands of events and make out a fairly accurate list of sequences or 'laws' as a result of analysis of their observations. This is what we call discovery of the laws of nature.

Imagine someone suddenly brought into the world of cricket without any information given to him of how the game is organised by clubs and associations. He would think that when a ball hits the wicket, a player goes back to the pavilion. One is called the cause and the other the effect. Again if a ball is caught by someone the player goes to the pavilion. This is also another cause-and-effect phenomenon. You can imagine a savage thinking in this way until he feels he knows all about the game.

Pass on from cricket to the world of nature. Men of science have seen and recorded causes and effects. After laborious observation and experiment and careful analysis, they have put down many rules according to which these events take place. The catalogue of sequences or causes and effects, that is, the series of laws of nature discovered by men of science closely resembles a very intelligent guess at the rules of the game of cricket made by observation of a number of matches. The sequences observed by scientists are simplified and yet more simplified. The greater the simplification of the code of science, the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

greater the joy and satisfaction of the scientist. But all the same they are just classified observations, says the metaphysician. They do not *explain*. The Organiser and Conductor of the game of nature is not available for questioning. Hence we get to fancy that the game goes on by itself and we deny His very existence.

Let us now read a few slokas from Chapter IX of the *Bhagavad-Gita*:

Mayaa tatam idam sarvam jagadavyaktamoortina;
matsthaani sarvabhootaani na chaaham teshvavasthitah.

"All this world is pervaded by Me in form unmanifest;
all beings abide in Me, but I stand apart from them." (IX-4)

Na cha matsthaani bhootaani pasya me yogam Aiswaram;
Bhootabhrit na cha bhootastho mamaatmaa bhootabhaavanah.

"And yet beings are not rooted in Me; Behold the scheme of My sovereignty; Myself, the origin and the support of beings, yet standing apart from them". (IX-5)

Prakritim svaam avasthabhya visrijaami punah punah;
Bhootagraamam imam krtsnam avasam prakriter vasaat.

"Using Nature which is Mine own, I create, again and again, all this multitude of beings dependent on and bound by Nature". (IX-8)

Mayaadhyakshena prakritih sooyate sacharaacharam;
Hetunaanena kaunteya jagad viparivartate.

"Under My over-seeing eye, Nature brings forth the moving and the unmoving and keeps the world rolling on". (IX-10)

The Supreme Power has arranged things so that they go on by themselves. He need not intervene. He has transferred all power to the things themselves. It is a grand and perfect scheme of decentralization. He is ever working and yet He is not seen to be working. The machinery works by itself once it is started. We that observe and are curious, sceptical or credulous, we too are all parts of this great machine. We cannot get out of it and look through the windows into the Engineer's residence or workshop. This is the predicament of man who is himself the most wonderful part of the universe. It is not surprising, therefore that some men say the machine is all automatic and there is nothing else, that there is no Engineer. The very smoothness and efficiency of the working of the machine leads to this notion.

The *Chaandogya Upanishad* is a very old scripture and one that may be classed among the greatest books of the ancient world:

Sadeva soumyedam agra aasidekamevaadviteeyam,
taddhaika aahurasadevedamagra aasidekamevaadviteeyam
tasmaadasatah sajjayata.

"Dear boy! The Real existed in the beginning alone and by itself. Then the world came out of it. About this others say: No, in the beginning there was a void and nothing else; from that void was produced the world". (*Chaandogya, Adhyaaya* VI, *Khaanda* 2, *Mantra* 1).

Kutastu khalu soumyaivam syaaditi hovacha kathamasatah
sajjayeteti satveva soumyedamagra aasidekamevaadviteeyam.

"But child, that could not be" said the Rishi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....Darwin's theory eliminated the fact that God works through evolution....

"How from nothing could come something? It is not possible. Therefore, in the beginning was God, all by Himself, out of Whom came all else."

"Nothing can come out of nothing" says the Rishi to his pupil. "Look round and see this vast universe. See specially man and his mind. Can all this simply come out of nothing and run on by itself? How could anything come out of nothing? All these must have issued out of something that transcends the qualities of what we see."

The thinkers of our land conceived from very early times what may be called the process of evolution. They saw by intuition that the multiplicity of phenomena in the universe could result out of evolution from simple origins. But they also saw that the process of evolution by itself could not do away with the need for the basic Power and Primary Origin, however simple it might be. *Sat* cannot come out of *Asat*. *Sat* could come only out of *Sat*.

The name of Darwin is well-known. He was a saint among scientists. He was not only a great and industrious man of science but a very good man, one who was respected for his integrity and saint-like character as much as for his genius and industry. He and some others of his time worked out a theory of evolution to explain how the numerous forms of life that can be observed in the world came to exist, that is to say, how the various species of life among plants, insects, birds, fish and animals came to be. The theory is that one variety grows out of another variety and thus the innumerable species of life come to exist. This theory eliminated the belief that God created man and all other varieties of life together as set out in the first chapter of the *Old Testament* of the *Bible*. Naturally all the orthodox Christians in the Western world condemned these speculations as irreligious. In India however the teachers of religion and philosophy from time immemorial assumed that God worked through evolution. In India, the theory of evolution, as the Indian philosophers conceived it, did not dispute God.

Take for granted that a variety of a certain plant has come to exist. By some accident or unknown reason the plant puts forth leaves of a slightly different shape from the leaves of its parent. This variation helps to absorb more of sunlight in the circumstances in which the plant grows and thereby this variety flourished better and multiplied. Hence a new variety of the plant came to exist. This illustrates the origin and conservation of a new species by survival. Variations occurred in plant and animal life and being fitter for survival in the conditions prevailing, these variations flourished and multiplied. This is how innumerable species came to exist in the world and are still being formed. This is the theory going by the name Evolution.

We all know that the characteristics of the parent are transmitted to the offspring, but occasionally a varia-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar.

Digitized by Arya Samaj Foundation Chennai and eGangotri

...on is exhibited. If this variation ...happens to assist its survival in the ...struggle for nutrition and existence, ...the variation is made permanent and ...becomes a basis for a new variety. ...This is the theory of automatic evolu...tion of species by survival. This ...theory was so amply demonstrated ...and so beautifully explained that ...science swore by it and considered it ...as a New Bible. I do not say that this ...is wrong. I only wish to point out that ...the theory of evolution does not solve ...the mystery of the Universe, but only ...bypasses it.

How did life start out of dead matter? Lifeless inorganic matter is something different from a living cell that grows and builds itself from its surroundings, multiplies and lives, so to say, immortally. The origin of the living cell somehow is assumed. Out of that we can theorise and build up the rest of the living world by a theory of evolution. Again although the main plank of the theory of evolution is the principle of heredity, of the transfer of characteristics from parent to offspring, both in plants and animals, the other equally essential basis in the evolutionary theory is the inexplicable occurrence of variations contrary to the hereditary principle. On this occurrence of variations and their fitness for survival rests the origin of species as expounded by Darwin. The occurrence of a variation almost as if nature desired to produce a new species is a mystery unexplained by that theory. Thus the theory of natural selection just bypasses the mystery of life.

We push the unknown into two corners, (1) the occurrence of life out of non-life, (2) the occurrence of variations to give the start to a favourable condition for the evolution of a new species. I have said all this to show that despite the most fascinating advance made by science, the mystery of life still remains a mystery.

As they have split the atom and almost demonstrated that it consists only of energy and nothing else, so they may one day succeed in splitting the living cell and discover what goes to make life. Science may then claim that the secret of the evolution of life out of dead matter has been unveiled. But even then, the unknown Power behind what is seen must remain unknown, as unknown as ever before.

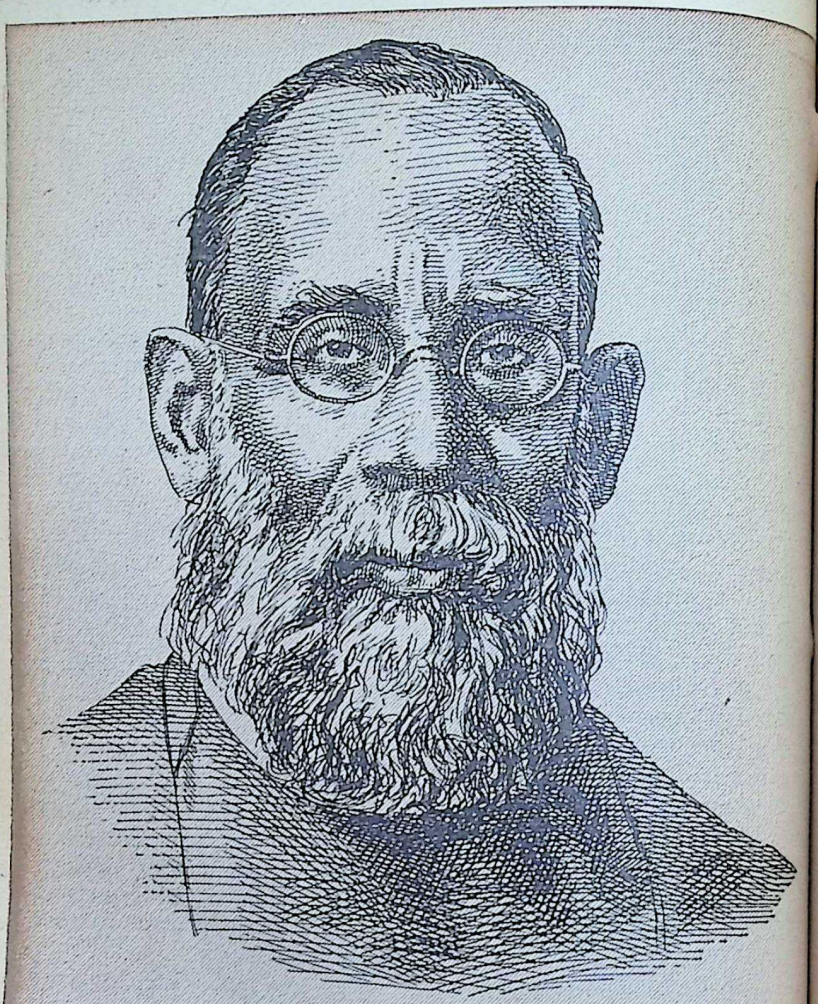
"Dear boy, this wonderful world could not be born just out of nothing. *Asat* cannot produce *Sat*. *Sat* alone can produce *Sat*. Therefore believe". So said the Rishi in *Chaandogya Upanishad*. That truth holds even now. We should not be confused by the brilliance of scientific discoveries into thinking that God is negatived thereby. All these great wonders must come out of something more wonderful. And that is God. This simple process of reasoning, as old as man himself and on which is founded all religion, is still valid.

The discoveries of science and our increased knowledge of the material world are no answers to the call of religion. There is behind the world of material phenomena a Mystery that calls for awe and reverence and faith as distinguished from inquiry. Man's attitude towards this mystery that is behind the phenomenal world is

(Please see page 74)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



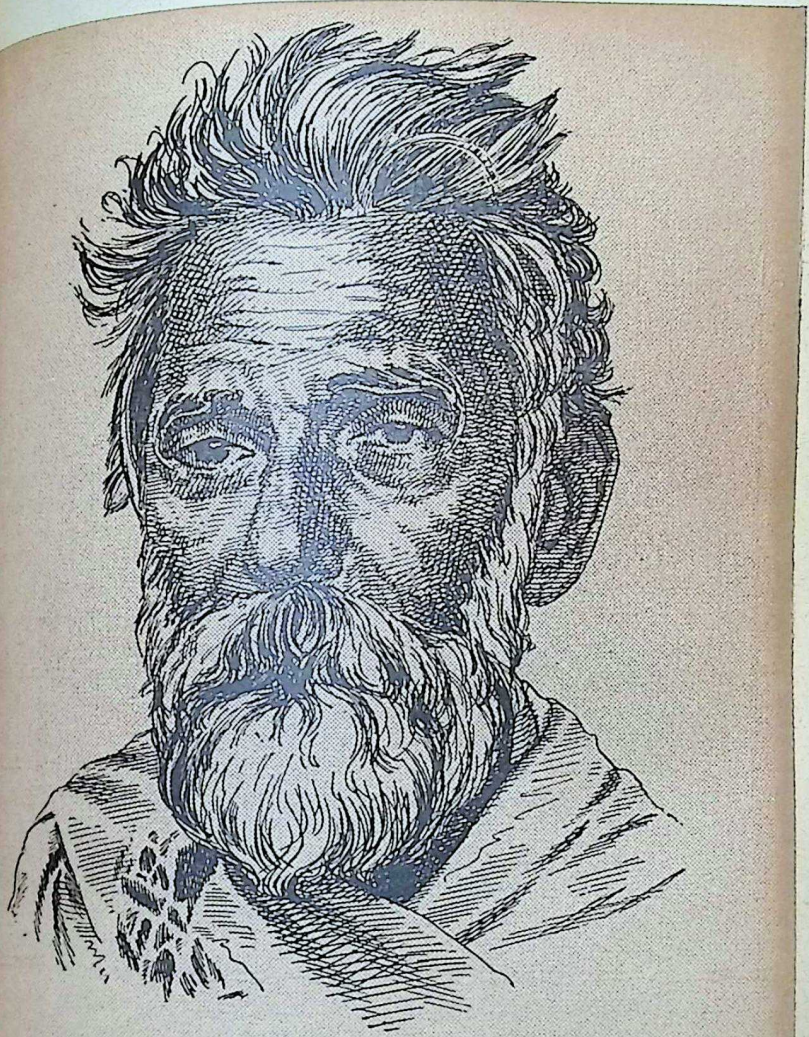
SRI SURENDRANATH BANERJEA

[1848-1925]

Here is his message to the nation: "There is no standing still in this world of God's providence. Move on we must with eyes reverently fixed on the past, with a loving concern for the present, and with deep solicitude for the future." Today is his Punyatithi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



ACHARYA PRAFULLA CHANDRA RAY

[b. August 2, 1861, *d.* June 16, 1944]

His birth Centenary was celebrated on August 2, 1961. Of him Tagore wrote: "In the Upanishads the One said, 'I shall be many.' The beginning of creation is a move towards self-immolation. Acharya Prafulla Chandra has become many in his students and has made his heart alive in the hearts of many."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....There is behind the world of material phenomena a Mystery that calls for awe and reverence.... Man's attitude towards this mystery is what is called Religion....

what is called Religion. As a corollary to that attitude, all religions lay down the way of life for their respective followers and human society has held together as a result of the loyalty of men to the ways of life dictated by various religions.

The Upanishads and the *Gita* contain the way of life which by tradition has been accepted by the people of India.

What does the *Gita* teach us? Every moment, our thoughts and our activities shape our future. As a result of each thought which we entertain and dwell on, and each act we commit, we become pure or impure, good or bad, more and more restrained and capable of self-control, or less and less so and slaves of evil urges. Every moment we shape our character as a goldsmith shapes his jewels on the anvil, each stroke of his hammer corresponding to each thought, word and act of ours. Therefore it follows that by self-control and enlightened thought and action we can free our souls from evil and improve ourselves. The *Gita* tells us how to do it. Yoga is the name given in the *Gita* to efforts at self-improvement.

Yoga is not tricks done with our muscles or our breath or exhibitions of physical skill and practice. Yoga is the effort to purify our character. Yoga is the general name given to those mental operations which we should practise in order to make the mind clean and remain pure without difficulty.

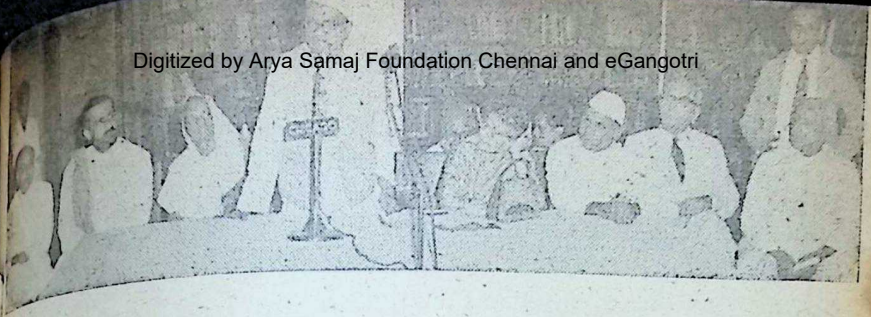
What are these efforts? (1) Do your allotted duties properly and unselfishly. Duties come to you by reason of your fitness, by your place in society or by accident. Do always what is good for others. Hesitate when what you do is for your own good, and consider whether it is good for others around you. (2) Do not be disturbed by success or defeat. Think of God Who guides and orders everything and Who alone knows what is ultimately good. Remember that others are as much children of the Universal Mother as you are. (3) Keep your senses of pleasure under control. Regulate your daily routine so that the purity of your mind is not disturbed (4) Always remember that the mind is the chief fortress. If you let it go you lose the battle. Impure or selfish thoughts hand over the mind-fort to the enemy. (5) Periodically meditate on God and surrender yourself to the Father-Mother.

You may often fail in these efforts But every effort adds strength to your soul. These efforts are to the soul what physical exercise is to the body. You may not see immediate results, but they strengthen the soul.

This is the teaching of the *Gita* It is not a book for study and examination as a text-book. It is a book that tells men how to regulate their activities and their minds. It is like a railway guide. It is a guide-book for the journey of life. We should travel with its help, not commit it to memory. Merely committing it to memory will not enable us to reach the journey's end.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Do Not Mislead the People and Do Not Raise False Cries

APPEAL TO FILM INDUSTRY

Lilavati Munshi

[On July 11, 1961 at the annual meeting organised by the 'Society for the Prevention of Unhealthy Trends in Motion Pictures' at the Gita Mandir of the Bharatiya Vidya Bhavan, Smt. Lilavati Munshi delivered the following speech. Sri Worlikar, Mayor of Bombay, presided.]

THE Society for Prevention of Unhealthy Trends in Motion Pictures completed its second year on the 20th June 1960. At this juncture we wish to take stock of its two years' work and to demand from the Film Industry good and clean pictures.

Mr. Mayor, we are happy that you are here this evening amongst us. Your presence here gives us strength and inspiration. You are the first citizen of this renowned city and your voice will have great weight amongst not only the citizens of Bombay, but even people outside. I am happy to say that your two predecessors equally encouraged us in the past. Sri Morale presided over one of our symposiums and very emphatically supported our cause. Sri Desai also on various occasions gave us his support.

Mr. Mayor, we have the satisfaction to think that atleast we have made the public conscious of the evil of sex and crime pictures. Not only people have been awaken, but the cry raised by the Society has been taken up by the people and associations in many parts of India. They have started raising their voices against the evil influence of the unhealthy pictures. Even the great Bhudan leader Acharya Vinoba Bhave, our respected President Dr. Rajendra Prasad, Vice-President Dr. Radhakrishnan, Sri Dheberbhai, Sri Munshi and several other prominent personalities have raised their powerful voices against the influence of unhealthy pictures on the public mind. The Government and the Censor Board have also taken notice of the agitation and are waking up to their duty to the public. Even Dr. B.V. Keskar, Minister for Information and Broadcasting, sometime ago came out with a statement in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Parliament that the Government is seriously thinking to be more strict in its censorship policy and a few days ago again he spoke very strongly about the intimidation carried on by the film producers. The present Chairman of the Censor Board has also advised the film producers to make pictures of better quality as it was felt that the public opinion is against the present trend of sex and crime pictures.

We had passed a resolution for starting a signature campaign against the unhealthy trends in motion pictures. About ten thousand signatures were submitted in instalments to Dr. B.V. Keskar, Minister for Information and Broadcasting, Government of India. The campaign for further signatures was not continued because these signatures were meant only to show the Government the strength of the public opinion and we feel that the purpose of taking signatures is amply served. In case it becomes necessary it can be taken up again.

In February last the members of our Society had a meeting with different leaders of the Municipal Corporation, and I believe Mr. Mayor, you were also present in that meeting. It was suggested that an all-party resolution expressing the views of the Corporation against unhealthy trends in motion pictures be tabled and that this question should be treated as a non-party question. The leaders of the various parties in the Corporation who were present agreed with this view, but it was rightly suggested by the then Mayor that in view of the impending election such a move should be made after the elections were over. Now the new Corporation is elected, we hope that Mr. Mayor will take up the matter and get such a resolution passed in the Corporation. The unanimous views expressed by the great Municipal Corporation of Bombay will have great weight on the government as well as the public.

Recently we find that not only in India, but in many other countries, the effect of the present trends in motion pictures and the obscene literature is being increasingly felt. In America and England—lands of free thought and enterprise, people are waking up to the deterioration of morals and spread of crime-wave among younger generation and it is increasingly felt that it is more due to the influence of the crime and sex-pictures than any other single factor. The unruly behaviour of the youth, sex orgies as reported in newspapers, the behaviour pattern of the students are all portent to the same direction. Unfortunately, the same pattern to some extent is being followed in some of the big cities in India. We are sorry to note that some of the writers, in the name of intellectual freedom support unhealthy pictures and obscene literature. Some of them have taken up cudgels against censors and have tried to over-awe them when even a mild attempt is made by them to check the prevailing anarchy. They shout that in one or two poems Gandhiji's and Nehru's names were cut down by the Censors, but they do not say that these names were used only for the publicity value and Sri Nehru himself objects to his name being used for such purposes. Probably, he must have informed the Censors not to allow it. And against these one or two poems, there are hundreds

(Contd. on page 88)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

... India achieved in 1947 what had taken centuries of struggle in Britain . . .

Growth of PARLIAMENTARY DEMOCRACY in Britain

EARL ATTLEE

DURING my lifetime I have seen the transformation of the British Empire into the Commonwealth. There has been the full acceptance by all Parties, Conservative as well as Labour and Liberal, of the right of self-determination of all peoples and its practical implementation, first in the old colonies of Canada, Australia, New Zealand and South Africa; then in Asia, in India, Pakistan, Ceylon and Malaya; and now in Africa, in Ghana and Nigeria. The process is continuing in both continents and in the West Indies.

But it is noteworthy that the transference of power is not to autocratic rulers or to oligarchies, but to the people. The demand for self-government is always today accompanied by the demand for democracy. This no doubt to the rising generations seems natural, and it is not always realised how recent is the acceptance of democracy in Britain. In the long history of the British Parliament, democracy is a very late phase. The slogan of the first world war—'To make the world safe for democracy' would have horrified Queen Victoria, for in her day the word implied everything subversive of the established order. She objected strongly when her Prime Minister, Gladstone, addressed the masses at public meetings, while Lord Salisbury, the Prime Minister of my youth, had an intense dislike for the system.

The denial of the right of self-determination to overseas subjects of the Crown was quite natural to those who refused it to the majority of their own fellow-countrymen at home. Only the lesson of the revolt of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

American colonies warned the ruling classes of the danger of refusing their rights to their kith and kin overseas. Britain did not really become a democracy until after the first world war.

We look back in our Parliamentary institution to the struggle of King and Parliament in the seventeenth century and our ceremonial enshrines memories of that contest, as in our slamming the door in the face of the King's messenger. That contest was between Crown and Parliament, but Parliament was still representative of the propertied classes, both in the Lords and House of Commons. It is only in the revolutionary debates of the Cromwellian army that the voice of democracy is heard in Rainborough's declaration that the poorest he in England has a life to life as the greatest he.

The victory of Parliament over the Stuart Kings, completed by the resistance to the attempt of George III to rule instead of merely to reign, ensured the predominance of the Lords and Commons over the monarchical element in the British constitution, though it was not until after the death of Queen Victoria that the Monarch really accepted the ideal of the constitutional monarch, propounded by publicists such as Bagehot and other writers on the Constitution.

But this victory did not mean a victory for democracy. Power passed to the propertied classes. The great families entrenched in the House of Lords largely controlled the membership of the Commons. The mass of the people had no say in electing their members of Parliament, although no doubt on occasions and in particular places attention had to be paid to the popular voice. Although the Commons, through the power of the purse, became the more potent of the two Houses of Parliament, yet Ministers were drawn mainly from the House of Lords and mere commoners like Burke, despite their abilities, had to be content with minor offices. Walpole and the two Pitts had to govern with colleagues mostly from the non-elected house.

The great Reform Bill went only a very little way on the road to democracy. In effect it enabled the moneyed classes to share power with the landed interest. The radical elements who sought power for the people were disappointed. Parliament in the nineteenth century was still undemocratic in the sense that only a minority of the people had the vote. Power remained with the propertied classes.

There were only about 1,000,000 electors in 1832. Successive reform widened the franchise, but every increase was viewed with the gravest suspicion as tending to democracy. It was not until 1875 that organised labour in the persons of Alexander Macdonald and Thomas Burt had its first representatives in the House of Commons, while women had to wait until 1918 before their rights as citizens were conceded.

The redress of gross inequalities in the number of voters in the constituencies is very recent. I can myself remember elections where little towns like Whitehaven returned a member with just over 1,000 votes as against Wandsworth's 20,000 or 30,000. The abolition of plural voting is still more

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....The full acceptance of the spirit of Democracy is far more important than a meticulous constitution which does not in practice work....

cent. for the University vote was only abolished by the Government of which I was Prime Minister.

Thus, India after a very short period of limited franchises under partially democratic institutions achieved in 1947 what had taken centuries of struggle to win in Britain.

But this slow conquest of power for the people in the House of Commons was only part of the fight for democracy. There remained the unrepresentative part of the Constitution, the House of Lords.

An examination of the personnel of Ministries throughout the nineteenth century shows how great was still the power of the House of Lords. As late as 1886, the Liberal Cabinet of Gladstone contained six Peers to eight commoners. I can recall very well the great struggle of the Commons with the Lords which began in 1909 when the Lords threw out the Budget.

Despite the enormous majority won by the Liberal Party in 1906 the House of Lords threw out, one after another, the Bills passed by the Liberal Government, and it was only after a great fight that the Parliament Act was passed restricting the power of the House of Lords to that of delay. Two great world wars changed the climate of opinion. The heady violence of the Lords in 1910 was replaced by their wise acceptance of the measures of the Labour Government of 1945, although a measure restricting further their powers of imposing delay was passed under the Parliament Act in 1950.

Like so much else in the British Constitution, much is left to convention. Although the House of Lords still has certain powers, it is most unlikely that it would use them. Similarly the Monarch has certain powers which are never likely to be invoked. It may also be noted that in the last decade a number of men of working-class origin and very small incomes have entered the House of Lords, while life Peers and Peeresses have diluted the hereditary element.

Thus over the years the acceptance of the principles and the exercise of the practice of democracy has made Britain the outstanding example of a successful democracy. No doubt there are more democratic constitutions existing in the world today, but so often they seem to break down in the working and to breed dictatorships. The full acceptance of the spirit of democracy is far more important than a meticulous constitution which does not in practice work. I would claim that, despite the maintenance of monarchical and oligarchical elements, the British system is the best example of democracy and especially of Parliamentary democracy.

Complaints are sometimes heard that Governments today are too powerful and Parliament too subservient, but I do not think that they are well founded. Government is more complex today and its content much

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

greater than formerly, while the unsettled state of the world does not allow of the easy-going methods of the past. Yet anyone with long experience of Parliament knows that no Government can flout the House of Commons. The House, without distinction of Party, is very tenacious of its rights. The successful working of democracy involves a delicate balance between the right of the majority to govern and the right of minorities to voice their views and to criticise. I claim that nowhere else is this balance so well maintained as in the Parliament of Britain.

There are two points of particular importance that I would stress. The first is the recognition of the necessity for there being an Opposition. Since 1936 this has been recognised by the payment of a salary to the Opposition Leader. So vital is this that when in the second world war all Parties rallied to the Government, we created a synthetic Leader of the Opposition, who carried out the functions although actually a supporter of the Government.

The second is the institution of Question Time, a thing which was only developed fully in the last hundred years. Four days a week Ministers have to face a barrage of questions on their policy and administration ranging from those dealing with matters of world importance to the grievances of individual citizens. Quite apart from the redressing of particular wrongs, this is an invaluable check on bureaucracy, for every public servant knows that if he oversteps the mark he may be exposed to attack publicly on the floor of the House.

KELVEY

RADIO

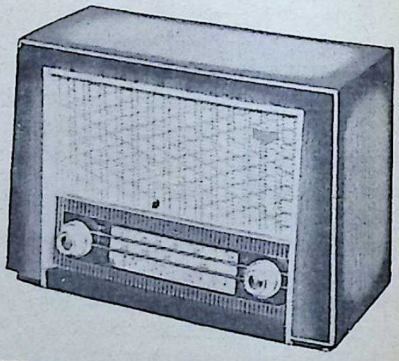
5 Valves 3 Bands Pure AC
Teak Cabinet
Rs. 290/- Nett.

Sole Distributors for Southern Zone:
KRISHNA (SALES) AGENCY
28, MOUNT ROAD,
MADRAS-2.

'Phone: 85168 'Grams: SALETREND

DIANA

The Curvacious Dame of the Kelvey Group!
For
LISTENING PLEASURE



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Leadership in WAR and PEACE

Field-Marshal Viscount Montgomery

IN his *Memoirs*, Harry Truman, U.S. President (1945-52), says he learned from a study of history that "a leader is a man who has the ability to get other people to do what they don't want to do, and like it."

My own definition of leadership is this: "The capacity and the will to rally men and women to a common purpose, and the character which inspires confidence."

Merely to have the capacity is not enough; the leader must be willing to use it. His leadership is then based on truth and character; there must be truth in the purpose and will-power in the character.

The need for truth is not always realised. A leader must speak the truth to those under him; if he does *not* they will soon find it out and then their confidence in him will decline.

I did not always tell *all* the truth to the soldiers in the war; it would have compromised secrecy, and it was not necessary.

I told them all they must know for the efficient carrying out of their tasks. But what I did tell them was

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

always true and they knew it; that produced a mutual confidence between us.

The good military leader will dominate the events which surround him; once he lets events get the better of him, he will lose the confidence of his men, and when that happens he ceases to be of value as a leader.

When all is said and done the leader must exercise an effective influence, and the degree to which he can do this will depend on the personality of the man—the "incandescence" of which he is capable, the flame which burns within him, the magnetism which will draw the hearts of men towards him.

●●●

What I personally would want to know about a leader is: Where is he going? Will he go all out? Has he the talents and equipment, including knowledge, experience and courage? Will he take decisions, accepting full responsibility for them, and take risks where necessary? Will he then delegate and decentralise, having first created an organisation in which there are definite focal points of decision so that the master-plan can be implemented smoothly and quickly?

●●●

The matter of "decision" is vital. The modern tendency is to avoid taking decisions, and to procrastinate in the hope that things will come out all right in the wash.

The only policy for the military leader is decision in action and calmness in the crisis: no bad doctrine for the political leader either.

I hold the view that the leader must know what he himself wants. He must see his objective clearly and then strive to attain it; he must let everyone else know what he wants and what are the basic fundamentals of his policy. He must, in fact, give firm guidance and a clear lead. It is necessary for him to create what I would call "atmosphere," and in that atmosphere his subordinate commanders will live and work.

I have known commanders who considered that once their plan was made and orders issued, they need take no further part in the proceedings except to influence the battle by means of their reserves. Never was there a greater mistake. The modern battle can very quickly go off the rails.

It is essential to understand the place of the "conference" when engaged on active operations in the field. By previous thought, by discussion with his staff, and by keeping in close touch with his subordinates by means of visits, a commander should know what he wants to do and whether it is possible to do it.

If a conference of his subordinates is then necessary, it will be for the purpose of giving orders. He should never bring them back to him for such a conference; he must go forward to them. Then nobody looks over his shoulder.

A conference of subordinates to *collect ideas* is the resort of a weak commander.

It is a mistake to think that once an order is given there is nothing more to be done; you have got to see that it is carried out in the spirit which you intended. Once he has decided on his outline plan and how he will carry

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....I do not believe that a commander can inspire great armies, or achieve great victories unless he has a proper sense of religious truth, acknowledges it, and leads his troops in the light of that truth....

out, the commander should himself draft the initial operational order or directive, and not allow his staff to do so. His staff and subordinates then begin their detailed work, and this is based on the written word of the commander himself. Mistakes are thus reduced to a minimum. This was my method, beginning from the days when I commanded a battalion.

How does one achieve success in battle? In Sir Winston Churchill's study of *Marlborough* we note that:

The success of a commander does not arise from following rules or models. It consists in an absolutely new comprehension of the dominant facts of the situation at the time, and all the forces at work. Every great operation of war is unique. What is wanted is a profound appreciation of the actual event. There is no surer road to disaster than to imitate the plans of bygone heroes and fit them to novel situations.

❁ ❁ ❁

The raw material with which the general has to deal is men. The same is true in civil life.

Managers of large industrial concerns have not always seemed to me to have understood this point; they think their raw material is iron ore, or cotton, or rubber—not men but commodities. In conversation with them I have disagreed and insisted that their basic raw material is *men*.

Bottled up in men are great emotional forces which have got to be given an outlet in a way which is positive and constructive, and which warms the heart and excites the imagination.

If the approach to the human factor is cold and impersonal, then you achieve nothing.

But if you can gain the confidence and trust of your men, and they feel their best interests are safe in your hands, then you have in your possession a priceless asset and the greatest achievements become possible.

❁ ❁ ❁

It is absolutely vital that a senior commander should keep himself from becoming immersed in details; and I always did so.

If he gets involved in details he will lose sight of the essentials which really matter; he will then be led off on side issues which will have little influence on the battle, and he will fail to be that solid rock on which his staff can lean. Details are their province.

This principle applies equally in civil life and especially in governmental affairs.

I often think that the principle is not understood and applied by Cabinet Ministers, and by others who work in the Governmental machine.

Many politicians holding high Governmental posts might well have the following inscribed on their tombstones when they die:

"Here lies a man who died of exhaustion brought about by preoccupation with detail. He never had time to think, because he was always reading papers. He saw every tree, but never the whole wood."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....Bottled up in men are great emotional forces which have got to be given an outlet in a way which is positive and constructive, and which warms the heart and excites the imagination....

A leader has got to be a very clear thinker and able to sort out the essentials from the mass of factors which bear on every problem.

If he is to do these things he must be abstemious and not be a heavy smoker, or drink much, or sit up late at night. He must have an ice-clear brain at all times.

For myself, I do not smoke and I drink no alcohol of any sort; this is purely because I dislike both tobacco and alcohol, and therein I am lucky because I believe one is in far better health without them.

In general, I consider that excessive smoking and drinking tend to cloud the brain; when men's lives are at stake this must never be allowed to happen, and it does happen too often. You cannot win battles unless you are feeling well and full of energy.

Two thousand years ago men obeyed automatically because of the "authority" vested in the superior. The centurion in St. Matthew's Gospel clearly thought that because he had authority his soldiers would obey, and he was right. But today the authority has got to be exercised wisely and sensibly, and, if it is *not*, soldiers get restless. The first thing a young officer must do when he joins the Army is to fight a battle, and that battle is for the hearts of his men. If he wins that battle and subsequent similar ones, his men will follow him anywhere; if he loses it, he will never do any real good. My experience of the British soldier, Regular or National Service, is that once you have gained his trust and confidence, and won his heart, he is easy to lead. In fact, he responds at once to good leadership and likes it.

●●

Finally, I do not believe that today a commander can inspire great armies, or single units, or even individual men, and lead them to achieve great victories, unless he has a proper sense of religious truth; he must be prepared to acknowledge it, and to lead his troops in the light of that truth.

He must always keep his finger on the spiritual pulse of his armies; he must be sure that the spiritual purpose which inspires them is right and true, and is clearly expounded to one and all.

For all leadership, I believe, is based on the spiritual quality, the power to inspire others to follow; this spiritual quality may be for good, or evil.

In many cases in the past, this quality has been devoted towards personal ends, and was partly or wholly evil; whenever this was so, in the end it failed.

Leadership which is evil, while it may temporarily succeed, always carries within itself the seeds of its own destruction.

This is only a short explanation of a very big subject. And I realise, of course, that it is very dogmatic.

I have tried to state briefly, to boil down, what I believe to be the essence of the matter.

[Culled from his *Memoirs*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[**Sri-La-Sri** Panrimalai Swamigal is a **Siddhapurusha** who has been endowed with miraculous powers from his infancy. He has rekindled the dormant souls of many a sceptic and has used his great healing powers for the benefit of suffering humanity, irrespective of caste or creed or status in life.—**Ed.**]

The Ultimate Truth

Sri Panrimalai Swami

LIFE in the universe is an ageless, unending, multi-facet inter-play of the Lord's *leelas*. Numerous are the places the world over which have seen the divine manifestation in one form or the other. India—Bharat Varsha—has been singularly fortunate in having many such places. One of them is Panrimalai—Panri Hills—situated in the Dindigal taluk, near Madurai, the abode of Goddess Meenakshi. The legend associated with Panrimalai is that the Lord took the form of a sow (female pig) and wandered about suckling its offsprings. I prostrate, in all humility and reverence, before the Supreme for the great good fortune He has bestowed on me, to be born in this sacred place.

In the world of today very few indeed are those who yearn for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

direct vision of God. By far the majority of the countless men and women in the world get lost in the sensuous earthly pleasures. God is the Supreme Being, plenal perfection. Transcending everything, he is yet immanent in all things. Full of grace, He graciously descends to give succour to every living creature and assumes the role of those who have dedicated themselves to selfless service. We must steadfastly strive to be worthy to receive his grace.

Minstrels of God, the great Acharyas, the Mahatmas, who are endowed with rare wisdom have all the same purpose, namely, the upliftment of their fellow men. If we are intensely devoted to God, with an yearning, guileless, pure heart, if we sing His praises with full-throated fervour, we shall then deserve His grace and we shall be moulded into good men of virtue.

Save by devotion to God, pure *Bhakti*, by no other means can one hope to cross this ocean of life. The Tamil seer Tiruvalluvar, spoke to the same effect when he said in his immortal *Kural*: "Those who seek refuge in God's Feet, only they can swim across the waters of life. The others cannot do so." Again, the seer Tirumoolar said very much the same in his *Tirumantiram*: "Great indeed is the loss of those who, born in this world, do not worship the Supreme Being of superlative excellence."

It is necessary that each one of us should reform himself. A persistent awareness of *dharma*, a sense of tranquillity and a zest devoid of diffidence will alone serve to effect this change in our character. Meditation of the Supreme, governed by a u... tary consciousness, is the sure mea... for an enduring benefit.

Man perfects himself to the extent that he loses himself in the contem... plation of God. He makes himself eligible for God's Grace and acquires the numerous powers of God him... self. Streaming from His Grace, wo... drous miracles can easily be wrough... The Tamil word for God signifies the Being who "Ultimately Is", whe... everything else has perished. If w... meditate on that word, we can hav... a soul-sight of the God signified b... it. He is the transcendent One wh... infills the mind which has realise... the significance of the five mys... syllables (the *Panchakshara—NA MA SI VA YA*) which help to concentrat... on him.

Blessed are the pure-hearted; Go... reveals himself to them. To get Hi... Grace one should *give* Him devotion... Strength of mind begets peace o... mind, which in turn gives discr... mination, detachment, control of th... senses, service to the needy, good com... pany, uttering the name of the Lor... and adhering to the path of Truth... Devotion is sustained by these v... tues. Intense devotion dowers on... with several spiritual powers. Th... lead a man to the realisation of h... true Atman. To realise the Atma... is to feel God in every part of on... being, nay, in all animate and ina... mate being.

God resides in the heart of ever... one. He is omnipresent and omn... potent. Not a blade of grass mov... without His will. He alone is. He... one without a second. When once o... is blessed with the soul-sight of G...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

will realise His immanence in ything. Freed from avarice and ger, in that transparently pure con- ion, one can also see the innumer- le *leelas* of the Lord.

Milk and water mix freely. But tter churned from milk, when put water does not dissolve in it but ats in it. Similarly, if a man has ce become one with God, even if e mixes with and lives amidst those a lower spiritual evolution, he does t get lost in them.

He who has realised the unity of Prakriti and the Atman with Brah- an will neither entangle others nor mself get entangled in the meshes transient Good and Evil.

Even today, there live amidst us uls who can convert a desert into smiling, delightful garden. We must be on the look-out for them. To see material objects with our eyes we need the sun by day and other light by night. Even so, unless god-men show us the path and guide us, we cannot reach Him. We should strive our utmost with unsagging zeal to reach divine heights. For that we need the grace of God and the blessings of the Guru.

To conquer death in life and to negate birth after death, to attain the Eternal—that must be the sole objective of human endeavour, for

"God is the ultimate Truth, my dear.

And He is the Ever Auspicious.

All other gods are but phantoms, my dear".

"All men are one family and one only is their God."

ANACIN

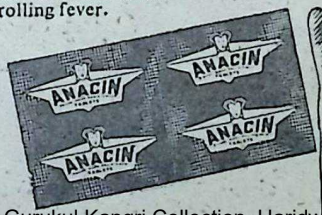
with FOUR medicines is BETTER for PAIN RELIEF

1. Anacin relieves pain faster
Anacin with its FOUR Medicines scientifically combined like a doctor's safe prescription gives *faster* TOTAL relief from headache, colds, fever, toothache and muscular pain.

2. Anacin calms jittery nerves
Anacin leaves you comfortably relaxed by removing nervous tension most effectively.

3. Anacin fights depression
Anacin overcomes the depression that often accompanies pain.

4. Anacin reduces fever
The inclusion of Quinine in the Anacin formula makes a perfect combination for controlling fever.



* Available in the hygienic-sealed cellophane pack.
Only 13 nP. for 2 tablets.

Registered User: GEOFFREY MANNERS & CO. LIMITED.

CC-0 In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(Continued from page 76)

of songs and dialogues of a suggestive nature and of questionable taste designed for the excitement of sex instincts. I pity our Censors who are too few and who have to constantly watch the inroads made by these undesirable innovation.

A hue and cry is raised against the stricter censorship. It is made out that people are getting unemployed in the cinema industry and are suffering. But they do not say how many million homes they are ruining; how many million minds they are corrupting. How many unhealthy notions they are making current and fashionable. All this for a mess of pottage in order that cinema industry should earn some lakhs. The cinema industry uses threats and temptations alternatively, and also use their money power in unleashing the torrent of propaganda against the censors. We can only hope the censors will not be deterred by such threats or temptations hurled by the industry or by the guiles of so-called intellectuals, who, for reasons best known to them, are supporters of unhealthy films and books like "Lady Chatterley's Lover".

We feel that the Censors should be supported by the Society in its present endeavour to enforce a stricter censorship, but at the same time we feel that we should urge them to observe the same kind of strictness while judging the foreign pictures, because they should not have two standards for judging films.

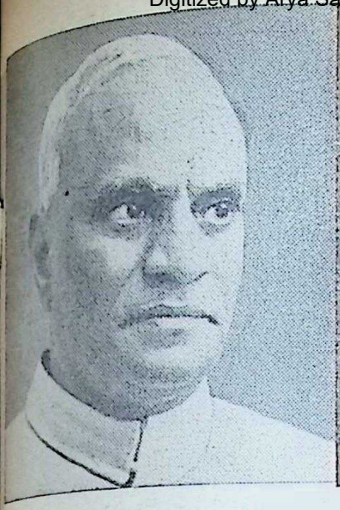
It is wrong to attribute the present slump in the cinema industry entirely to the strict censorship. There are many other contributory causes which may be responsible for it. Censor, like over-production, unlimited expenses, black-markets in star values, unnecessary wastage of raw films, productions of films specially in different languages automatically limiting the popularity of Hindi films, more people going into the film line without necessary knowledge or without being equipped for it and causing congestion and so on. The taxation and duty imposed by the centre may also be a contributory cause. Besides, the people now have started to be more discriminative, and do not patronise every type of pictures, good, bad or indifferent.

I wonder why the cinema industry treats our Society as an enemy. On the contrary, they should thank us for telling them what the saner elements of the Society want and, for giving the industry a chance of correcting themselves. We feel that cinema can be a great weapon for consolidating our new won freedom and mould the character of the people, fight the fissiparous tendencies, inspire people for heroic deeds and teach patriotism to youth, instead of teaching them to run after girls and learn stealing. I know there are many good people in the industry who are thinking in the same direction, but they are caught up in a vicious circle. I appeal to all the producers, and the artists of the film industry, not to mislead the people and not to raise false cries, but to put their own house in order and give some good values to the new generation. The prostitution of the body is bad, but prostitution of mind is worse. Please don't create false values. Money is not everything in life. Will the industry rise to the occasion?

At the same time, I would appeal to the public and the Government to be always vigilant.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



What Life Has Taught Me

V. V. GIRI

... It is not so much in life but it is more in ourselves how we gain by the rich experiences.

... I hold it as supreme that the dictates of one's conscience and integrity of one's self are more important than any other thing.

IT was indeed a difficult and delicate task when my esteemed friend Sri Munshi asked me to write on 'What life has taught me', for the hard school of life brought me home many lessons during the course of four decades of a variegated public life as an agitator, administrator, Ambassador and now as Governor. As I look back, indeed many are the home-truths that I learnt from life.

From the early years of my childhood, as many of my generation, ideas of service and patriotism were instilled in me. May be because my esteemed father himself was engaged in the struggle for independence of India. But I was not an exception to learn this elementary lesson; there were many others and the time was such that gave us the ideal and opportunity to serve.

It is indeed easy to practise virtues in normal and peaceful times. It was in 1914 I had an occasion to test my real strength when Mahatma Gandhi came to England. That was the time, with the youthful fervour and hot blood in my veins, I believed ardently in violence and held it as the gospel truth that 'England's weaknesses are India's opportunities'. I met Gandhiji and during the course of my conversation, by his persuasive arguments he 'converted' me into a believer in non-violence, as he did many other fire-brands. When I returned home I had the searchings of my heart and I sincerely felt that I was overawed by the presence of Gandhiji and later therefore agreed to his

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

point of view. Next morning I wrote to Mahatmaji accordingly and informed him that I even then believed in violence and the dictates of my conscience compelled me to tell him so. Mahatmaji, with his characteristic greatness, understood and appreciated my point. This is the first thing I learnt and all throughout my public life held it as supreme that the dictates of one's own conscience and integrity of one's self are more important than any other thing. This I would like to emphasise to everyone, especially to the youth of the country.

There are indeed many crucial moments and it is on such occasions the inner moral fibre of an individual is severely tested and if one has laid strong foundations of character and integrity from the start, he can come out of any difficult situation. I may relate another instance. When I resigned from the Central Ministership in 1954, quite a number of my sincere well-wishers and esteemed friends wanted me to reconsider my stand on the issue of Bank Award. I knew their affection for me and also the sincerity with which they wanted me to continue in the high office. But I could do nothing but obey my conscience and I can honestly say I am not a sorry man.

When I returned to India in 1916, I began to interest myself in the organisation of the working class. Of course the reasons that originally prompted me in this regard were to make labour as a bulwark of the freedom movement and strangulate the movement of the British troops. But when I started working with labour I saw the appalling conditions in which many of the working class had to ear their sustenance. That made me d cide to work in the field of labou completely heart and soul. During my intimate relationship with the high and low of the working class I came across many from the lowest rung of the social ladder who had the enthu siasm, zeal and worked devoutly to wards the cause we were espousing. This taught me humility and made me realize that even the humblest of the humblest has a message to give.

This fully and every day brough me closer to the realization of th and naturally the ephemeral nature o the material things became obvious It has created in me a strong sens of detachment. When I say detach ment, I do not mean of a passive and negative attitude ; but one which call for an active and ceaseless work bu without being unduly concerned abou the results. This, I think, is what ou Great Scripture, *Bhagavad Gita*, em bodies and teaches us. By a continu ous and persistent cultivation of such an attitude we could develop a balanc ed view of life and can see reason in the 'other side of the question.' Th is indeed the basis of democracy.

Such an outlook sustained throug the passage of time provides an in dividual with a sense of joy and tra happiness, untrammelled by any fal hopes or fears. Because I persistent followed this line of thought, I coul achieve much in the furtherance o the trade union movement in the cou try. Those were the days when an organisation of labour was looke down with suspicion and hostilit Victimisation of workers for partic pating in legitimate organisation

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...our was a common feature. I too ...erienced many difficulties in the ...y stages. But once I understood ...e employers and management in ...y places and they understood me, ...e progress of the labour movement ...me smooth and comparatively ...e. I no doubt believed in the ...gth and sanctions of the work- ...classes behind me and I persist- ...in making labour understand that ...u can have my leadership only if ...u believed in a democratic organi- ...on of the trade union movement ...d necessarily in the weapon of non- ...lence through which alone they ...ld secure their legitimate demands. ...o saw to it that I always respect- ...the employer and his views did ...t correspond with mine; but I al- ...ys insisted on believing in his *bona* ...*des*, so that even in the midst of the ...gest strikes in India led by me, the ...loyer always thought that he could ...otiate with me and try to come to ...ettlement. Governments—both the ...tes and Central—believed also in ...*bona fides*, and they always rea- ...d that I would not think of a strike ...less I exhausted all ways of arriv- ...g at a settlement through negotia- ...ns. They felt that I was always ...e to my motto that strikes should ...e the last resort in the armoury of ...kers, when all other methods of ...mpromise had failed. We could ...ys arrive at a 'gentleman's agree- ...t' on all matters. Even when we ...fered much, there was no bitter- ...ss or acrimony.

Though belonging to the Congress ...ation from my childhood, I had ...e good fortune of having close as- ...ciation with my honoured and esteemed friend, the late Sri N. M. Joshi for over three decades. Though we differed in political matters, we worked together with oneness of purpose in the field of trade unionism. We believed in the same ideals and stood for good industrial relations with the motto that "direct action should be the last resort and disputes should be settled in a peaceful manner through negotiations." I have learnt many things in life from him and my success in giving some lead to the trade union movement was entirely due to my gaining some experience under him. He told me many times, when I took to heart any criticism levelled against my work in the daily press, that we should not care for it, because what is published today is forgotten tomorrow by the readers and that if we got into press to contradict some of the statements made by our opponents, it would only make matters worse, because the continued publicity would give food for further controversy. He also impressed on me that so long as our conscience was clear and that we were not at all at fault in any matter, we need not care for any criticism and our ignoring it totally was the best answer and it would die out in no time. He further stated that if the criticism as against us were true, we should try to rectify our faults, and if it was not true, we should show righteous contempt. This was a salutary lesson which I learnt and stood me in good stead during all these years of my public life.

Often I used to wonder whether life does or can teach any lesson; for it

(*Continued on page 96*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"So soft, so cool, so wonderful... I wish I could wear it myself"

SORRY, BUT BINNY'S snow-white Conqueror shirting and petal-smooth Consul satin drill are strictly for men. How distinguished and elegant they'll look on them! Both the fabrics are strong and last for years.

CONSUL* -white satin drill

CONQUEROR* -fine poplin shirting

Buy your requirements of BINNY'S fabrics at controlled rates from authorised BINNY Stockists who display this sign board.

*'SANFORIZED' Registered Trade Mark of CLUETT, PEABODY & CO. INC.; U. S. A.

THE BUCKINGHAM & CARNATIC COMPANY LIMITED
A Subsidiary of BINNY & CO. (MADRAS) LTD.

WT/BC/CC/1304a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IDEAS THAT HAVE INFLUENCED INDIAN LIFE

Dr. C. P. Ramaswami Aiyar

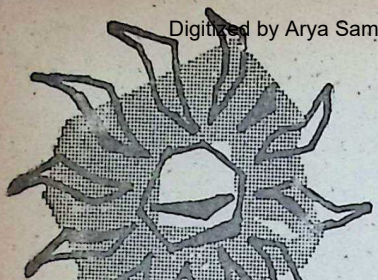
DR. B. G. GOKHALE, in his "Indian Thought Through the Ages",* has examined the prevailing concepts underlying Indian Philosophy and speculation which have influenced our country's history and the life of its inhabitants. Commencing with an analysis of what are called Purushartha, namely, Dharma Artha (acquisition of wealth and property), and Kama (pursuit of happiness and pleasure), the author deals with the doctrine of Karma and re-birth and the allied topic of Samsara. Thereafter, he embarks on a political discussion and on a critique of the oft-quoted dictum that the monarch is the main influence operating on his times. After an analysis of the doctrine of Ahimsa or non-violence, he ends his book with a description of the perfect man.

It is quite true that the history of mankind is practically the history of ideas and Dr. Gokhale pays a just tribute to those beginning with Sir William Jones and James Princep who helped to re-discover India's past. He follows Franklin Edgerton in pointing out the co-existence of two views of life—the ordinary and the extraordinary, history being concerned with the ordinary aspect and metaphysics with transcendent reality. Vitality, spirituality and intellectuality are described as the main qualities that have shaped the evolution of Indian history and civilization. Dealing with Dharma and Rita, Dr. Gokhale asserts that though it is understood severally, it is universal and is equivalent to an urge within oneself to do what is right. Its social aspects and the evolution of castes are carefully analysed and the history and relative importance of the Kshatriyas and Vaishyas and the rising importance of the

* Asia Publishing House, Bombay. Price Rs. 10.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Moti of Jamshedpur

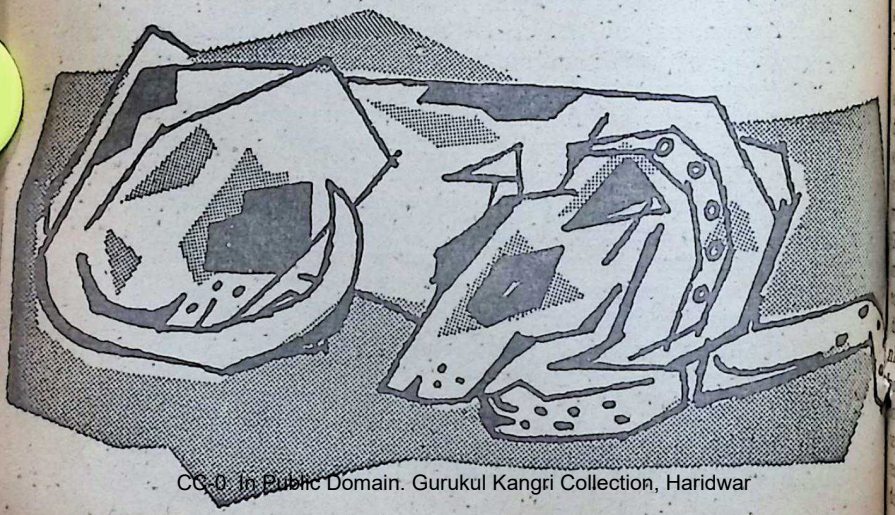
Not a show dog perhaps. But Moti doesn't worry about that. Nor about anything else, as long as he has enough to eat and the sun to bask in. Certainly he neither knows nor cares that he lives in Jamshedpur—a city devoted to producing one of today's most precious metals...steel.

Nor does Moti care to know that the town he lives in is the result of private enterprise... that the town produces steel for factories, houses, hospitals, railways and for the varied consumer needs of this modern age...that it is built and maintained by Tatas.

This is just one of the ways in which Tatas contribute to the growth and development of the country. In such widely differing fields as steel, textiles, electric power, chemicals, locomotives and engineering, machine tools, radios, air conditioning, private enterprise plays an important role.

It's a pity Moti knows nothing of all this. An individualist himself, he'd be the first to appreciate such private enterprise and initiative.

TATA INDUSTRIES *Private* LIMITED



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...as compared with the Vaishyas, ...e dilated upon.

In the chapter on Artha, the author ...ts out that to hold spirituality as ...e sole characteristic of Indian tra... ...ion is to ignore the parallel tradi... ...n regarding Artha. He has shown, ...r instance, that the *Mahabharata* ...es so far as to say that poverty is ...state of sinfulness and he devotes ...umber of pages to the authors of ...e later Dharma Sastras, *Sukraniti* ...d Kautilya's *Artha Sastra*. In the ...me chapter, Dr. Gokhale deals with ...e growth of taxation and the growth ...f what he calls 'villagism' in which ...e stagnant technology limited pro... ...ction. He brings the growth of eco... ...mic ideas in India up-to-date by ...aling with the contributions of ...kers from the days of Dadabhai ...oroji to those of Ranade, Gokhale ...d Romesh Dutt, and he further ...als with what he calls the fusion of ...estern liberalism and democratic ...cialism along with the ideas of ...andhiji.

In the chapter on Kama, there is a ...y suggestive discussion of artistic ...eals and theories of beauty and ...me pages are devoted to the deve... ...ment of architecture, painting, ...sic, poetry and the drama. Dr. ...khale thinks that the decline in the ...portance of this ideal was associat... ...d with the deepening of crises in In... ...n life of which Buddhism and Jai... ...m were the symptoms. Here too, ...e author regards Indian history as a ...ntinuing conflict between the con... ...pt of pleasure and the concept of ...unciation. Dr. Gokhale equates the ...ctrine of Karma with the princi... ple of the moral responsibility of man for his own deeds. He asserts that there is no doctrine that is so valuable in life and conduct as the theory of Karma which is not inconsistent with freedom and, according to the *Gita*, is even a creative force. The theory of Samsara, has in his view proceeded from the world affirmation of the Upanishads to what may be called the more pessimistic attitude of the Buddhists, the Jains and later speculators resulting in the idea of the world as an illusion.

We are indebted to Dr. Gokhale for demonstrating that kingship in India had no intrinsically sacerdotal functions as in some other countries and he deals with the sporadic growth of the republican and democratic systems of government. He traces political ideology through the Mohammedan period up to the present day. As a corollary to this discussion, we have an analysis of individual rights and their growth which has been traced up-to-date. The individual in India was enmeshed in a web of duties and responsibilities and the whole social philosophy was oriented towards these rather than towards individual rights. Rabindranath Tagore's saying is quoted with approval that the West looks to the State for solution of every problem while India knows and recognises society only.

Dr. Gokhale deals with the doctrine of non-violence not merely as a negative reaction but as a positive philosophy promulgated from the times of Asoka and dealing with such matters as the eschewal of wars of aggression and of the wanton destruction of ani-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mal life. But Dr. Gokhale's final conclusion is that the Indian temper has not unreservedly accepted non-violence on the collective level.

The final chapter on the perfect man or Uttamapurusha summarises the philosophy of individual life which, again is treated on two levels of understanding, namely, of detachment from the world and involvement in its work. Satyagraha is described and dealt with on the basis of these aspects and he pictures the modern ideal of the perfect Man as not being aloof spectator but one deeply volved in the trials and tribulations humanity and working in the wo and suffering for it.

It is impossible, in a work of th kind which is mainly historical i character, to expect any startling or ginality of thought but the treatise is careful conspectus of the origin a development of the main creative a formative ideas that have influenc Indian life.

WHAT LIFE HAS TAUGHT ME—*Contd.*

is not so much in life but it is more in ourselves how we gain by the rich experiences.

Another thing I would like to emphasise is that we must give the topmost priority to truth in our lives. Somebody had said that 'if we speak the truth, it does not make any difficulty to remember what we said.' We should realize that it is alwa better to be good than clever. It truth that ultimately triumphs and commands the confidence and loyal of our friends and associates. If have progressed in life or achieve anything significant, it is only becau of my following these 'lessons' that learnt from the hard taskmaster of life.

DENA BANK helps you save and earn

NEW SAVINGS SCHEME

INTEREST 3% PER ANNUM

WITHDRAWALS BY CHEQUE UP TO 50 CHEQUES IN A YEAR

1 TO 5 YEARS FIXED DEPOSITS

4% TO 5%

INTEREST PAYABLE HALF-YEARLY

OTHER DENA BANK SAVINGS SCHEMES

SAVINGS ACCOUNT – Withdrawals up to 100 Cheques a year

MINOR'S SAVINGS SCHEME–Interest 3% Savings box given free

5-YEAR CASH CERTIFICATES–Yield 4½% interest

DENA BANK

DEVKARAN NANJEE BANKING CO. LTD.

HEAD OFFICE

HORNIMAN CIRCLE, FORT, BOMBAY 1

PRAVINCHANDRA V. GANDHI

Managing Director

DB/S/E/08

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE MARVEL OF THE MULTI-PURPOSE POLICY

HE PAID Rs. 288 ONCE TO LEAVE FOR HIS FAMILY Rs. 1,01,880

When a breadwinner dies, so does the family income. But when a breadwinner with a Multi-Purpose Policy dies, a new income STARTS for his family. Here is a true-life example of this amazing Policy:

• A young chemist took a Multi-Purpose Policy for Rs. 20,000 with Double Accident Benefit. Shortly afterwards his family lost him in an accident. From his Policy they receive:

- A lump sum of Rs. 20,000 (Double Accident Benefit)
- Plus Rs. 2,000 to meet the funeral, legal and other expenses
- Plus Rs. 400 a month for 2 years,
- Plus Rs. 200 a month for over 21 years
- Plus bonuses due
- Plus Rs. 18,000 at the end of the Policy term.

The young man had paid just Rs. 288 in premiums. In return, his family receive a total of Rs. 1,01,880 wisely spaced out as an income for over 23 years! Had he lived he would of course have received Rs. 20,000 plus bonuses at the end of the Policy period.

Take a Multi-Purpose Policy without delay. It means unmatched security for your family.

There is no substitute for

LIFE INSURANCE

ASP/LIC-F-72

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Reflections on our Constitution

Justice J. M. Shelat

IN the glitter and glamour of a multi-coloured myriad lights at the annual shows sponsored by State governments on the 26th of January, and the functions arranged on 15th of August we have forgotten the 26th of November 1949, the day on which the people of this country gave unto themselves the Constitution.

On that day we resolved through the Constituent Assembly to constitute India as a democratic republic and to secure for all our countrymen Justice, Liberty and Equality.

We also resolved to promote Fraternity assuring at the same time dignity of the individual and the unity of the nation.

The liberty which we pledged our selves to secure was liberty of thou expression, belief, faith and wors

Justice which we resolved to se was social, economic and political equality was for equal status and portunity.

The preamble of the Constitu insists that the government that to be set up under the Constitu should be of a democratic repu type and the accent throughout Constitution was on the unity of nation.

The framers of the Constitut well aware of the weaknesses of character, our inherent inclination wards fissiparous forces and the sence of any living symbol of un stressed that it was to the cou

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....Knowledge after all is not such as can be acquired from a cup-board, regional or linguistic. Why pluck the flowers of enlightenment from the artificial summerhouse of the kitchen-garden when it is available in the glorious blooms of the forests of the world?

not to its components that the stitution was being given.
was therefore that they emphasis- that though justice was one of the e fundamental objects, it was to chieved consistently with the pro- tion of a sense of fraternity among the citizens of the country.
he unity of the Nation was thus ht to be brought about by emo- al integration by means of a sense raternity and not by promoting a e of class-war between one sec- of the population against the er.
Having fixed upon the three primary cts of the Constitution, the fra- proceeded to enshrine the fun- ental rights of the citizen as the mum that an individual in a de- ratic republic is and should be ed to.
ese rights of equality, of free- of speech, association and as- bly, of movement and residence, property, profession and occupa- can only be restricted by due pro- of law and the reasonable require- s of the society and public pur- .
ese rights also ensured protec- of life, personal liberty and pro- n against arrest and detention.
Article 29 dealing with cultural and ational rights declares that any n of the citizens having a dis- language, script or culture of its shall have the right to conserve d no citizen shall be denied ad- mission into any educational institution on grounds of religion, race, caste or language or any of them.

As a corollary, Article 30 declares that all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

These rights, fundamental in character and forming the very foundation of the democratic republic, are assumed to be of a permanent character and not subject to the exigencies or expediency of the situation.

They are sought to be protected through the Supreme Court and the High Courts.

It is clear from the preamble and the objectives that the aim of the Constitution is the achievement of the unity of the nation by promoting a sense of fraternity amongst all and by eschewing all forces of division, regional, linguistic, communal, etc., which have a tendency to tear asunder the concept of nationhood.

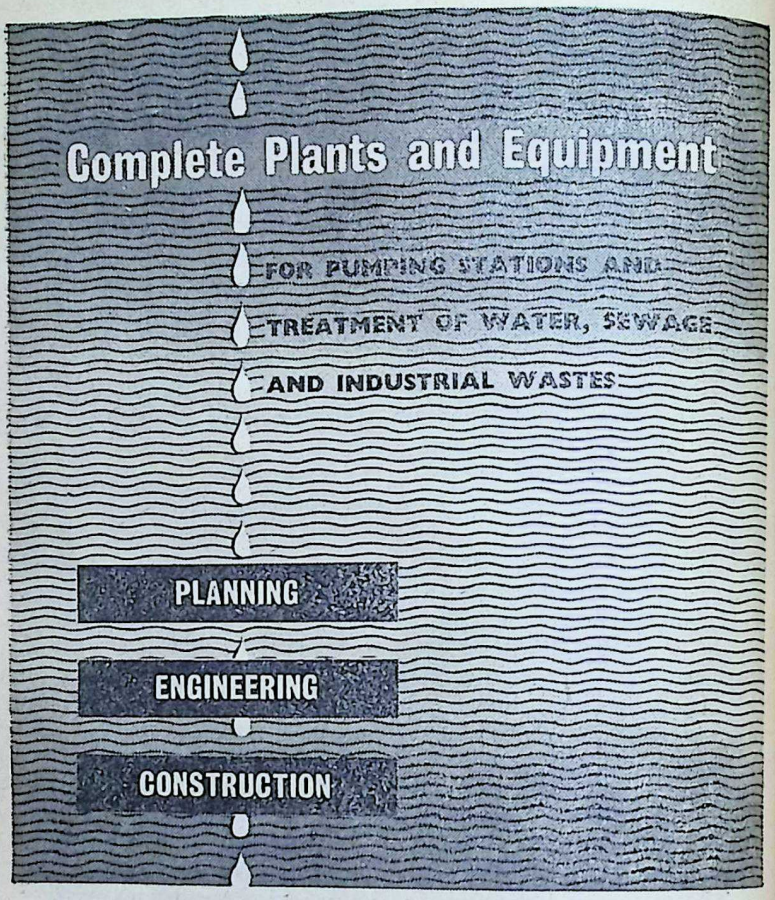
Religion, language, culture and geographical entity are some of the main forces which bring about a sense of nationhood among the citizens of a country.

We chose deliberately a secular State as owing to the existence of variegated religious sects in the country it was not possible to have a State religion as in England.

To discountenance separatist tendencies and preclude the possibility of the country falling apart, the Con-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



MOTWANE
PRIVATE LIMITED
Incorporating:
EASTERN ELECTRIC & ENGINEERING COMPANY PRIVATE LIMITED
And
CHICAGO TELEPHONE & RADIO COMPANY PRIVATE LIMITED
Electronic, Electrical & Mechanical Engineers and Contractors
127 Mahatma Gandhi Road, P.B. No. 1312, Bombay-1 Phone: 252337 (3 lines) Grams: 'CHIPHONE' all offices
Branches at: New Delhi, Calcutta, Lucknow, Kanpur, Madras, Bangalore and Secunderabad

SISTA-5-EE-74

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tion recognised one citizenship one domicile and declared that e will be one and only one lan-ge of the Nation.

Though it was decided that our m of government should be on British model of constitutional narchy, it was considered necessary the protection of the rights of citizens to incorporate into our nstitutional system the principle of ecks and balances found in the erican Constitution. This was re-ded as indispensable to prevent minance and encroachment by any of the three main governmental ans, the legislative, the executive d the judiciary over the other.

Unlike the Parliament in the United ngdom our legislatures do not en-an absolute supremacy.

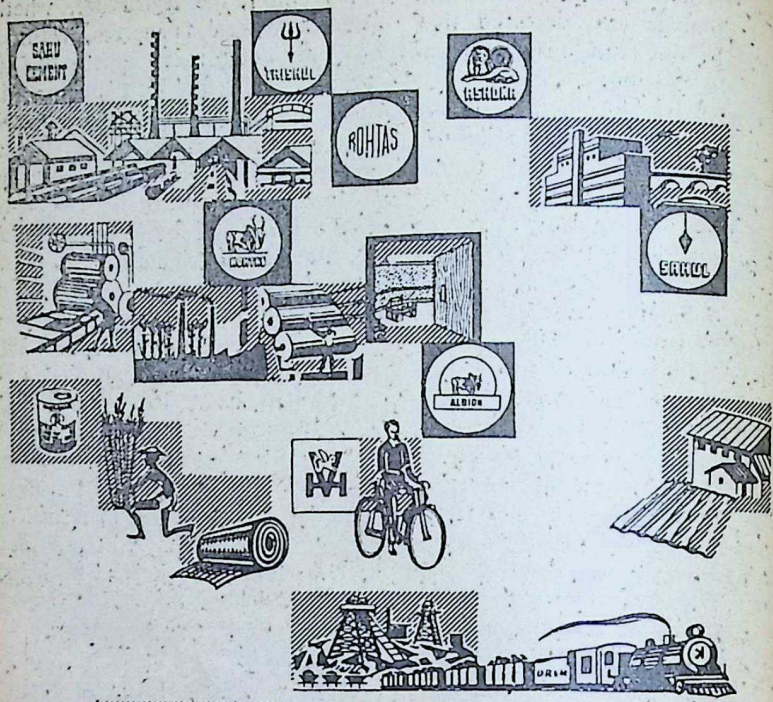
No doubt, the legislature, whether Central or State, is supreme within its own well-demarcated sphere but that supremacy is qualified by constitutional limitations, first, by the doctrine of repugnancy and secondly, by the power of the judiciary to strike down an enactment which is inconsistent with the spirit of the Constitution and the fundamental rights therein guaranteed.

Such an inconsistency makes the higher Courts step in and annul a law which threatens and abrogates the citizen's rights.

A Constitution which confers so profound a respect on the primary rights of a citizen must of necessity bestow the same degree of respect and dignity to the tribunals of law set up as a machinery to protect and guard

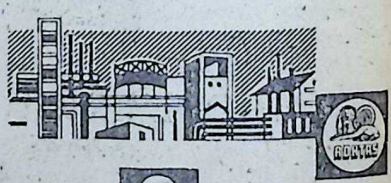
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



In different fields of industry - Paper & Board, Cement, Chemicals, Fertilisers, Plywood, Asbestos - cement, Vulcanised Fibre, Sugar, Vanaspati, Jute Fibre, Paper-making Machinery, Coal, Cycles, Railways, News-papers & Publications - Sahu Jains continue their pioneering efforts towards industrial development.

ROHTAS INDUSTRIES LTD.
THE JAIPUR UDYOG LTD.
ASHOKA CEMENT LTD.
SONE VALLEY PORTLAND CEMENT CO., LTD.
NEW CENTRAL JUTE MILLS CO., LTD.
SAHU CHEMICALS WORKS
SHREE KRISHNA GYANODAY SUGAR LTD.
BHARAT COLLIERIES LTD.
DEHRI ROHTAS LIGHT RAILWAY CO., LTD.
THE ALBION PLYWOOD LTD.
HINDUSTHAN VEHICLES LTD.
BENNETT, COLEMAN & CO., LTD.



SAHU JAIN INDUSTRIES

SAHU JAIN LTD.
11, CLIVE ROW, CALCUTTA-1.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

se rights and whose principal func-
n is to maintain the majesty of law
d a balance and equilibrium be-
een man and man and man and
e State.

In a monarchy the symbol of unity
the monarch; in a democratic re-
blic that symbol is the law, the
wer and majesty of which pervade
oughout the country and which
ts as the unifying force welding to-
ther all sections of the citizens.

As a measure of security of the
edoms of the citizen, the Constitu-
n, among other things, provides the
ablishment of three independent in-
tutions (1) Public Service Com-
ssions (2) Universities and (3) the
w Courts.

The objects for which they are set
p as independent organs are that the
lection in our bureaucratic services
not subjected to discrimination and
t viliated by patronage, casteism
d other parochial factors, that the
ucation imparted to the youth of
e country enjoys complete freedom
m any thraldom and orchestration
any party or political labels, and
at laws are administered with dis-
ssionate and undisturbed objectivity.

Since these three institutions are
ablished with these objects all in
r cumulative effect to secure the
servation of the rights of the in-
dual, it is the duty of one and all
inquire whether they have served
purposes intended for them.

It is recognised that on the whole
e judiciary has maintained its tradi-
nal role of independence and has
rformed so far the crucial functions
rusted to it in the Constitution.

Have the Universities achieved their purpose and have they been able to maintain that freedom which is so vital for their purpose?

The true aim of a University is two-fold, the imparting of a liberal education and to produce useful and enlightened citizens who after they come out of its portals serve to channel the unguided forces, social and political, into useful and purposeful functions consistent with the life and culture of the country. It is these that distinguish one country from the other and it is these that give the distinction of greatness to a country.

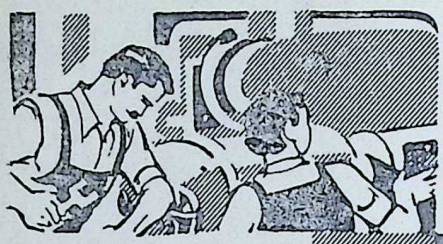
But the University cannot serve its purpose if its administration is trammelled by parochial and other restrictive forces. A liberal education assumes the existence of a University where the youthful minds of the country assemble and acquire the fruits of enlightenment in an atmosphere free from all kinds of artificial limitations of regional hedges or linguistic and other parochial boundaries. Great Universities such as Oxford and Cambridge, Sorbourne, Heidelberg and Harvard enjoy tremendous reputation only because they are institutions to which the students of the world seek admission to imbibe the atmosphere of freedom and liberal enlightenment.

These are organizations for the benefit of the world and where true liberalism has thrown aside territorial or racial boundaries.

These are organizations where the air of freedom is breathed by the youths of all countries, where the pupils coming from various parts of the world are brought together in a spirit of brotherhood, dedicated to

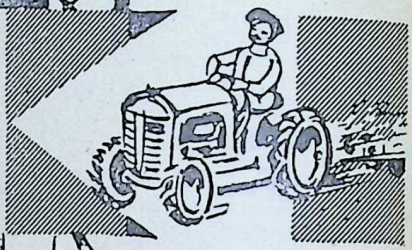
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

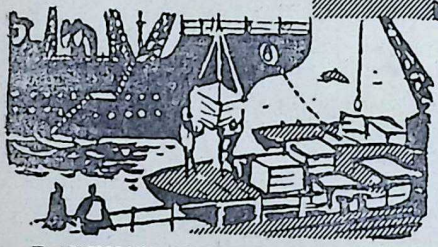
Digitized by Arya Samaj Foundation Chennai and eGangotri



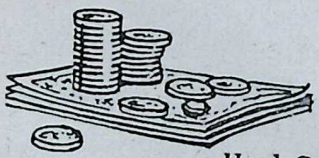
Banking
Increases National wealth

P. N. B.
Serves the Nation's Industry, Agriculture and Commerce.





BANKING SERVICE OF EVERY DESCRIPTION OFFERED.



THE PUNJAB NATIONAL BANK LTD.

Established 1895
Head Office : New Delhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ieve the spirit of education, where cultures are cultivated and where languages and literatures, all ences and humanities are taught d are permitted to bloom.

Our own ancient Universities, ula and Nalanda, enjoyed the same stige and attracted students not ly from the various parts of this ntry but also other neighbouring ntries and where education was rted in a number of faculties in national language, Sanskrit, the guage of the enlightened.

No one ventured then to put forrd the case that education there uld be imparted with a regional or ligious or a linguistic bias.

Education can never be liberal unss it is universal. It ceases to be libeif it is bounded by considerations, gional, territorial or linguistic. owledge after all is not such as be acquired from a cupboard, real or linguistic. Why pluck the wers of enlightenment from the ficial summerhouse of the kitchenden when it is available in the glos blooms of the forests of the rld?

In the context of the present situation of the country when its unity and integrity are assailed from within and without, we must ask ourselves whether we have worked the Constitution during this last decade in the spirit in which it was intended to function.

Vigilance, constant vigilance, is the price of democracy and individual liberty.

Have we exercised such vigilance so as to deserve the two gifts given to us by the Constitution, the freedoms guaranteed in it and the unity which is its first objective?

The experience of the last decade answers that question in a clear negative.

The type of anxious vigilance required of every lover of liberty is the one well illustrated by the Supreme Court of the U.S.A. in illuminating words; "Illegitimate and unconstitutional practices get their first footing in that way, namely, by silent approaches and slight deviations from legal modes of procedure".

Like cancer the disease starts secretly and stealthily in small ways, surreptitiously till one day it eats away the fabric of the entire body.

Who lives, if India dies?

JUST OUT

"HINDUISM AND MODERN SCIENCE"

with a Foreword by Dr. C. KUNHAN RAJA, M.A., D.Phil. (Oxon),
Head of the Sanskrit Department, University of Madras.

II Ed. Demy Oct. 212 pp. 1956—Rs. 5.

"You have done a wonderful piece of work in your Book"—RAJAJI

Vide also Review in "BHAVAN'S JOURNAL" of 2-12-1956: Copies, deseriptive literature and Reviews, also of other publications from the Author:

Dr. M. A. Kamath, M.B. & C.M. (E.T.S.),
Post Kodiyalbail, MANGALORE-3.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'...YOU'RE WRONG,' says Mrs. R. R. Prabhu, D/8, Union House, Mahim, Bombay 16. 'And when it comes to clothes...

'Now I wash all his clothes with SUNLIGHT—and he's happy! So am I: SUNLIGHT lathers wonderfully, makes my work so light!

'And everything comes up so white and bright—really clean! Nothing but SUNLIGHT for me!'

Housewives find there's nothing like pure, mild SUNLIGHT to care for clothes. So will *you*.

Sunlight

IS SO KIND TO CLOTHES

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

VEDANTA DESIKA

[A.D. 1268-1369]

M. V. Harihara Iyer

SRI RAMANUJA, the great exponent of Visishtadvaita, was born at Sriperumbudur in the Chingleput District. He became a sanyasin in early life and showed his preoccupation with religion and God in his writings such as *Sri Bhashya* and *Gita Bhashya*. After him came the great teacher named Vedanta Desika (Teacher of Vedanta) removed from birth by four teachers.

Vedanta Desika was born at Kanchipuram. His parents were very poor but highly devoted worshippers of Sri Varadaraja. His father Ananda Suri felt after a long period of married life that he was unlucky in not having a son. He decided to go to Tirumalai Hills with his *dharmapatni* and pray at the feet of Sri Venkatanatha.

Having worshipped there, the ideal couple were having their night's rest one day in the front portion of a house at Tirumalai. The father of Vedanta Desika was experiencing the same feelings of joy as experienced by Kuchela on his way back from Dwaraka after worshipping Sri Krishna. God's ways are mysterious. Kuchela returned home to find it converted into a palace and his wife and all his children in the midst of great pomp and splendour. He knew that it was all due to the blessings of Sri Krishna. Likewise, our devotee anxious to have a son was also blessed by Sri Venkatanatha with a boy in this mysterious manner—

At about midnight, the great God of Tirumalai assumed the shape of a

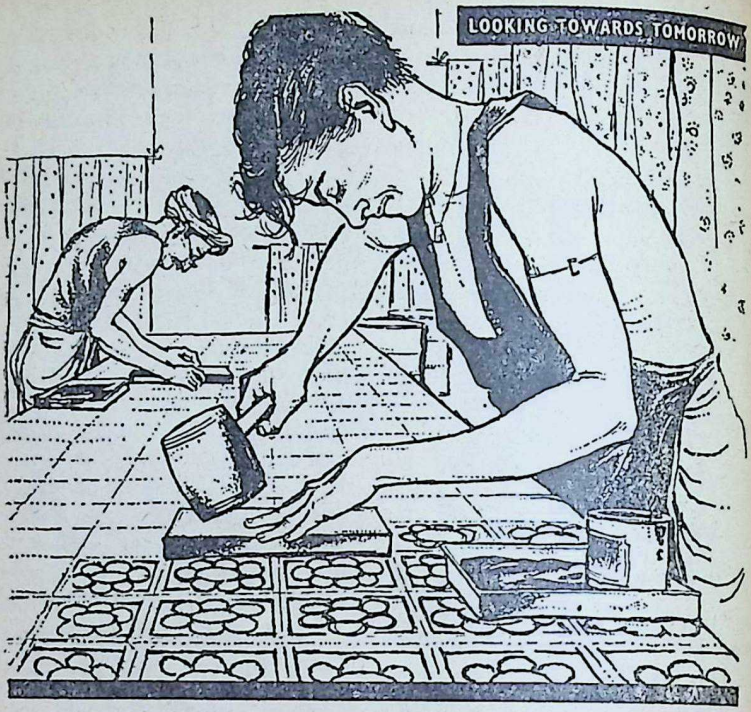
Sri Vedanta Desika (1286-1369) was the greatest of the Vaishnavite Acharyas of the post-Ramanuja period and an outstanding intellectual of all time. He systematised, categorically affirmed, classified and applied Ramanuja Siddhanta on a scientific basis by his numerous works in Sanskrit, Tamil, and Manipravala which have been tallied: 4 Kavyas, 1 drama, 14 treatises on Vedanta, 8 commentaries, 32 Rahasyas and 24 Prabandhas in Tamil. The Great Saivite scholar-savant Appayya Dikshita has written a commentary on Desika's Kavya, *Yadavabhyudaya*, in which he writes:

इत्थं विचिन्त्यास्सर्वत्र भावास्सन्ति पदे पदे ।
कवितार्किकसिंहस्य काव्येषु ललितेष्वपि ।।

'Thus carefully examined, all over there are rich sentiments in every word, even in the easier Kavyas of the Lion of poet-cum-logician Desika.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Skilled hands with a proud tradition

Mastery in the skilled art of printing is the proud tradition of Indian craftsmen from the time of Mohenjo-daro. Today, dyes produced by the Mafatlal Group help keep up this tradition...blend present fashions with an art as old as the land itself.

Alive to the nation's growing needs, the Mafatlal Group strides forward hand in hand with the country's economic and industrial progress. Today, the Group produces a wide range of products—*textiles, jute, sugar, dyes and chemicals*—for all types of people throughout the land.

NEW SHORROCK (Shorrock), Ahmedabad. NEW SHORROCK, Nadiad. STANDARD, Bombay. STANDARD (New China), Bombay. STANDARD, Dewas. SASSOON, Bombay. SASSOON, (New Union), Bombay. SURAT COTTON, Surat. MAFATLAL FINE, Navsari. GAGALBHAI JUTE, Calcutta. INDIAN DYE-STUFF, Bombay.

Vyas MG.31A

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

MAFATLAL GROUP

Digitized by Arya Samaj Foundation Chennai and eGangotri

ng boy of five years with tran-ndent beauty and splendour and ance, took the bell of the tem- used for daily worship, proceed- to the place where the young cou- of Kancheepuram were lying. n Sri Venkatanatha patted and e up the *dharmapatni* who was be the mother of the greatest scho- of Vaishnava philosophy and told "Open your mouth." She obeyed. n the young Child-God put the ll into her mouth and asked her to allow it. She immediately closed her outh not knowing who was com-anding her. Suddenly the God dis-peared. All was done in a trice as were. She could not believe herself d feel what had really happened. Thereupon she awoke her husband d told him what had exactly hap-ned. Next day, the Archaka of the shrine did not find the bell for the purpose of *pooja*. There was a hue and cry. Then the great God announced that there was no need to use the bell for the *pooja*. So, they reconciled themselves. The Kancheepuram couple left for Kancheepuram.

Then on Sravana Nakshatra, whose presiding deity is Vishnu, in the month of Kanya in Suklapaksha the divine child who was later to become the great teacher of mankind was born. The boy was named after the Lord of the Hills. He had all the early Samskaras such as Annaprasana, Chowla and Upanayana performed in accordance with Sastras, for in those days they were performed with great faith and were not reserved to be performed all together on the eve or at the time of the marriage as now. Venkatanatha endeared himself to his

Figures That Speak For Themselves

NEW INDIA

Goes From Strength To Strength

SECURITY ★ SERVICE ★ SATISFACTION

Year	NET PREMIUM INCOME	TOTAL FUNDS
1960	Rs. 10,86,83,332	Rs. 11,19,00,736
1959	Rs. 8,86,32,677	Rs. 10,14,11,024
1958	Rs. 7,53,85,594	Rs. 9,10,84,124

INDIA'S LARGEST GENERAL INSURANCE COMPANY

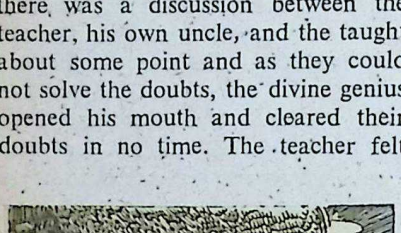
THE NEW INDIA ASSURANCE COMPANY LIMITED

Mahatma Gandhi Road, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

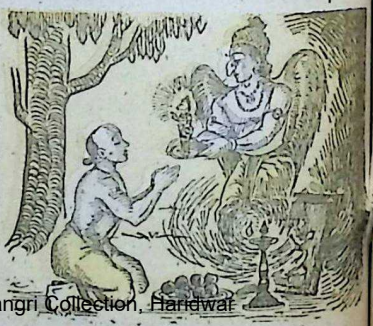
parents as much as Sri Rama to King Dasaratha and one is reminded of the verses describing Sri Rama as the object of adoration of Dasaratha and how charming and intelligent he looked. Even as a young boy just after Upanayana, Venkatanatha attended classes where he got instruction in the highest Vedic lessons (*Vedanta Sutras*). He listened to them with great rapture and attention. One day when there was a discussion between the teacher, his own uncle, and the taught about some point and as they could not solve the doubts, the divine genius opened his mouth and cleared their doubts in no time. The teacher felt



great admiration for his young nephew and he told the boy's father that he had nothing to teach his son.

Then we are told that young Venkatanatha moved to a village called Tiruvahindrapuram near Cuddalore where he sat under a banian tree in very congenial surroundings and meditated on Garuda Bhagavan. He secured the grace of the highest Atma, finally in the form of Hayagreeva. A small idol of Hayagreeva was presented to him by Garuda Bhagavan who asked him to worship that idol. Venkatanatha had now by these blessings become fully enlightened. There

was no subject in which he was ig rant. He attained the status of Sa Tantra Swatantra. His keen intell and great learning and power of putation enabled him to safeguard religion of the school from all attac He wrote the voluminous comm tary on Sri Bhashyam, called *Adhi rana Saravali*, besides the *Tatwa* giving in verses the substance every section of Sri Bhashya and a wering further objections that were might be raised. He wrote *Nya Parisuddhi, Nyaya Siddanjanam, T twa Mukta Kalpa* and his o commentary thereon. His great G Bhashya is well known as *Tatpa Chandrika*. By his *Sara* and *Ra vali* he had rendered great service



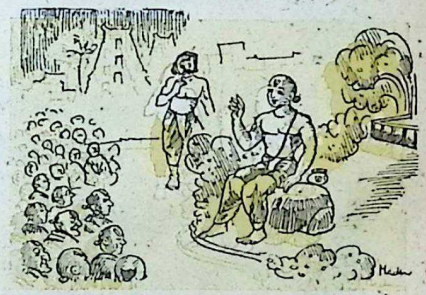
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

students of Tiruvoymozhi by ting out the connection among ral portions and the attributes of highest Atma described in each p of all verses. One of his great- works was the *Rahasya Traya Sa-* dealing with Prapatti referred to the Upanishads in the name of Nya- Vidya. This is a systematic trea- showing who are qualified for Pra- , what its nature is what help it ires and how one that has done patti should live till he dies. Some his other works are *Yadava Abhyu-* am, *Hamsa Sandesam*, *Sankalpa* odaya, *Paduka Sahasram*, *Dushani* and numerous rams in Sanskrit, Tamil and com- taries on the work of previous hers. His Vyragya was as great his learning though he was emely poor and lived on rice ob-

tained by begging. A few instances showing how he was a great Siddha may be referred to. Young Venkatanatha got on account of his learning the denomination of Vedanta Desika (Teacher of Vedanta).

Once when he was having Unchavrithi, one lady in giving rice to him (Upadanam) also put into the vessel one piece of gold thinking that Desika would not receive gold otherwise in kind or in money form. The *dharmapatni* of the Desika, while cleaning the rice for preparing the food, discovered this glittering piece and without know-



ing what it was, she approached her great husband who was writing his hymns on the *cadjan* leaf. Immediately he spurned away the coin with his writing instrument telling her that it was only a glow-worm. Mark the lesson taught by this great Saint! He treated gold on the same footing as glow-worm. That was the value he attached to gold. I may also refer to the royal invitation extended to him by his great compeer Vidyaranya, the exponent of Advaita philosophy who was very desirous of conferring royal honours on Vedanta Desika. But Vedanta Desika who was Vyragya personified and whose life of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

LIPTON'S
LAOJEE
TEA

Symbol of Economy
Peak of Quality.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar LLC-2

Digitized by Arya Samaj Foundation Chennai and eGangotri

was only Lord Vishnu, rejected se invitations in two or three let- s composed in great style pointing the littleness of such pleasures. Once his teaching to a number of ciples at Kancheepuram provoked e jealousy of another person who s well learned in the art of black gic. He thought he could disperse s assemblage headed by this great cher and even destroy them by ing out the water of a tank nearby diverting its course towards the mblage. He sat near the tank, re- ted his evil *mantras* and found y soon that the tank had become pty. Feeling glad at his success, he k it for granted that Vedanta De- a and his disciples would have been hed away by the tank water. How- r, he found that he was under an sion, for when he went to the place where Desika was sitting and giving instruction, he found them in the very same place and the teacher giving instruction unconcerned by his diabolical act. Then to his consternation he found that the water he had baled out from the tank was flowing in another direction through a small drainage which Vedanta Desika carved out with his toe. He fell at the feet of the great Teacher and begged pardon.

Once Vedanta Desika felt an urge to go to Tirumalai and worship. After worshipping there, he wanted to perform *pooja* for his idol Hayagreeva and wanted some milk to offer as *Naivedya*. He could not get it anywhere. Then he saw a big grocery merchant's house lying open and went there. But before he could reach there, the trader evidently being very miserly did not want to face the guest, and closed

CORPORATION BANK

offers on Deposits the following rates of interest per year:

SAVINGS BANK A/C	FIXED (for varying terms)	DIAMOND JUBILEE	CUMULATIVE
3%	3½% to 5¼%	5¼%	5%

62 branches to serve you with a smile.

THE CANARA BANKING CORPORATION LTD.

(Estd.-1906) (Regd. Office—UDIPI)

Administrative Office—MANGALORE-1.

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

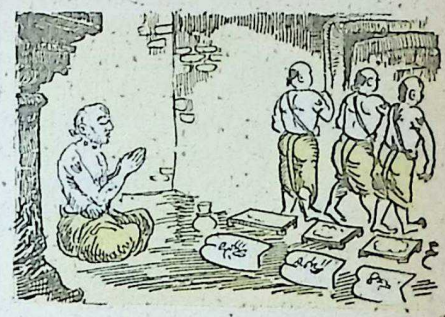
the doors. Vedanta Desika slept in front of the house placing his idol nearby. At about midnight the trader heard some chewing noise in the room where he had stored his grocery materials. He came and peeped through the window and found a big horse standing there having emptied the contents of many bags of grain. He opened the door and begged of our Great Teacher to intervene and help him. After offering *pooja* with the milk then given willingly by the trader they went inside only to see that the horse had disappeared. Needless to say that it was all the great work of Hayagreeva who wanted to teach a lesson to this trader who was so very unkind to this venerable guest, Desika. The trader was also blessed on account of his subsequent reformation in that he found that all the bags which had been emptied by Hayagreeva contained, when he opened the same, only gold and no grains.

Vedanta Desika's greatness spread far and wide. He was invited to Srirangam to carry on a literary contest against disputants of rival schools. Desika responded to the invitation, went there, and worshipped at the feet of Sri Ranganatha. The disputants found his learning to be very vast and they had to acknowledge defeat in no time.

Once some idlers who spent their time in the temple precincts sitting in the Garuda Mantapam and speaking ill of others, took it into their heads to spite our Great Teacher. They waited for an opportunity. In those days it was very difficult for a man to obtain a bride unless he had sufficient funds. One Brahmachari aged 25 or 26 in despair for want of funds went to this Garuda Mantapam and appealed to these idle, gossipmongers. They immediately told him in pretended seriousness to approach Vedanta Desika who was giving a lecture at that time in another Mantapam. The young Brahmachari believed it *in toto* and went and stood before Desika with folded arms. Desika asked him why he had come and he mentioned that he had been instructed by the idlers of the Garuda Mantapam to approach him for gold. Immediately our great Teacher composed certain hymns about Andal, the concert of Ranganatha and the young Brahmachari found gold pieces falling there above. Desika asked him to receive the same and go back with his cloth full of gold. On his way he showed it to those at the Garuda Manta-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



ami who wanted to ridicule him. They were taken aback, felt themselves humiliated beyond measure and fell at the feet of Vedanta Desika.

Some other mischief-mongers one day hung up a rope to which a number of shoes were attached on the way through which Desikan had to pass. It was done to insult and slight him. When Desika saw it, he immediately composed a hymn on Sri Ranganatha in which he stated that he should be only too glad to worship the *Padadhuli* of the *Padaraksha* of his Bhaktas and be satisfied of the same instead of even worshipping the Bhaktas or Sri Ranganatha Himself. In fact he pronounced it as one of the methods of attaining salvation. In other words, he stated that worshipping ever the *Padadhuli* of the Bhaktas is equal to the worship of Sri Ranganatha Himself. Desikan considered these idle people spending their time in the temple precincts as Bhaktas of Ranganatha. In other words, he saw divinity everywhere.

And yet another occasion arose for these people to give him another test. He invited three learned Brahmins for his father's anniversary. Some mischief-makers dissuaded those people from going to the house on the anni-

versary day and won over them by offering larger *dakshina* and more sumptuous food. Our Great Teacher waited after the preparation of food for the Pithrus and when he came out after a long time of waiting for the guests he found the people invited by him sitting at a place comfortably chewing their *pansupari*. When he went and asked them, they simply explained how they fell a victim to the offers of the Teacher's enemies. Returning home he sat down after serving food for the Pithrus fully on leaves and meditated upon his Ishta Deva

RECIPE FOR HAPPINESS

उपयुक्तेषु वैशद्यं त्रिवर्गनिरपेक्षता ।
करणत्रयसारूप्यं इति सौख्यरसायनम् ॥

Clarity of purpose, disregard for the trifold means of *Dharma*, *Artha* and *Kama* and identity of the triad of thought, word and deed constitute the tonic that will promote happiness.

—*Sri Desika*

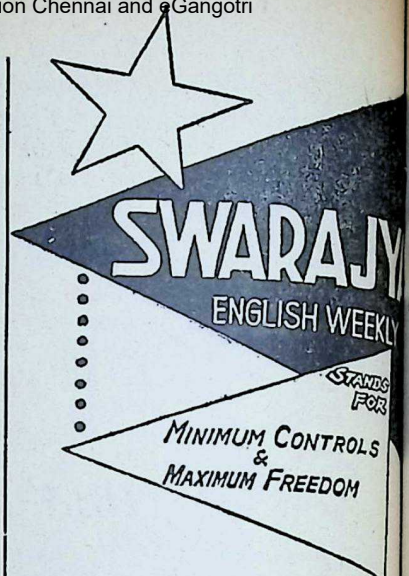
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Garuda Bhagavan and Hayagreevan. After a few minutes when he opened his eyes, to his great surprise and satisfaction, he found that the three leaves had been emptied and that three Brahmins were marching out of his house. Needless to say that the Gods themselves in order to satisfy their devotees' prayer came and played the part of Pithrus. One is reminded of how Dasaratha came to see Sri Rama appear in the sky before him to bless him.

Vedanta Desika's great capacity to compose verses is revealed by the fact that in a keen contest between him and another great poet, he composed a thousand verses on Sri Ranganatha's footwear. His rival was able to compose only 500 verses whereas Vedanta Desika had already completed his 1000 even before the latter part of the night. The next morning his rival before Sri Ranganatha admitted defeat, but our Great Teacher showed humility because he was highly learned. So, he remarked to his rival "Well, your verses are like 500 young elephants, whereas my verses even though they may be 1000 are equal to *Sukara Yuvathis,*" i.e., young ones of pigs. This composition is known as *Paduka Sahasram.*

It is well known that our Great Teacher looked after two other great teachers at a time when Srirangam was invaded by Muslims. Vedanta Desika lived for full 102 years and attained *mukti.* May the name of this Great Saint and divine *avatar* and great Teacher bring solace, comfort and happiness and guide us all to the highest goal, viz., *mukti.*



Here are some reasons w you should read Swara founded by Khasa Subba R

In its pages you can listen to Sri Raj

The most eminent journalists and thi ers in the country write for Swara To read Swarajya is like receiving benefit of a liberal education.

As it is without bias or malice of a kind, Swarajya is the most relia guide to the understanding of curr events.

It enriches your knowledge and gives plenty to talk about of interest others in good society.

It may be considered the educated ma insignia, the patriot's bible.

Sri Pothan Joseph, doyen among journalists of India edits Swarajya

Enrol yourself today as a regular subscriber to Swarajya

Annual Subscription Rs. 7.50
Half Yearly - Rs. 4.00

Manager: SWARAJYA
KILPAUK, MADRAS-10.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PART II

27. Uddhava's Trials

THAT night Krishna felt very concerned about Uddhava. During all the time that they had lived together from the days of their infancy, he had never seen Uddhava behaving so strangely, so constrained, and so absent-minded. Though a man of few words, he had been open-hearted, quiet, self-effacing, always radiating warmth.

With Damagosh and Balaram, Krishna had travelled in the first chariot; Shaibya and her maids were in the next. The *acharyas* followed in other chariots or on foot, while Uddhava, being in charge of the caravan, moved all the time on horseback. At night, however, he came as usual wherever Krishna happened to be waiting for him, and walking arm in arm or lying side by side as was their wont, they would exchange the impressions of the day. But a little after they began the journey, Krishna had sensed the change, though not so clearly at first. As the days went by, a new mood seemed to possess Uddhava, and during the last two nights, he had purposely kept himself away from Krishna, invariably avoiding his gaze even during the day-time.

As Uddhava had promised, he did come at night, and after a short conversation, both retired to sleep. Balaram was already fast asleep, breathing with heavy evenness. However, Krishna, who usually went to sleep no sooner he closed his eyes, kept awake, for he found his friend, after he went to sleep, tossing uneasily from side to side. After some time, he sat up, drew closer to Uddhava and placed a hand on his friend's shoulder with a gesture of infinite tenderness. Uddhava woke up with a start; Krishna enveloped him in his arms.

A late moon was in the sky throwing varied patterns of light and shade

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

on the earth through the leafy branches of the trees.

'Uddhava, I want to talk to you. Come,' he said.

Uddhava got up and followed his friend to a platform of earth which surrounded a tree in the neighbourhood.

Krishna pulled Uddhava by his side and silently watched him for a few moments. He could see that Uddhava was nervous.

'Brother mine, you have become different these days,' Krishna said softly.

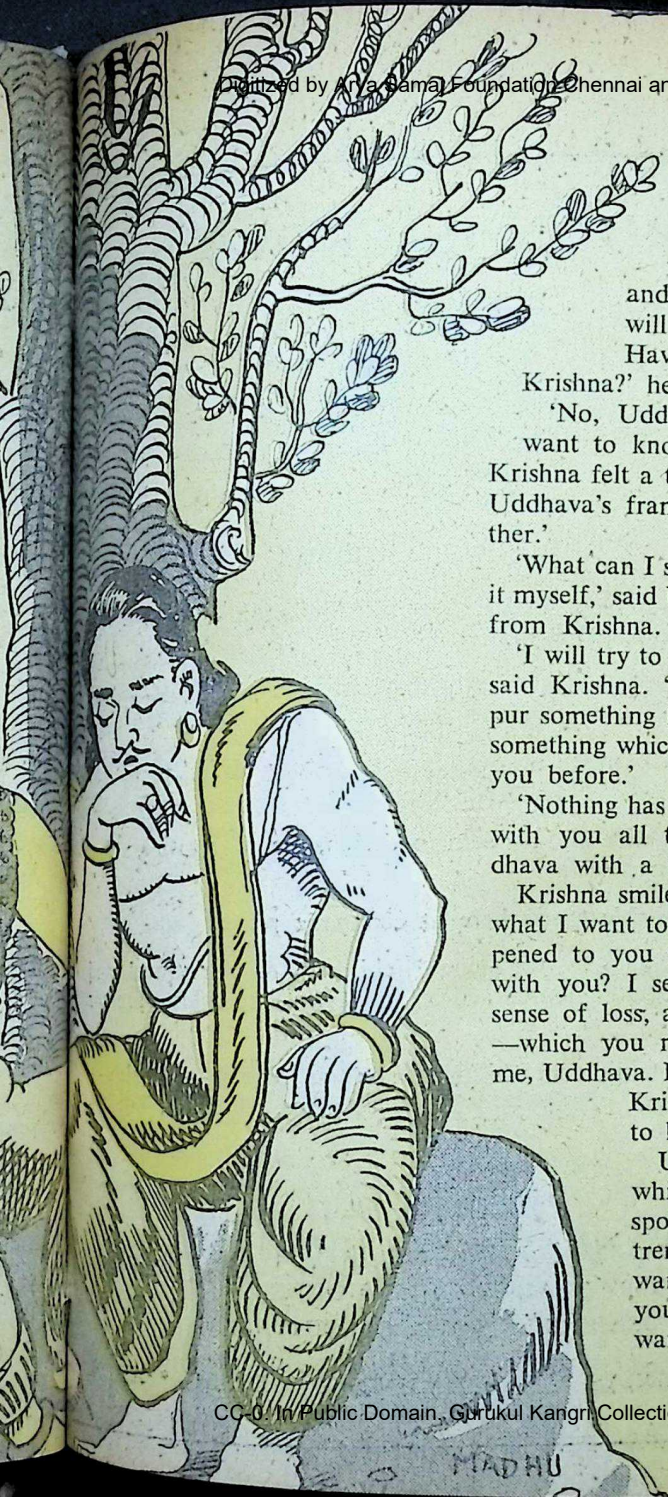
Uddhava gave an imperceptible start, which Krishna did not fail to notice. 'Do I look different? You are mistaken,' he said with a forced smile.

'Uddhava, what has come between us? Have I done anything to offend you?' asked Krishna.

'You to offend me!' said Uddhava, clinging to Krishna with the gesture

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



of a drowning man. 'You would never offend me, and whatever you do, I will never take offence. Have you any doubt, Krishna?' he asked anxiously.

'No, Uddhava. That is why I want to know what worries you.' Krishna felt a tremor passing through Uddhava's frame. 'Tell me, my brother.'

'What can I say? I don't understand it myself,' said Uddhava looking away from Krishna.

'I will try to understand it for you,' said Krishna. 'Since we left Karvirpur something has happened to you—something which had not happened to you before.'

'Nothing has happened to me. I was with you all the time,' replied Uddhava with a forced smile.

Krishna smiled indulgently. 'That is what I want to know. What has happened to you and why, when I am with you? I see you feel a want, a sense of loss, a feeling of self-defeat —which you never had before. Tell me, Uddhava. Don't try to conceal it.'

Krishna pressed Uddhava to his heart.

Uddhava hesitated a while, sighed and then spoke in a voice which trembled a little. 'If you want to know, I will tell you. I am tired of life. I want to give up this life and return to Badari Ashram.' said he and paused as he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"CROWN IS CROWN"

Use only India's Best

CROWN

BRAND

Aluminium Utensils

★ They are made from PURE Virgin Aluminium and, therefore, harmless to human health.

★ They are made from sufficiently thick metal and, therefore, they are strong and last longer.

★ There is an experience of over half a century behind the craftsmanship of CROWN BRAND utensils.

★ They are attractive and modern in design, are easy to clean and need no tinning.

★ They are available everywhere at economic prices.

Aluminium Suitcases for school children & Air travel and Anodised & Multi-coloured articles in elegant fast colours are our speciality.

We stock Aluminium in all forms such as Ingots — Circles — Sheets — Wires — Strips — Rivets — Angles, Channels, Tubings — Rods etc.

Manufactured by

JEEWANLAL (1929) LIMITED.

CROWN ALUMINIUM HOUSE

23, BRABOURNE ROAD, CALCUTTA-1

BOMBAY * MADRAS * RAJAHMUNDRY * DELHI * ADEN

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nd himself unable to express him-
f clearly.

Why turn an ascetic? We are here
affirm life, to rise above it, not to
ay it,' said Krishna.

'You can do so, for you are a god.
ou are born to dominate life,' said
ddhava helplessly. 'I am not.'

'Life was meant to be lived. Even
e venerable Parasurama said so.
nd both of us have lived it well so
r,' said Krishna.

'I have no desire to live well,
rishna. Don't make me more un-
ppy by having to confess it. I have
ade up my mind,' said Uddhava, his
es full of a silent pathetic appeal
Krishna not to probe into his heart
y further.

'Brother, you can't be unhappy
sharing your unhappiness with
e.' Krishna suddenly stood up and
ctered Uddhava to his breast as a
ught struck him. 'Have you been
fatuated with Shaibya?' he asked.

Uddhava hid his face on Krishna's
east. 'Krishna, don't ask me.'

'Now I know. Kamadeva's arrows
ve hit you, Uddhava. I now under-
nd what you feel,' said Krishna
mpathetically. 'She is pledged to
vetaketu; you won't take her away
om him; you cannot live without
r; you cannot have her; you, there-
re, want to renounce life.'

'Don't, don't,' piteously sobbed Ud-
ava. 'I have gone mad. I have sin-
d. I have been untrue to you.'

'Don't be so harsh to yourself. What
ou suffer is but natural. Woman,
en the darts of Kamadeva pierce
r hearts, is like fire; whoever then
uches her gets singed,' said Krishna.
'I don't want only to be singed by the fire. I want to throw myself in it and get reduced to ashes. You cannot understand what I feel. You can love the *gopis* and can leave them without a sigh,' said Uddhava.

'You are wrong, Uddhava,' said Krishna quietly.

'You are so different from all of us, Krishna,' said Uddhava, heaving a sigh. Then his reserve broke down. 'Now that you have asked me, Krishna, let me make a clean breast of it. I was wanting to do it all these days, for I cannot live as a stranger to you. You do not know what I have suffered since we left Karvirpur. Awake or asleep, I have seen her beautiful eyes full of tears before me. I see her in my dreams. Oh, she is so wonderful!' He paused. 'And I feel like a thief as Shvetaketu and Shaibya are pledged to each other.'

'How did it happen so suddenly?' asked Krishna sympathetically.

'The day we started, I went to her to see that she was well looked after. She sat in the chariot, her face between her knees. When I asked her whether she wanted anything, her eyes, Krishna, flashed an angry look at me. They looked so wonderful. Then my eyes fell on her neck, her shoulder, her figure—and I was struck dumb as Shvetaketu was once. My blood appeared to be on fire. I felt like fainting,' said Uddhava.

'That is Kamadeva fanning the fire,' said Krishna indulgently.

'Call it what you will,' said Uddhava. 'I then asked her to take some milk which the maid had brought. She took the earthen cup from her hands and threw it at me.'

Uddhava hesitated for a while,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Don't blame nature for grey hair

"Nature has made my hair grey, Sir; what can be done?"-we have heard and seen men grumbling with similar remarks. But men who blame Nature for grey hair should know why one's hair becomes grey. Research has found that 90% of premature greying is mainly due to lack of hair-care, unhygienic surroundings and indiscriminate use of inferior hair oils.

"*Loma*", prepared scientifically in a most modern factory at Ahmedabad, under rigid quality control, has all the good ingredients to end grey hair. Start using "*Lama*" today and soon you will realize why millions all over India and abroad have put their confidence in "*Lama*". Remember, the name "*Loma*" spells quality – such as what you expect it to be.

Brush up with **Loma** *for a better look!*

Sole Agents & Exporters: M. M. KHAMBHATWALA, Ahmedabad 1 (India)
Agents: C. C. NAROTAM & CO., Bombay 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...d and continued. 'I felt that I ...t make her take something, other... she would die. So I stood there ...inately holding another cup of ... for her to take. She glared at ... I continued to smile. At last she ... the cup from me and said in dis... "You want me to take it. All ... I will." She drank the milk and ...ded back the cup to the maid. ... please go and don't make me ... miserable", she said.

I came away, but could not forget ... for a moment how she had look... at me. Then day after day I went ...er twice, sometimes thrice a day ... offered her food. Every time she ...ld stare at me, take the food from ... and after eating it, would fold ... hands and beg of me to leave her ... As I did this day after day, I ... myself floating in the air. The ...ur of earth and heavens changed. ... became distant too—almost un...

Krishna smiled with understanding. ...ecame a dim star in the distant ... he asked with a sly wink.

Uddhava ignored the irrelevant ...stion. 'At night whether I am ...ke or asleep, they are before me ... angry eyes, the arching brows, ... defiant nose, the long tapering ...rs, the gait of voluptuous grace ....,' he paused.

If you like, I will complete the des...tion:— of a fascinating leopar... growling in suppressed ferocity ...y poor Uddhava,' said Krishna, ...ttle mischievously.

Don't tease me, Krishna. You don't ... how miserable I am. You don't ... what happens to me night after ...,' said Uddhava.

'I know you have disturbed sleep these days,' said Krishna.

'Often after midnight I wake up. My body then trembles like a leaf in a breeze; flames course in my veins; bells ring in my ears,' said Uddhava and looked down almost shamefacedly and continued in low, halting accents. 'I see her..... I cling to her..... oh, Krishna, I am fallen beyond redemption. I have no right to your love. When I am half asleep, sometimes I see myself carrying her away, stabbing Shvetaketu.'

'I know you dislike the brutish ways of our Kshatriyas—raiding and capturing women like cattle against their will,' added Uddhava.

'Yes, it is *adharma* to do so,' said Krishna.

Clinging to Krishna like a drowning man, Uddhava repeated. 'I am fallen. I am sunk in vile passion, lust and greed and jealousy.'

'And when I realised that I had fallen, I got a shock, Krishna,' continued Uddhava. 'I could not take away what was Shvetaketu's. I could not give her up. So I decided to renounce the world.'

'Only a few, whom the Gods bless, can renounce women and live a life of vigour. But that is not given to us all. If you go to Badari Ashram, Shaibya—in one form or other—will follow you. She will haunt your loneliness. You can't live in vigour and forget women,' said Krishna.

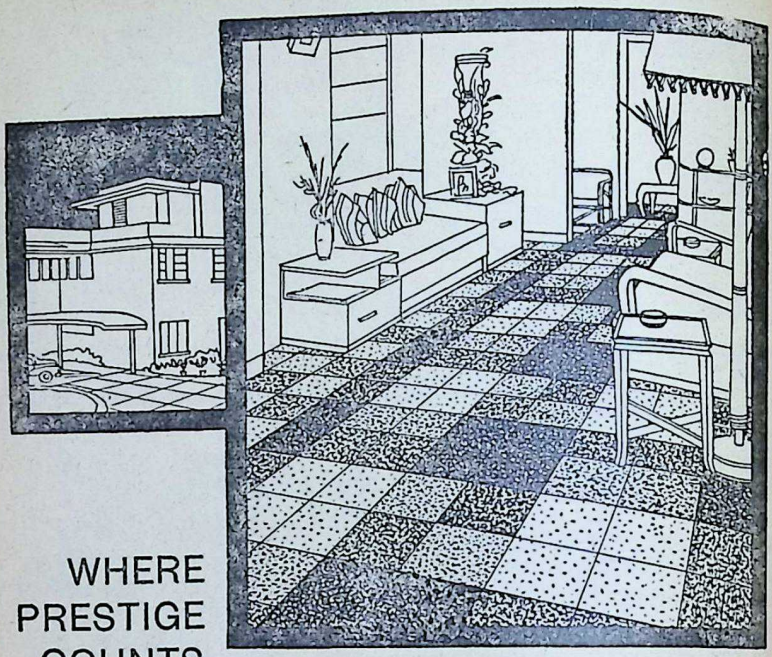
'I want to forget women—at least Shaibya. Otherwise I will go mad. How can I do it?' asked Uddhava.

'Control yourself,' replied Krishna.

'I don't know how I can do it,' said

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



WHERE PRESTIGE COUNTS...

Silvicrete ACC white cement IS FIRST CHOICE. Whether for sparkling exterior or interior renderings, ornamental designs, or precast units Silvicrete is chosen where prestige counts.

Silvicrete has been selected as the base for

Snowcem—the well-known decorative waterproof cement coating
also for
Colorcrete—cement available in numerous colours

Contact:
THE CEMENT MARKETING CO. OF INDIA LTD.
Bombay • Delhi • Calcutta • Madras • Indore • Patna
Kanpur • Ahmedabad • Secunderabad • Coimbatore • Bangalore

Silvicrete
ACC WHITE CEMENT

THE ASSOCIATED CEMENT COMPANIES LIMITED
The Cement Marketing Company of India Limited.

IWT-CMI.1669

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ddhava in an appealing voice. 'I have
er felt this way before.'
Krishna was silent for a while and
n in a quiet, affectionate voice re-
ed. 'I told you, to us, whenever
nded by Kamadeva's arrows, wo-
n becomes fire. We are first inclined
make of her a wayside fire to get a
ting warmth and then pass by it
our way. Then the breezes fan the
e; the flames set fire to the grass un-
our feet and the dry branches
erhead.'
'Very little is left of me, and what-
er is left will soon be reduced to
es,' said Uddhava bitterly.
'There is one way, the only way.
ep the warmth, but stay away from
flames,' said Krishna.
'It is easy to say so, but how? I
ve nothing of me left which could
me stay away,' Uddhava pleaded
plessly.
'Try. Do you really want Shaibya?'
ked Krishna.
'I want her, but I will not be un-
e to my friend, Shvetaketu,' replied
ddhava.
'You can weave any woman in your
e—maybe not as you wish—if you
nvert the wayside fire into the sacri-
ial fire in a *vedi*, an altar.'
'Why wayside fire?' asked Uddhava.
'Because you don't wait to inquire
what it is made; you don't care
o warmed himself at it before you
d, or what will happen to it after
u have left. You are only selfish;
u want a passing warmth. You don't
nsider how it will affect you later.
ou don't want it to lead you to
rength,' said Krishna.
'Oh!' said Uddhava.
'Passing fancy for a wayside fire will only singe; lifelong worship at the altar will give warmth—always.' Krishna placed his hands on the shoulders of Uddhava and his voice, as on such occasions, had the ring of certitude, of authority.

'Don't talk to me in riddles. Tell me clearly, please, I beg of you, Krishna,' said Uddhava helplessly.

'You want Shaibya for your life and hers?' asked Krishna.

'I want her, but I would not be untrue to Shvetaketu—nor to you,' Uddhava shook his head.

'Then stand true to yourself: build an altar of devotion around her; offer her the most precious thing you can offer; then she will give you warmth and strength of the sacrificial fire,' said Krishna.

'But that way, Krishna, she will never be mine as I want her to be,' said Uddhava unconvinced.

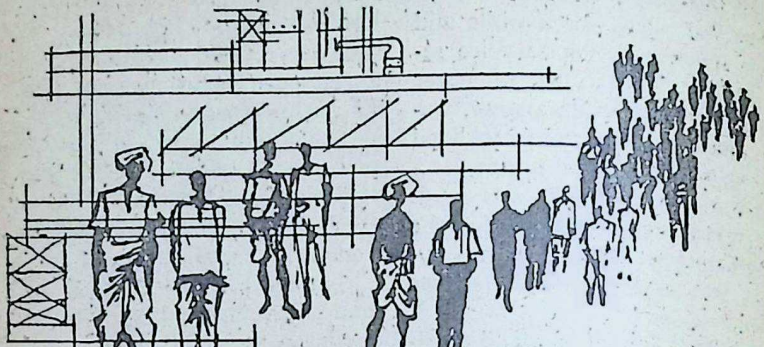
'And if you throw yourself into the fire, will you become the Lord of Fire? No, Uddhava. The sacrificial fire gives blessings only to the one who offers all, not to the one who demands all,' said Krishna.

'The thought that Shaibya won't be mine sends me mad,' said Uddhava shaking his head in utter helplessness.

'Do I not know how marvellous Shaibya is? She has the fiery spirit of a half-tamed mare. She is a woman of great ability and devotion. Only she is at war with the world—that is the trouble with her. No sooner I saw her, I was drawn to her myself—and constructed an altar around her. I do it with every woman who enters my life. I did the same with Mother Yashoda, with the *gopis*, with Vishakha, with Radha, with Mother De-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



FULL-TIME JOBS FOR FIVE LAKHS

Today, India's Rayon Industry offers employment to 5 lakhs of people.

Besides producing rayon yarn—for which chemicals are essential—the Rayon Industry is the life-blood of other major industries. Paper, Textile, Pharmaceutical and Dyestuff Industries obtain basic chemicals from the Rayon Industry for the manufacture of their products.

The men behind the man-made fibre are now realising their dreams of yesterday; food, good housing, more money for educating their children and security.

With the gradual expansion of the Rayon Industry in India, major organisations like the National Rayon Corporation, are contributing towards the fulfilment of the National Plan for greater employment—employment with better living.

THE NATIONAL RAYON CORPORATION LIMITED

Managing Agents: CHINAI & CO. PRIVATE LTD.
Office: Ewart House, Bruce Street, Bombay-1
Factory: Mohone, Kalyan, Bombay State.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ki, and even with Trivakra,' said
rishna.
'I cannot do what you can. I could
ly build an altar round you, and
at is now defiled,' said Uddhava.
'I will show you the way to build
altar, Uddhava. It is not difficult.
ve you ready to bear the thousand
orms which will afflict you as you
e with Shaibya day by day?' asked
rishna.
'Why do you ask these questions,
rishna? They hurt me. I want her
r ever and ever, but I am never
ing to get her,' said Uddhava.
'Answer my question,' said Krishna.
Would you like her to be the mother
your children, the *kula stree*, the
esiding goddess of your family, who
ould surround you and your chil-
en with love and transmit your
mily traditions to your children?'
'I don't know,' Uddhava confessed.
I have never thought of these things.'
'Then you are selfish ; you have no
votion to offer her, you only want
r for a passing glow,' said Krishna.
Uddhava was indignant, but speech-
ss.
'Do think again and tell me. Do
u want her to be a divinity to your
ildren, loved, honoured and wor-
pped by them?' asked Krishna.
'Certainly, I would,' replied Ud-
hava.
'Well, then, when she grows old,
ng, decrepit, would you still be able
warm yourself? And when your life
running out, would you still be able
warm yourself at the dying fire?'
Krishna insisted for an answer.
'How can I say? I am bewildered,'
id Uddhava.
'If you cannot say it clearly, how can you have to offer something: a pre-
can you enshrine Shaibya in an altar?' slowly spoke Krishna and became dreamily reminiscent.

'Uddhava, Big Brother and you both have always upbraided me for leaving Radha behind in Vrindavan. But I did it because I want her to be my sacred fire. I would never have loved Radha had I not been sure that I was going to live in Vrindavan as a cowherd for ever. But when I was called to Mathura as Vasudeva's son, it would have been wicked to bring her with me. She was born to be an exquisite flower in the spring and would never have survived the hot winds of the life I was called upon to face. She would have never found her "Kahn" in Krishna Vaasudeva. And I, with my mission to fulfil, could not have played the gay cowherd, who was the very breath of her life. So I parted from her. She has always remained an altar fire for me and I have remained the altar fire for her. It was the only way,' said Krishna a little sadly.

'I wish we had all your wisdom,' said Uddhava.

'If you feel so, why not let me tell you what I think is wisdom.' Krishna was now speaking with authority. 'Man and wife, Uddhava, living in mutual lifelong devotion are at the root of *Dharma*. The creation springs from them. Don't destroy *Dharma* for a fleeting comfort at a wayside fire.'

'Remember what the Gods did in the days of old,' continued Krishna. 'They had to offer sacred *Purush* to make creation possible. Without a sacrificial offering, you cannot create anything,' said Krishna as if speaking to himself. 'If you want a woman,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sent, a house to live in, lifelong protection. But that way you will only get a woman, her body, her services. The offering, however, is like offering ghee or barley or a lamb to get a place in heaven. If you want a divinity to inspire you to *Dharma* and multiply your strength a hundredfold, you must offer something vastly greater. Have not the Gods said: *"By the spirit of sacrifice alone shall sacrifice prosper".*'

'Don't confuse me, Krishna,' said Uddhava. 'Tell me what I should do. I have always lived in and for you, always obeyed you. In this case too, I will follow your advice. You have the power to see, but I have not.'

'Then, brother mine, find out for yourself whether Shaibya is a wayside fire for you or worth enshrining in an altar. She is a wonder of a woman—a splendorous creature, not exactly made for a devoted wife or a self-effacing mother, unless she has learnt to give you the devotion which she gave to her uncle. She is at present a raging wild fire. She cannot be even a wayside fire, much less an altar fire—either for you or for Shvetaketu. Shvetaketu has accepted my advice and will wait till the raging flames—which is Shaibya today—subside,' said Krishna.

'Do you give me the same advice?' asked Uddhava.

'Yes. In the meantime, let each one of you build his own altar around her.... and who knows the fire will be tamed and declare its own guardian god,' said Krishna.

'It is a hard, hard way,' said Uddhava.

'The hardest way is the best—for it is the way of *tapas,* of the strength which comes of purifying the body and the mind. If *tapas* does not purify passion, women themselves w be playing wayside fires; roaring l *Rudras*, they will sweep *Dharma* aw Then the unity of man and wife w be dissolved; the family bond will snapped; the ways of our Father will be forgotten and the bonds wh keep the worlds together will bre Men and women, lusting and irre ponsible, incapable of *tapas,* will fo wear *Rita,* to which even the Go conform. In the end, *Dharma* will d and men and women will be wor than beasts,' said Krishna.

Uddhava kept looking down, liste ing to the words of his friend.

'I have never spoken to you s freely about this, for no occasion ha arisen so far,' continued Krishn 'But, Uddhava, listen. We cannot d sert *Dharma.* We have still very f to go. I say we—for without you, am helpless. Your faith in me kee me on the path of *Dharma.* Don forget it.'

'Lord, forgive me,' said Uddhav overborne by such affection. 'I am no worthy of such affection. Tell me wha to do, and I will do it.'

'Tomorrow or the day after, Bi Brother is going with King Kukud min to capture Kushasthali. Go wit them. Nothing makes it easier to pre pare a good altar when we are away from the fire. By the time you com back, the raging flame which is Shai bya today, would have subsided; per haps by then Shvetaketu might hav returned to Mathura,' said Krishna.

'It is a terrible thing that you as me to do. But I swear, I shall carry out—even at the cost of my life,' sai Uddhava.

'Great things, Uddhava, are alway done at the cost of one's life,' sai Krishna.

[*To be continued*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Supplement to 'Bhavan's Journal' Annual, 1961.

LATA NATYA

Photo : Jagu Pithwa

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Religion of

ZARATHUSTRA

Dr. C. Kunhan Raja

THE religion of Zarathustra was ...ded in Iran ...t three thou...d years ago. Although it was ...ded in Iran, spread far out ...o the world. But ...ther religion ...ctically swept ...ay this great reli...n from its home...d towards the ...e of the first ...illennium of the Christian era. ...t that time some people devoted ...their religion fled from Iran and ...ed an asylum in India ; they set ...from their homeland with their ...s in their hand and Faith in their God in their heart. They came to a ...y hospitable country. They are the ...rsis.

In their own home, there are only very few families remaining and they are recognised as an important minority in that country, Iran. One going to Iran can meet them and they call themselves Zaradoshtis, the followers of the religion of Zaradosht.

Throughout Iran we can see in city-corners and on hill-tops many ruined square buildings which they call Atesh-kade, i.e., place of fire. They are the temples where the followers of the religion of Zarathustra worshipped their Fire.

The religion of these Parsis was founded by a great Teacher by name Zarathustra who was born in Iran.

There are differences in the records relating to the exact place where he was born. We do not also know the time when Zoroaster was born.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Author

Zoroaster mentions Vishtaspa with great admiration in his *Gathas*. Historians identify the King Vishtaspa of the *Gathas* with the father of Darius. There are others who believe that the Vishtaspa of the *Gathas* is a much earlier king, in so far as the father of Darius is too late a personality to be the contemporary of Zoroaster.

There are some Greek traditions which say that Zoroaster lived a few millennia earlier than the Christian era. But the generally accepted age of Zoroaster is about 1000 B.C.

All the Achaemenian emperors mention Ahura Mazda, the god of the Zoroastrian religion as having installed them on the throne, and Darius mentions this event of Ahura Mazda having placed him on the throne many a time, practically in all his inscriptions, and also as the Creator of the world and of man. The name of Zarathustra is not mentioned by them. But the figures carved on the walls in important places by the Achaemenian kings, like Persep and Susa show that they recogni him as the great Teacher.

In the *Gathas* it is specifically m tioned that God sent Zarathustra a Teacher to the world to pro the earth and humanity from evil

There is a great similarity betw the birth of Zarathustra and of Krishna, as given in the *Gathas* a in the *Srimadbhagavata* respectiv I need mention only the event as r rated in the *Gathas*. The event is d cribed in the 29th Yasna, which the second *Gatha*.

The Earth went to the great G Ahura Mazda in the form of a c and complained to Him about h sorrows and asked Him why H created her, why He fashioned h Passion and rapine outraged ever where on the Earth and there w violence enmeshing the earth a round. The Earth had no help o side of the great Lord. She implor Him to grant her some strong one save her.

Ahura Mazda said that there w one man known to Him who had ke up all His commands, the Holy Zar thustra Spitama ; He announced th Zarathustra was willing and eager proclaim the eternal Laws of Ahu Mazda through songs and hymns a that for that reason He had grant to him the sweetness of voice.

On hearing this, the Earth in th form of the cow wailed, saying, "I have to accept a feeble prop, th word of one who has no physic strength. It is a mighty prince that want. Will such a one ever arise dream, one who shall protect m with his mighty arms?"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...en she reconciled herself to the ...on and prayed that Ahura ...da bestow His Grace on them ...were to protect the Law of Ahura ...da, that He might grant them the ...force, that the Leader of man ...t guide men to the condition of ...e and rest. She promised to ac... Zarathustra as the guide and ... She promised to serve with zeal ... Ahura Mazda and His Messenger. ...is is a free rendering of the sub...ce of the *Gatha* in which the oc...n for the advent of Zarathustra ...escribed. There are some words ... Asha and Vohu Mano, which will ...explained presently. This episode ... a close resemblance to the epi... of the occasion for the advent ...Sri Rama and of Sri Krishna in ...Indian mythologies, which no one ...miss. The only difference is that ... Zarathustra and Jesus and ...tha are men, Sri Krishna and ... Rama are Gods themselves in...ate as men; they are God ...g instruction to humanity in per... and not men passing on God's ...uction to humanity.

...e Sri Rama and Sri Krishna and ... like Buddha, Zarathustra had ... royal connections. Sri Rama was ... to the throne and sat on the ...e; Buddha was heir to the ... but left off his palace and his ... before his father died. Sri ...na killed a tyrant who had ...ed the throne and he placed the ...ful heir on the throne; he him... lived in royal style though he was ... a ruler of any kingdom. Zarathu... was also known as Spitama, and ... supposed that Spitama was an ...stor of Zarathustra who was such a great person that the descendants took that as the family name.

There is some doubt about the meaning of the name Zarathustra and Spitama. Etymologically Zarathustra means "one having an aged camel". The Sanskrit equivalent will be *jaaradushtra*. There are many words both in the *Avesta* and in the Vedas that have the name of an animal at the end, like *Krisasva* which means "one having a slim horse", and the Avestan equivalent is Karesaspa.

In the *Avesta* itself there are the names of others having the names of animals like Bull and Horse at the end, and even of Ushtra (Camel). But some people like the late Taraporewala hold that the name Zarathustra is not an original name, that it was applied to him after he was accepted as the Great Teacher and that it is very inappropriate to assign such a name to a Great Teacher. They derive the word from Harit in Sanskrit meaning "golden" and Ushtra from the root *Vas* in Sanskrit meaning "shining". There is another name in the *Avesta* where the ending is Ustra and that is Ferashaostra.

The meaning of the word Spitama is also not clear. Spitama was an ancestor of Zarathustra remote by nearly ten generations from Zarathustra. The late Taraporewala tries to relate it to the Sanskrit word Sveta meaning "white" and considers it as a superlative. I have my own feeling that the word should be related to Spenta, which is associated with Amesha (Sanskrit *Amrita*, immortal). The Amesha Spentas are six Divinities in the religion of Zoroaster. I cannot however enter into these philo-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

logical considerations in this article.

Just as Buddha speaks about earlier Buddhas and the Laws of conduct established by the Aryas, Zarathustra also speaks of the earlier leaders of humanity like Saoshyantas and Angras (Sanskrit Angiras and Greek Angello, English Angel). There are also the Athruvas, the Atharvanas of the Vedas. They were all the wise people, the worshippers of the great God, the carriers of the Law.

Certainly there must have been decadence among the followers of the religion. God's Law was being violated and evil was getting dominant in the world. It is to restore the Law of God that Ahura Mazda selected Zarathustra as his messenger carrying to humanity the Law of Ahura Mazda. He was the best of men, the only man who had obeyed all the commands and Laws of Ahura Mazda.

Very little information is available about him in the portion of the Sacred Literature that has come down to us in what is called the *Avesta*. There are some occasional references to his parents and his relatives and to his place of birth and about other details. For Jesus Christ we have the *Gospels*; for Buddha we have the *Tripitakas*. For Sri Krishna and for Sri Rama we have exhaustive accounts: the *Bhagavata* and *Harivamsa* and *Vishnu Purana* for Sri Krishna and the *Ramayana* for Sri Rama, besides various Puranas and allied literature. Thanks to Alexander and his successors, much of this great literature relating to the Holy Prophet of Iran was lost.

The Spitama family must have been a noble one and there is mention of Haechadaspa as also a Spitama. He must have been one of the relatives of Zarathustra. Zarathustra's father was Pourushaspa. Pouruchishta was his daughter and she is mentioned as Haechedaspana Spitami, which means a lady belonging to the Spitama family in the line of Haechadaspa. Zarathustra must have been his own name which name the Greeks preserved as Zarastrades, or Zoroastres; this was again corrupted into Zoroaster by the Romans. This is the name by which he is now known in the European languages while in Persian itself the name came down as Zaradosht. The Zoroastrians in Iran are known now as Zaradoshtis.

Zarathustra might have been born in Bactria, known in the *Avesta* as Barekhdha and Bakhdhi. Vishtaspa mentioned by Zarathustra in the *Gathas*, presumably as the name of the reigning king, cannot be the Vishtaspa, father of Darius. But there are some people who identify them. Darius gives the list of his ancestors and there are evidences in the *Avesta* on which the genealogy of Vishtaspa mentioned in the *Gathas* could be reconstructed. Ferdousi also mentions the Vishtaspa of the *Avesta*. The two lists are quite different from each other. There is no reason to believe that Zarathustra was a contemporary of the father of Darius of the sixth century B.C. He must be much earlier. We do not know how ancient Zarathustra was. All that we can say is that Zarathustra and the *Avesta* have a very high antiquity.

Modern scholars attempt to differentiate between the real historical man named Zarathustra who reform-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

religion of Iran and the prophet
und whom many anecdotes and
y miracles have gathered and who
became a mythological character.
is is a doctrine which modern
olars restrict to matters within the
du and the Zoroastrian religions.
ave not seen any serious work done
a recognised author who has drawn
distinction between the Historical
s and the Jesus of the *Gospels*
various miracles associated with
. What is found in the *Tripitaka*
out Buddha Siddhartha is accepted
facts relating to the Teacher. No
e would dare to raise such points
tive to the Prophet of Arabia. As
Hinduism, even the historicity of
Krishna and Sri Rama is ques-
ed! The divine nature of Sri Rama,
ording to scholars, is a later con-
ion of priests patronised by kings.
re are different Sri Krishnas ac-
ing to scholars!

Zoroaster was far above the other
ons on the earth at that time in
t of certain qualities, and such
ities made him really superhuman
a worthy vehicle for the Almighty
Ahura Mazda to spread the
ings about His Law among men.
qualities were known to God, and
selected him for the great task.
e were various temptations which
as able to resist. Demons attemp-
o kill him but he vanquished them.
miracles and superhuman quali-
relating to Zarathustra have not
preserved through contemporary
rds in the same way as we have
records of other Teachers like
Christ contained in the *Gospels*.
acher of the world has had such
raphers as Valmiki for Sri Rama
and Veda Vyasa for Sri Krishna. It is not that Zarathustra did not have contemporaries who realised and recorded his glories. But we have to thank only Alexander and his followers for the loss of such records.

The great quality of Zarathustra's teaching lay in the fact that his was not an aggressive religion. There was the Vedic religion on the east; neither the Zoroastrian traditions nor the Vedic traditions preserve any record of a war between the followers of the religion of Zoroaster in Iran and the followers of the Vedic Path on the eastern border. Buddhism came later and spread along the area where the Vedic Religion also was current and came to the borders of the region of the religion of Zoroaster. There are archaeological remains to show that on the border areas of India and Iran both the religion of Zoroaster and the religion of Buddha lived side by side along with the religion of the Vedas.

●●●

The original *Avesta* of Zarathustra with the Pahlavi commentaries form the basic text of the religion of Zoroaster as it is now current.

The *Avesta*, the original text of Zoroaster, as it is now available, consists of a few distinct parts. What we have now is only a small part of what they had in the earlier days. There is a tradition found in the Greek literature, as recorded by Pliny on the authority of Hermippos, that Zoroaster had actually composed two million verses. There is an Arab tradition preserved by Abul Jaffir Attavari that the writings of Zarathustra covered twelve hundred parchments.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Considering the extent of the available Vedic literature, which is only a small part of what actually existed, there is nothing improbable in the Zoroastrian literature too being of such considerable length. The Greek historians themselves attest the atrocity committed by Alexander during his invasion of Iran. The original texts, according to the tradition, must have been in twenty-one books. Much about the personal history of Zarathustra has been lost through the destruction of these books called Nasks.

The nineteenth Nask is preserved in full and that is now called the Vendidad. The word is really Vi-daevadad, or the Laws (Dad) against (Vi) the demons (Daeva). Another large section of the *Avesta* is the *Yasnas*. The *Gathas* form a part of the *Yasnas*, scattered between the 28th (which is the first) and the 53rd *Yasnas*. There are *Yasnas* that are not *Gathas* coming within this group of *Gathas*. There are five groups of *Gathas* differing in metre, each group having a separate metre. They are prayers with philosophical and abstract thoughts contained in the poetry.

●●●

Here I must say that Zarathustra is one of the few Teachers who was also a great poet; all the Vedic teachers from the beginning have been poets. The Yasna consists of 72 sections. The text falls into three divisions, one from beginning to the 27th, where the *Gathas* start in the 28th. Then there is the portion between 28th and 53rd where the *Gathas* appear and then the portions after the *Gathas*. The divisions are more or less equal. The Yasnas are used at the worship (Yasna, Sanskrit *Yajna*). The Visperad (*Visve Ritavah* in Sanskrit) are supplementary to the Yasnas. The *Yashts* (*Yajatis* in Sanskrit) consist of twenty-one hymns or rather adorations of the Yazatas (Sanskrit *Yajatas*), the adorables i.e. the Divine. Along with the Vendidad which are codes of Law more or less, these three texts form the chief portion in the *Avesta*. The *Yasnas* and the Visperad are not mentioned in the Dinkard, the Pahlavi text where there is a description of the contents of the ancient Nasks that are now practically lost to us.

In the *Gathas* we find the noblest and the sublimest specimens of poetry and in the *Yashts*, not completely in metre, we find some of the best specimens of literary art.

The texts are closely related to the Vedas. So is the religion. There are many parallels between the two. The Haoma-yasna of the *Avesta* is the Soma-yajna (*Soma-yaga*) of the Vedas. Ahura is the *Asura*, (an appellation of the highest gods in the Veda). Mitra of the Avesta is the Mitra of the Veda. Some gods in the Veda have become evil spirits in the *Avesta*; this is the case with Indra and Nasatya. Apam Napat, a deity of the Veda remains as such in the *Avesta*. The river Sarasvati (the river basin, really) of the Veda becomes Haraquiti, a region created by Ahura Mazda in the *Avesta*. The Sapta Sindhu, the seven streams of celestial bliss in the Veda, becomes a region created by Ahura Mazda. Ahura Mazda created sixteen regions where the God's Law prevailed; the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

how the text of the Vendidad starts. enemy Angra Mainyu created six- corresponding regions of evil and ering. The Vendidad is the text re are given the Laws to keep y the demons and their laws.

The religion founded by Zarathu- is a noble religion full of ethical ndeur. Ahura Mazda is the supreme He has six Divines around him, g known as the Amesha Spentas. esha is the equivalent of the Sans- Amrita. Spentas are the Holy s. Three of them are male and e are female. The male divinities the Asha (Sanskrit *Rita*) the hu Mano (Sanskrit *Vasu Manas*) Khashatra (Sanskrit *Kshatra*). a is usually mentioned as Asha shtha and Khashatra is mention- generally as Khashtra Vairya. Va- tha means the greatest (Sanskrit *shtha* and Modern Persian Beh- t). Vairya in Sanskrit is *Virya*. matti (Sanskrit *Aramati*), Haur- t (Sanskrit *Sarvatati*) and Ame- t (Sanskrit *Amaratati*) are three ale divinities. As the enemy of ura Mazda there is Angra Mainyu six evil spirits around him; they Aka Manah, Indra, Saurva, Taro- i, Tautu and Zairica. The triumph the light against the darkness is central doctrine of the religion of thustra. That is why it is such thical religion. The religion prea- d by him had a glorious life of a millennium and a half. The gion was practically crushed in the d of its birth; but the religion mphed in the world, and the ethi- doctrine of the triumph of the d over the evil was established. There are various points of simi- larity between Zarathustra and Sri Krishna. I have already mentioned that both had royal blood in them. Both were born in a city on the bank of a river. There were miraculous events on their birth. Both had life in forest in the early days. Both had to fight against the demons and both triumphed. The circumstances of their advent are also identical. Their achievements too are of the same degree.

One of my greatest privileges in my life as a student, one thing of which I am really proud, is that along with my studies of the Sanskrit literature, especially the Vedas, I had the fortune to study the *Avesta* and the old Persian inscriptions by emperors who were the early followers of the religion established by Zarathustra.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Attempts have been made by some scholars to show that there has been a severe conflict between the religion of Zarathustra and the religion of the Vedas. It is said that Zarathustra not merely reformed the religion of his time, but also changed the whole of the Vedic beliefs and Vedic practices found in his time. This is the same story as the story of Buddha being an enemy of the Vedic ways. I have nothing but admiration for modern scholarship so far as history and grammar are concerned; but I have my own views about the value of modern interpretations of ancient texts from the cultural point of view.

There are differences, but there are such differences between the Vedic religion and the later religion of India. Daeva, Sanskrit Deva, became the term for the evil spirits in the Avesta and Asura, the name of the great god became the name of the demons in Sanskrit of a later day! But these are only changes in the meanings of words and not in facts. There is not a single one thing to show that a single one of the gods of the Veda was declared to be a demon by Zarathustra. All his six Amesha Spentas (the Holy Immortals) are divinities in Veda and not one of his demons is a Vedic god. Indra is the name of a demon in the Zarathustrian tradition, but Vritraghna remained a god, and Indra of the Vedas is the Vritraghna. And such changes in meanings are very few. The retention of the nature of the gods found in the Veda, even in the Avesta is far more prominent than such a change in meaning.

Zarathustra never condemned the religion on the eastern side of his country and never asked the king or his followers to go with sword and fire against their neighbours. He had no need to reform the religion on the eastern side, since the religion there represented the Law of God. The enemies of the Vedic people whom Indra exterminated are not certainly the gods found in the religion of Zarathustra.

There must be a new approach to the study of Zarathustra and his teachings in India to reach the true position regarding the relation of the Vedas and the Avesta on the cultural side.

Ashem Vohu Vahishtem Asti Ushta Asti.

"Righteousness is the highest Good, is the Illumination."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This is the first article in the new series—Current Trends in World Literature—to be published at intervals during this year.—Ed.

German Literature Today

Dr. F. W. Hellmann

ANY attempt to give a short review of contemporary German literature includes several onderables. Apart from lack of ce, a critique of contemporary lite- re will always be coloured by onal preferences and aversions e than it may usually happen with ary works of older times. Even best critic is apt to be influenced the number of printed and sold es, in other words, the commercial ess of a literary work. And so far contemporary literature is not ed at in a merely abstract way as an important source of know- e for the understanding of a ty, then the consideration of the ary best seller may indeed not em to be too irrelevant.

or a just appraisal of contempo- literature especially of Germany, very important to be well con- s of its past. Nobody can expect the German cultural life after the end of the Second World War to be an even continuation of the cultural life at the time of the Weimar Republic. Nazism and the War interfered stronger in the field and had more disastrous consequences on it than, for instance, on the economic field. It would be too much to expect the same fast recovery of the cultural life as it happened in the field of West-German economy.

The poets, philosophers, and other artists cannot overcome so quickly the psychic shock of a complete collapse, the chaos of Nazism, of participation in guilt, of the defeat, the destructions, the partition of the country. Real psychic and intellectual mastery and reorganization will be done only slowly if it is to be done sincerely. That is true, especially with regard to the German character.

This survey is called "German Lite-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

Thomas Mann

rature Today" though it is only concerned with the literature of West-Germany, that is, of the Federal Republic of Germany; for the literature which up to now has been published in the eastern part of Germany must strictly follow a one-sided political doctrine and can therefore not show the variety of the free intellectual life in Germany.

●●●

In the realm of fiction the first ten years after the last war were influenced by those writers who had already begun to write in the twenties. Indeed, many of them became known only now, for instance Franz Kafka. His short stories and the two great novels *Das Schloss* (The Castle) and *Der Prozess* (The Trial) had a very strong influence upon the younger writers because of Kafka's completely new simple-looking but in fact very complicated, ambiguous surrealistic lan-

guage and imagery. Many books the other authors like Herma Broach, Robert Musil, Heinrich Ma his more famous brother Thom Mann, and Alfred Doeblin had be written before or during the War, since they had been forbidden by Nazi Government or since these a thors had been in exile, many of th came only now into the consci ness of a broader literary public.

Besides them there were, of cou new works which tried to conce the situation of the present, to d cribe the disaster of the war or e to master the dreadful experiences the previous ten years. Here we ha to mention first and foremost Thom Mann's *Doktor Faustus*. He tra formed into modern times the German tale of the scholar Dok Faustus who, full of thirst for m knowledge, formed a pact with t devil. In Mann's novel, Faustus is modern composer whose life is sy bolically connected with the disastro fate of the German nation up to t terrible end of 1945. This novel sho ed once more Thomas Mann's e nent poetical insight and can be co ted among the best novels in Germ language.

Another fascinating novel wh also comprehends the time from t 1920s up to the present is Alfred D blin's *Hamlet oder Die lange N nimmt ein Ende* (Hamlet or The L Night Comes to an End). It is story of the illness of a young Eng soldier who was heavily wounded a with an emotional shock, is brou back to his parents' home. He is from accepting any soothing conv tion and any lies about the cruel r

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

of life and can only find his way
k into existence by absolute truth.
e pulls down the rotten walls be-
d which people tried to hide them-
es. To divert his mind, his father
s him stories, the motives of which
ch from the myths of Persephone,
m the Celtic stories of King Lear
the love-ceremonies of the French
oubadours; but the son recognizes
each of these stories a relation to
esent life and to persons of his sur-
ndings. Thus these entangled mo-
es form the meaningful background
Doeblin's moralistic criticism of
e. The instant desire for truth of
s modern Hamlet effects the col-
se of the bourgeois facade of his
ental home and shows that what
s inflicted upon him by the war,
s only the last consequence of an
d debt of his family which had in-
eased from the oldest times up to
e present. Like Thomas Mann's
ktor Faustus, Doeblin's novel sums
the most important tendencies of
e last decades.

By this time, the number of prose
iters increased and they were try-
g now, partly in a more traditional
d conservative manner, partly in an
perimenting and *avantgardistic* way
overcome the past and to conquer
w areas in their novels and short
ries. As representatives of the more
nservative way may be mentioned
rner Bergengruen, Gertrud von Le
rt, Edzard Schaper; the books by
an Andres, Ernst Juenger, Luise
ser, Heinz Risse mean a kind of
nsition to the very modern books
Wolfgang Borchert, Arno Schmidt,
ns Erich Nossack, Siegfried Lenz,
d Hans Bender.

Heinrich Boell

Out of the great number of contemporary German writers only a few may be marked out: Heinrich Boell has become well known by his novels and short stories during the last ten years. He illuminates his characters with a kind of Dickensian humanity, but controls his emotional vitality with a sharp consciousness of form and language. With his last novel *Billard um halbzehn* (Billiards at Half-Past-Nine) where he relates within the framework of one day in 1958 the story of three generations of an architect family, he again proved the rare ability of writing in a manner that can make a direct appeal to the general reader and can also arouse the interest of the literary critic.

Guenter Grass wrote perhaps the most controversial of last year's novels in West-Germany, *Die Blechtrommel* (The Tin Drum). The narrator and central figure, a dwarf, looks upon his life in Nazi Germany and in the post-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

war years from the vantage-point of a mental hospital where he is forcibly detained. The novel is a brilliant and provocative review of the last thirty years in Germany. Gerd Gaiser is another moralist and critic of skill and self-critical discernment. His novel *Schlussball* (Coming-Out Dance) satirizes the new affluence of economic recovery in Western Germany.

This glance on modern German fiction cannot be finished without mentioning the German-written novels of the Swiss Max Frisch, especially his novel *Stiller*. A man who is arrested at the border of his Swiss native land obstinately denies his identity. This man Stiller is the home-comer who does not want to come home because one cannot get twice into the same river. The individual "I am" is critically analysed. Stiller plays the role of a nobody in order to learn about his own real existence. Stiller is an individual character symbolical enough to stand for an actual problem but at the same time original enough not to fade into a merely conventional pattern. The success of the novel "Stiller" is caused by this double liability: to show an actual problem and to show it at the same time as the symbol for something general which points beyond a certain historical time.

●●●

In the field of philosophical thought too a nihilistic end, a zero-point seemed to have been reached with the collapse of the Third Reich and the Nazi Weltanschauung. The search for a new starting point, for a new metaphysics led here also back to the pre-Hitler days of free philosophizing. More th in other cultural fields, the men w had played a decisive, though not e clusive, role in the 1920's reasser themselves. Those philosophers wh represented the living tradition of pre-Hitler days came to dominate field and seemed to have domina it ever since.

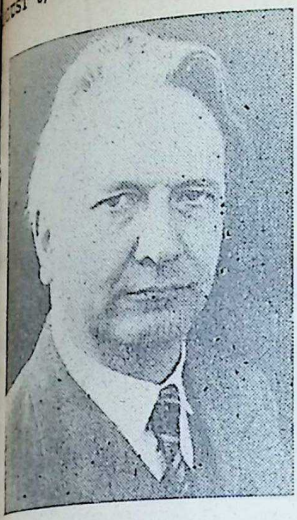
Nicolai Hartmann who died 1950 was too old to change his vie he continued his teaching and co pleted the last volume of his sy matic work *Philosophie der Natur der Aesthetik* (Philosophy of Nat and Aesthetics). Hartmann went ba to the pre-Kantian ontological tra tion and tried to lay the foundatio of a new Science of Being. He wa commonsense realist and so reject Kant's revolution, that means the d pendence of the objects of our kno ledge on the concepts and models our mind. Though he still has fo lowers, his influence decreased mo and more.

Karl Jaspers came from medici and psychiatry to philosophy and t psychiatric experience gave him dee insight into the psychology of ind viduals and types. By trying to pr serve the freedom and the authent being of man, he became the orig nator of German Existenzphilosophi which stands as a method in the trad tion of the German philosophy an should not be mixed up with the mo popular French existentialism of Sa tre, Camus, and Gabriel Marcel.

Just before Hitler came to powe Jaspers had published his three-volum *Philosophie* with the most importan volume *Existenzerhellung*. After 194 Jaspers played an important role

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Dr. Karl Jaspers

reconstruction of Heidelberg Uni-
ity and has taken part in the dis-
ion of vital problems for which
latest book *Die Atombombe und*
Zukunft der Menschheit—(The
m bomb and the Future of Man-
d) is characteristic. Here again he
s to arouse conscience on the fate
man, of the deadly danger of ato-
warfare and appeals for a change
heart of every human being. At
same time he attempts to lay
basis of a political philosophy.
gether Jaspers is well aware of
duty of the philosopher to pay
contribution to the solution of the
problems of our time.

The most influential philosopher,
ever, in West-Germany is Martin
egger. After *Sein und Zeit*, the
work of German Existenzphilo-
hie, he brought out a large num-
of books. He rejects traditional
physics and wants to go back to the pre-Socratics, analysing man as a being-within-the-world. The mixture of his rational thinking with etymology and irrational mythology has favoured the fact that his philosophy has not only become the leading philosophy but a fashion.

The main importance of German Existenzphilosophie, however, is its great influence on almost all fields of the German cultural life—on theology, literature, art, and even pedagogics. There are of course also other philosophical trends in Germany of today but Existenzphilosophie as a development from Phaenomenologie is still the leading trend.

●●●

Poetry has ever been the favourite form of literary expression in Germany and seems to be so nowadays too, though it has changed very much. The variety of forms of poetic expression is characterized by the two poles: Gottfried Benn and Wilhelm Lehmann.

The modern poet's activity is often described as that of the laboratory, and this metaphor describes exactly the works of Benn, describes the atmosphere of controlled experimentation and discovery which lends a peculiar excitement to his poems. Like the phoenix out of the ash, out of cynicism and nihilism, out of the irremediable collapse of values a new beauty arises in Benn's works. Gottfried Benn died in 1956 but many of the younger poets are strongly influenced by him. At the other end of the range of contemporary German poetry arises the beauty of the mysterious nature-poetry of Wilhelm Lehmann. Here

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

the old myths, the simple nature, the native landscape are still valid.

Between these two there is a large number of other talents. One finds the poems of *Bertolt Brecht*, the power of simple, unaffected speech after the rhetoric and slogans of the Hitler years; the poems of Hans Magnus Enzensberger as the expression of the malaise of the angry young men; the poems of Karl Krolow, Guenter Grass, Ilse Aichinger, Guenter Eich, and Heinz Piontek; and finally the works of the two most respected of recent German poets, Ingeborg Bachmann and Paul Celan. While the poetry of Bachmann goes back to the lyrics of Goethe and the Romantics, Paul Celan who also translated Valery and Alexander Blok has learnt much from modern European poetry. But he also stands securely in a German tradition that starts with Hoelderlin and passes through Rilke and Trakl.

Many poems express the feeling of horror of the war and all the consequences of war. Almost all poems are experiments, since the poets are trying to express not clearly definable feelings by simple but uncommon abstract images, to disclose new spheres where the essential things of the world of today occur. All their poetry reflects the attempt to make language capable of embracing more of an increasingly complex and questionable reality. How much of it will survive? Time alone can tell it. But reading their poems means taking part in human reorientation.

●●●

In German theatrical life, the zero-point 1945 was emphasized by the phy-

Wilhelm Lenmann

sical destruction of most of the pla houses. What could not be destroy was the passionate love of the theat Within a few years, modern pla houses went up in the cities, even the smaller provincial centres. Th reconstruction and the whole theat management was only possible becau of the old German tradition of su sidizing the great majority of theatr by the town, or the State, or by bot Thus the West-German theatres a largely unhampered by commercial political limitations.

The usual day-to-day-repertory German theatres largely consists classics and of almost all significa new plays from abroad, often befo they are produced in their country origin (for instance the plays of th American, Eugene O'Neill). The plays far outweigh those by contem porary native authors. The collapse

CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection. Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Third Reich left a vacuum there. Only a few playwrights of the ...ur years survived: The dramatic ... of Gerhart Hauptmann, mainly ...arly naturalistic plays, are still ... on the German stage. The plays ...ertolt Brecht, though he settled ...East-Germany have a very great ...ss in Western Germany. Carl ...kmayer who had conquered the ...an stage already in 1925 by his ...al comedy *Der froehliche Wein-* ... (The Merry Vineyard) returned ... exile in 1946 and brought with ... *Des Teufels General* (The Devil's ...ral), undoubtedly the best play ...t Nazi Germany and the greatest ...trical success of the post-war ...s.

...f course fresh talents also come ... and new plays are produced. ... after the war, Wolfgang Borchert ... his only play *Draussen vor der* ... (Outside at the Door); the ...dy of the returning soldier who ... himself a hopeless outcast in a ...d that wants to forget. A more ... variation on almost the same ...e. Karl Wittlinger's *Kennen Sie ... Milchstrasse?* (Do You Know the ...y Way?), became the greatest suc... of recent years (in 1959 produced ...3 theatres). There is *Philemon ... Baukis* by Leopold Ahlsen, a play ... the Greek resistance fighters; ...gang Hildesheimer wrote a witty ...n of the Turandot story, named ... *Drachenthron* (The Throne of ... Dragon); and there are Mattias ...n's free adaptations of Greek ...a, *"Die Troerinnen"* (The Wo... of Troia), *Medea*, and *Die Per...ser* (The Persians), expressed in a powerful language and reshaped in the light of recent history.

But the most respected playwrights writing in German today, are the Swiss Max Frisch; for instance his comedy *Don Juan oder Die Liebe zur Geometrie* (Don Juan or The Love for Geometry) and Friedrich Duerrenmatt. His macabre parables especially *Der Besuch der alten Dame* (The Visit of the Old Lady) are a valid expression of the anguish and moral dilemma of Germany.

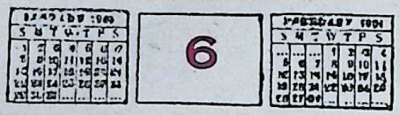
Especially the last two of all the new playwrights have learnt much from Brecht's work and his theory of the "epic theatre", the intention of which, in short, is not to stir the emotions of the spectator but rather to stimulate his sense of criticism.

In conclusion, there is a vivid theatrical life in West-Germany of today but a dearth of outstanding new plays. This lack can only partly be explained by the long dictatorship of Nazism. Another important reason may lead deeper to one vital problem of modern literature: the collapse of values. Only where the belief in value and meaning of life or in any other value is strongly alive, only there real emotion can arise from the dramatic conflict between this value and any opposite power. The pure intellect-bard of any belief can only reflect on himself; the dramatic antagonism must be shown within the one character. But that means intellectual reflection for which the literary form of fiction is more adequate than the drama which lives from acting.

(Continued on page 159)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

A DISCERNER'S DESK DIARY



AUGUST 1961

Must scan today's "Bhavan's Journal" regarding "The LIFCO's Big Letter-Writer and Little Encyclopaedia" put into a beautiful metal box.

This big LIFCO book is said to be a complete education by itself.

May also prove to be a splendid gift for Marriage, Diwali, etc. occasions!

—.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

Visual Illustrations of Indian Melodies

Prof. O. C. Gangoly

THE differentiation of *Raginis* from *Ragas* is a peculiar feature of Indian melodies.

The evolution of the *Raginis* as a class of melodies to be distinguished from *Ragas* properly so-called is a matter of later history.

The word *Ragini* with a feminine ending does not occur in the works of Dattila, Bharata or in the *Brihad-Desi* of Sage Matanga.

Raginis are believed to be graceful, minor, diminutive or abbreviated forms of *Ragas*. At an earlier stage, such as we find in *Brihad-Desi*, they were looked upon as the derivatives of the root-*ragas*, and as reflecting the basic character of the ragas (*ubhaya-matranuga*). They were first designated as *bhasas*, *vibhasas*, and *antara-bhasas*. And each of the several earliest *grama-ragas*, or *raga-gitis* —the earliest forms of the melodies —had particular *bhasa-gitis* assigned to them.

According to the definition of Matanga, the *bhasas* were derived from the *grama-ragas*, the *vibhasas* spring from the *bhasas* and the *antara-bhasas* were born of the *vibhasas*.

In the nomenclature of this definition, and in the feminine endings given to these early derivatives of the root-*ragas*, we have the seeds for the later classification of *ragas* and *raginis*, the latter being picturesquely called as the wives of the *ragas*, and the classification of *ragas* and their derivatives as the sons (*putras*) of the *ragas*. The three types of derivative *ragas*, mentioned by Matanga, have names with feminine endings (*stri-pratyaya*).

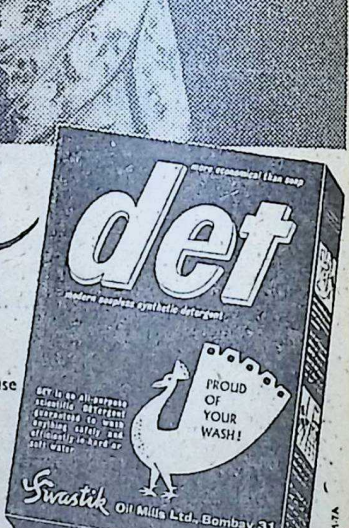
The conception of *ragini*, as a graceful, delicate, or a diminutive phase of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be proud of your CLOTHES

washed in



- **DET-WASHED Clothes Look BRIGHTER**
  Det's special washing properties give your clothes a new-like brightness.
- **DET-WASHED Clothes Look WHITER**
  Det is a complete washing powder. You need not use separate blueing or whitening agent for DET-WASHED clothes because Det contains optical brightener.
- **DET-WASHED means washed the Modern Way**
  Det washes efficiently both in hard and soft water and it gives abundant lather. Det is safe for all fabrics—cottons, silks, rayons, woollens—white or coloured.

Swastik Oil Mills Ltd., Bombay-1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ending appears to be a peculiarity the Northern system. Saranga Deva s not recognise *raginis*. The differ-ation of female melodies is first et with in the text of *Sangita-Ma-anda* by Narada, a Northern au-r, who gives three classes of melo-s under the headings of (i) male-as (*pum-linga-raga*), (ii) female-as (*stri-lingas*), and (iii) neuter-as (*napumsaka-ragas*). This clas-ation is ascribed to Brahma, and three groups are allocated to three erent types of emotive values. us the male melodies are assigned the sentiments of Wonder, Courage, Anger; the female melodies are gned to the sentiments of Love, ughter, or Sorrow; while the neu-melodies are assigned to the sen-ents of Terror, Fear, Disgust, of ace.

This basic differentiation between le and female types of melodies vides the basic materials for the al forms of melodious types.

By a long tradition Indian music very happily related to and linked h Indian pictorial art and the de-s and compositions of pictorial sts. The ancient theorists of Indian sic have continuously sought the l of the visual artist to demonstrate d interpret the fundamental char-eristics of each melody by visible grams and dramatic picturization the emotional significance of each the different melody-types (*ragas, raginis*). Each of these melodies, ough falling into certain cognate d agnate groups, is of different and early differentiated psychic values d is suitable for effectively inter-eting one particular emotional state of the mind, and should, therefore, be employed in demonstrating, interpreting and expressing that particular type of emotion. The Ragini pictures offer correct diagrammatic guides to the uses and application of the melodies.

According to the doctrines of Indian music, it is believed that each *raga* or *ragini* has its peculiar psychic form, corresponding to its sonal body over which the former presides as the nymph, deity or the *devata*, the presiding genius or god of that particular melody. This deity or image-form dwells in the super-terrestrial region,—the Paradise of Musical Symphonies—from which Ethreal Region—it could be invoked and induced to descend to this earth through the prayer of the musical performer with the aid of a definite symphonic formula peculiar to each melody. This peculiar doctrine is embodied in an ancient text, ascribed to Narada:—

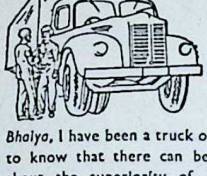
"Ragah sadatha raginyah
sad-trimsat charu-vigrahah
Agata Brahma-sadasi Brahmanum
sampupasate"
(Naradiya-Pancama-sara-
Samhitiyam)

The six major melodies (Ragas) and the thirty-six minor melodies (Raginis)—with their beautiful image-forms or bodies—emanate from the Abode of Brahma—the Transcendental Being—and sing hymns in honour or Brahma Himself.

The application to the theory of Indian music of the age-old Hindu-Brahminical religious thought and image-worship, i.e., the idea of invoking the presiding deity or the spirit of the divinity by means of a *dhyana-*formula—an evocative scheme of pray-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



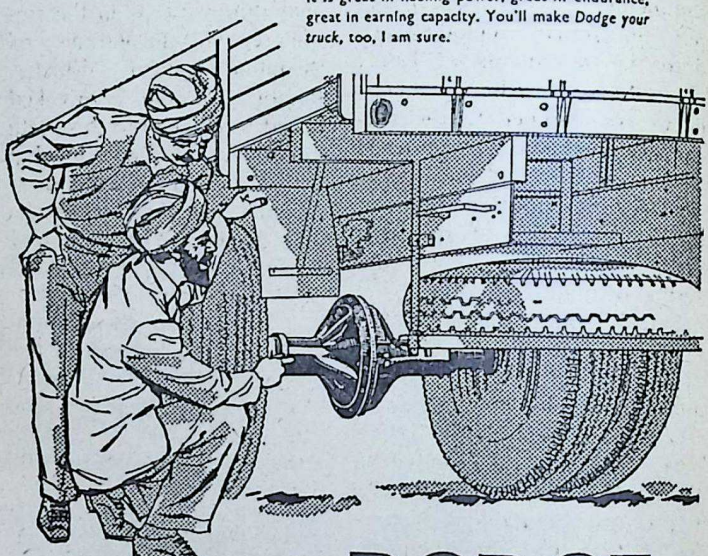
My choice of a truck?

DODGE

of course

Bhalya, I have been a truck operator long enough to know that there can be no two opinions about the superiority of *Dodge trucks*. For instance take Axles. A Dodge vehicle is fitted with Timken axles now known as Rockwell-Standard which have a world-wide reputation. These axles have great load carrying capacity and are absolutely dependable-which means a great deal to us truck operators.

There are several other superior features besides. Taken together they lead to only one conclusion, namely, that the *Dodge is a great truck*. It is great in hauling power, great in endurance, great in earning capacity. You'll make *Dodge your truck*, too, I am sure.



DODGE

DIESEL TRUCK

Manufactured by

THE PREMIER AUTOMOBILES LIMITED,

BOMBAY.

CONTACT YOUR NEAREST DEALERS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for contemplation—has led to the ception of the Forms of 'Ragas' d 'Raginis' in dual aspects, namely audible SOUND-FORMS, and as le IMAGE-FORMS—*Nada-maya-* and *devata-maya-rupa.*

This doctrine inherent in the theory *ragas* is casually alluded to in me of the earlier texts, but is not arly enunciated and formulated in texts before the *Raga-Vinoda* posed by Somanath in 1609 A.D. Before he can call up the *devata* of *raga* by his prayers, the interpre- that is to say, the worshipper of melody (*sad-ja*), has to visua- the image in his nd—or musical sciousness. For purpose, the *dhya-*, or the contem- ative verses ap- r to have been mulated and com- ed. These *dhya-* (prayer-formu-) are the sources the bases of all pictorial represen- ions of the Indian melodies—the ll-known Raga-mala pictures. To oke the *rasa,* one must meditate on the *rupa.* Each particular *raga* is table for the expression of a par- lar type of *rasa,* that is to say, each a is associated with and is the me- m of a particular sentiment or emo- , its characteristic and definite r.

In this way, we have a complete abulary in terms of significant me- ies to express the whole gamut of man feelings in all shades and varie- s of moods—in all kinds of drama-

Malkaus

tic situations and emotional crises,—skilfully woven with the moods of Nature—and related to our reactions to the various situations of life—of actions, of love, of suffering, of enjoyment.

Thus Bhairavi Ragini illustrates and interprets the spirit of the perennial prayer for the Divinity personified and visualized in the picture of Parvati worshipping Shiva in a temple in the Himalayan Abode.

Lalita-Ragini is the visualization of the Lament of the Beloved for being separated from her Lover—at daybreak—which brings a chapter of a Lover's Night to a sorrowful termination, as the Lover must depart to attend to the duties of the day.

Let us demonstrate the *rasa*-value and emotional content of another *Ragini*—with illustrations of its contemplative verse, its interpretative comments and its visual illustration.

This is KAKUBHA RAGINI affiliated to Megha-mattara Raga. Its speaking Note (amsa) as well as its terminating and initiating Note (*graha* and *nyasa*) is Dhaivata. Its *dhyana*-sloka runs as follows:

Supositangi rati-manditangi candra-
nana campaka-dama-yukta,
Kataksini syat parama vicitra da-
mena-yukta kakubha manojna.
(Sangita-sara-Samgraha).

The Hindi descriptive text explicitly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TAKE CARE OF HIS LIVER NOW. IT WILL TAKE CARE OF H... HEALTH THROUGHOUT...

* Liver is the master laboratory of the body. It undergoes heavy functional changes. The strain on the liver is great when a child changes its diet from mother's milk. Added metabolic changes during teething and the strain of unbalanced and improper diet may result in derangement of his liver and lead to complications.

Jammi's Livercure also acts as a prophylactic and tonic. It keeps the liver healthy.

Jammi's Livercure

for Liver & Spleen disorders in children

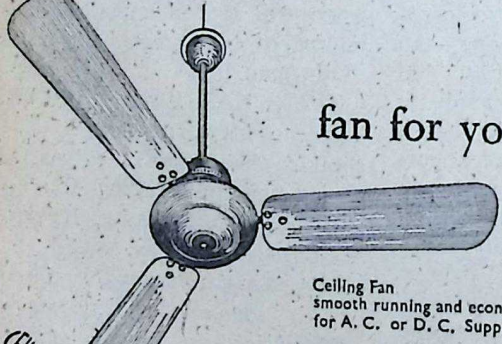
Check up his liver. Jammi's doctor visits your town every month. Write for the tour programme.

J.V.5b

JAMMI VENKATARAMANAYYA & SONS, MADRAS

BOMBAY BRANCH: Parekh Mansion, 512, Sardar Vallabhbhai Patel Road, Bombay-4.

CALCUTTA



fan for your life time ...

Stylish and bright finished Air Circulators moving large volumes of air suitable for modern offices

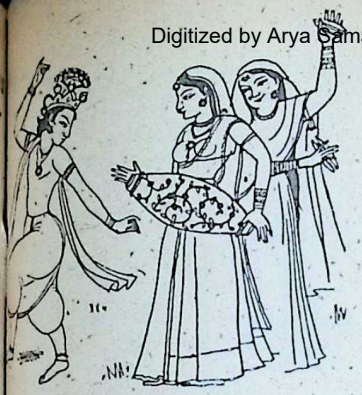
Ceiling Fan
smooth running and economic
for A. C. or D. C. Supply

CALCUTTA FAN WORKS PRIVATE LTD.
Manufacturers of Industrial & Domestic Fans.
198, Chowringhee Road, Calcutta-13.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

CF[PA]24-9

Digitized by Arya Samaj Foundation Chennai and eGangotri



Vasanta Ragini

...prets the nature and essence of ...e Ragini:—

Vikhuri alakain akhiya lalakain duti
jovan-ki jhalakai tanmain,
Pita kesariya ubhari chatiyan daraki
angiya pari-rambhanamain.
Saya raina jagi pala nahin lagi cha-
lasonkari mitthagi vanamain,
Pika vola sune dukha pavati hai ka-
kubha tiya rovati kunjanamain,
(Kavya-Prabha Kara)

...er hairs dishevelled, her eyes cast ...rious looks around, while the flame ...youth flashed on her shining frame. ...r robe of yellow colour hardly co-...ed her bosoms, for her bodice was ...t by repeated embraces. Keeping ...ake all night, she had not a wink ...sleep. By tricks her lover has en-...ed (and deserted) her in the garden. ...e voice of the cuckoo brings pain ...Lady Kakubha as he weeps in her ...wer.

As suggested in the verses quoted, ...he melody is personified as a *sura-...ta nayika* (one who has ended or ...complished her love-union). Ac-...rding to the Hindi verses quoted, ...e *nayika*, after the union, has been ...eacherously deserted and left by her ...ver alone, in her bower, dishevelled ...d weeping. As she stands, forlorn, ...aiting the return of her lover—still ...rrying the garland of *champaka*, the symbol of her union, the voice of the cuckoo agitates the heart of the damsel and intensifies her separation.

The illustrative picture reproduced in the colour-plate (elsewhere in this issue) accurately visualizes the emotive flavour (*rasa*) of the tragic dramatic situation of a forlorn lady, deserted by a faithless lover. The garden is suggested by a series of flowering plants, two peacocks, two antelopes and a lotus-lake in the foreground.

The unknown master who has visualized the melody in a captivating, dazzling picture has introduced an amazing tree under which the lady stands with her garland in her hand. It is a tree with its branches glistening with gems, skilfully composed in the form of a fragrant nosegay. Such 'bejewelled trees' are described in many of the romantic tales of the *Katha-sarit-sagara*. We have space for only significant extract:

Atarkya-siddhi-vibhavam bhasvan-
mani-maya-drumam,
Ekavriksotgataneka-jatiya-
kusumotkaram.

A Garden of which the magic splendour was inconceivable, the trees of which were of glittering jewels, had this peculiarity, that one tree produced a great many flowers of different kinds.

These are some of the visions which flit across the Indian musical imagination.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Classical Dances and Dance-dramas of India

1. Bharata Natya & Related Forms

Mohan Khokar

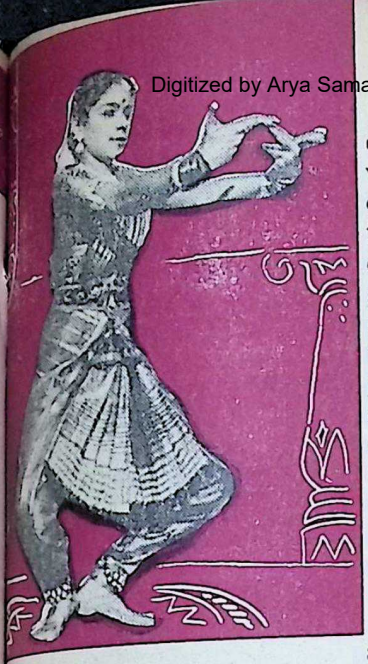
INDIA has a heritage of dance of which she can justifiably be proud. But the pity is that much of this dance wealth remains unacknowledged and goes unsung.

Take India's classical dances, for instance. It is generally believed that there are only four styles of classical dance in India, namely, Bharata Natya, Kathakali, Kathak and Manipuri. It is not so widely known—as it deserves to be—that, apart from these, there are at least a dozen other forms of traditional dance in India which, too, can be labelled 'classical', 'classical dances' being those which conform in style or composition to the rules enunciated by ancient scriptures of the dance, such as the *Natya Shastra* and *Abhinaya Darpana*, and which are marked by clarity and precision of pose, movement, rhythm and expression. It must be noted, though, that the appellation 'classical dance' is commonly used to include forms of dance which have the element of drama as well and which, therefore, are sometimes spoken of as 'dance-dramas'.

Of the various classical dances of India, Bharata Natya is believed to be the oldest, because it is the form

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



...e from the Nrita part of Sadir.

...h is based to the largest extent ...ancient Hindu scriptures on the ...e and related arts. Actually, Bha... Natya is not a style of dance, ...a technique, and one that can be ...cted in at least five cognate ...s: Sadir, Kuchipudi, Bhagavata ...a Nataka, Kuravanji and Mohini ...m.

...e Sadir, which is also known as ... Attam or Chinna Melam, is the ...known facet of Bharata Natya, ...t is, in fact, the same dance which ...enerally refer to as Bharata Natya ...y. It is the dance which was for ...ries performed by the *devadasis* ...e temples and *darbars* of South ... in particular, of course, of Ta... Nad. It is performed solo, con...ionally by women alone, and it ...sts of *nrita*, pure dance, as well ...*ritya*, expressional dance.

...e Sadir is in essence a dedica... dance, and this attribute of it ...dent in most of the items which constitute the repertory of this art. The very first item, the *Alarippu*, is a dance of invocation, and this is patterned to give the effect of the body offering itself, through movement and rhythm, to God. The *Alarippu* is a composition in *nrita*, which means that it consists of movements and poses which are harmonious and decorative but which do not convey or express any meaning, and to the same category, in Sadir Natya, belong two other items: the *Jathiswaram*, which presents parallel and synchronized patterns of rhythmic beats and musical notes, and the *Thillana*, in which varying patterns of rhythm and pose and movement are interlaced with a sequence of dance syllables which is rendered in the form of a musical refrain.

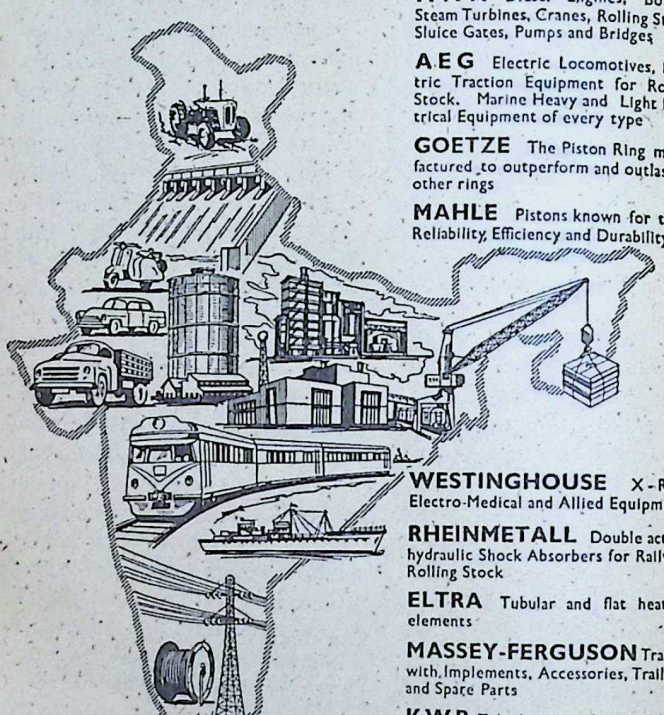
The *nritya* aspect of Sadir comprises items such as the *Sabdam, Padam, Javali, Kirtanam, Slokam, Varnam* and *Swarajathi*, and in these the interpretation is effected through the use of suggestive facial expressions, codified gestures of the hands and symbolic poses of the body. In all

The Kuravanjis are ballets in which women alone take part and they all have a common theme.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ESCORTS *help implement India's five year plans with world's best equipment*



M·A·N Diesel Engines, Boilers, Steam Turbines, Cranes, Rolling Stock, Sluice Gates, Pumps and Bridges

A E G Electric Locomotives, Electric Traction Equipment for Rolling Stock. Marine Heavy and Light Electrical Equipment of every type

GOETZE The Piston Ring manufactured to outperform and outlast all other rings

MAHLE Pistons known for their Reliability, Efficiency and Durability

WESTINGHOUSE X-Ray Electro-Medical and Allied Equipment

RHEINMETALL Double acting hydraulic Shock Absorbers for Railway Rolling Stock

ELTRA Tubular and flat heating elements

MASSEY-FERGUSON Tractor with Implements, Accessories, Trailers and Spare Parts

KWR Telephone and Power Cables of all types

SCHAKU The Fully Automatic Centre Buffer Coupler with Automatic Brake Connection

KNORR-BREMSE Air and Vacuum Brakes with KE Triple Valve for Railway Vehicles

ESCORTS LIMITED
PRATAP BUILDINGS - CONNAUGHT CIRCUS - NEW DELHI
Branches: CALCUTTA - BOMBAY - MADRAS - PATNA - KANPUR

CPH/64

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

items, the accompaniment is pro-
d by songs, and though in latter-
Sadir songs pertaining to certain
s and personages also came to be
a large segment of the *nritya*
of this art concerns itself only
gods and their proteges. It is
to be noted that the songs used
Sadir are not necessarily composi-
s which were specially prepared
this art. For the fact is that apart
m the *Varnams* and *Swarajathis*,
y of which were especially com-
d for Sadir, the lyrical content of
art consists of material that has
n borrowed from the whole range
poetical literature in Tamil, Telugu
Sanskrit, and to a lesser extent,
arese. In this ample gamut are
ded items which are in the form
excerpts taken from the classics as
l as from the inspired effusions
the numerous saint-singers of South
a.

Another point worth noting is that
ugh *Sringara Rasa*, or the erotic
od, is given much importance in
r, the relevant items do not deal
h love in its everyday, mundane
e but rather give it an uplifting
d a somewhat spiritual flavour.

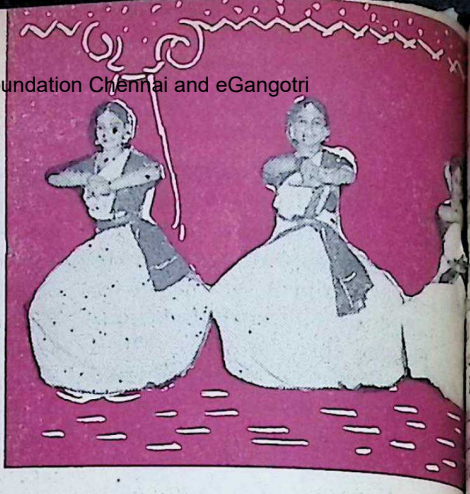
The Kuchipudi, which is a dance-
ma, is an offshoot of Bharata Nat-
Kuchipudi, actually, is the name
a small village which is situated
the estuary of the River Krishna,
d the Kuchipudi dance is so called
cause it was developed in this vil-
e. This art, it is said, came as a
elation to an ascetic, Sidhyendra
gi, who lived about 400 years ago,
d he, it is further believed, taught
to the male members of certain Brahmin families of his village. Thus was formed a group of Kuchipudi dancers, who, on acquiring mastery, obtained an audience with the ruler and the nobles of Vijayanagaram. The performance in the court was very successful, and it won immediate recognition to the art.

The Kuchipudi is a highly systematised art, being based strictly on the tenets embodied in such ancient and authoritative texts on dance and drama as the *Natya Shastra, Abhinaya Darpana, Rasamanjari* and *Sabharanjani*. The first item which Swami Sidhyendra Yogi composed and presented through his disciples was the *Parijatapaharana*, which is also known as the *Bhama Kalapam*. This was in the form of a dance-drama which retold the story wherein Sri Krishna is compelled to bring the celestial *parijata* flower to his consort, Satyabhama. The *Bhama Kalapam* is acknowledged as the greatest dance-drama in the Kuchipudi repertory, and when presented in full it takes from seven to ten nights. The majority of themes used in Kuchipudi are based on the *Bhagavatam*, and for this reason the performers are known as *Bhagavatulus*. The Bhagavatulus are all men, and women have no place on the traditional Kuchipudi stage.

The Kuchipudi art started as a dance-drama. It still largely remains so, though, through the years, the technique of this art has developed to give scope to independent dance items as well. These items may be in the form of devotional numbers of pure and decorative dance, such as the *Ja-*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

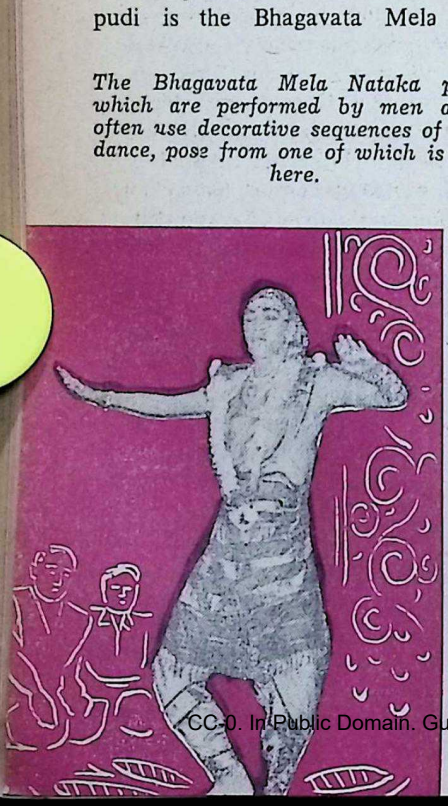


The Mohini Attam, of Kerala, is a dance in which the sensuous element is predominant.

thiswaram or *Thillana*, but the majority of solo dances in the Kuchipudi technique pertain to *Bhavabhinaya*, or expressional exposition. In this category, the love lyrics of Movva Gopala, also known as Kshetrayya, the *Ashtapadis* of Jayadeva, and cantos from the *Krishna Leela Tarangini* of Tirtha Narayana constitute some of the numbers which have enjoyed sustained favour with Kuchipudi artistes and audiences alike.

Closely allied to the Kuchipudi is the Bhagavata Mela Nataka, a form of dance-drama that has been in existence for about 3 years. The Bhagavata Mela is, in fact, a counterpart in Tamil Nad of the Kuchipudi of Andhra, and it owes its existence to the initiative of the Telugu Raya Achyutappa Nayak who presented the village of Melatur, about ten miles from Tanjore, to 501 Brahmin families for the avowed purpose of serving and promoting the Bhagavata Mela art. Since then the Bhagavata Mela plays have been presented more or less regularly, year after year in six privileged villages in the district of Tanjore. The plays are enacted in connection with the annual festivals of the Vaishnavite temples in these villages.

The Bhagavata Mela Nataka plays, which are performed by men alone, often use decorative sequences of pure dance, pose from one of which is seen here.



Though the Bhagavata Mela art began about 300 years ago, the form in which it exists today was given about 150 years ago by a great genius of music and dance, Venkatara-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

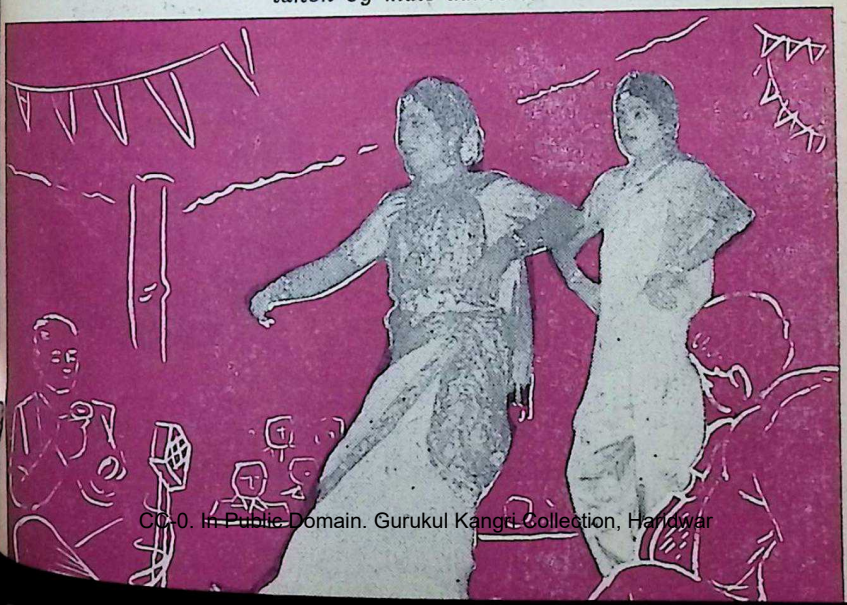
... Sastri, who lived at Melatur. He ... twelve dance-dramas, all in ...gu, and till now these are the ... plays which are presented in ...gavata Mela. The performers are ...men and they are Brahmins and ... known as *Bhagavatars*.

... Each play is enacted strictly as it ... written by the author. The musi... sing the text which the dancers ...rpret through gestures and expres... Sometimes, in place of songs, ...re are dialogues, and with these ... the dancers employ gestures and ...ressions. The music accompanying ... plays is of the purest classical tra...on. And, as in the Kuchipudi, the ...agavata Mela plays are also inter...rsed with items of pure and deco...tive dance, such as the *Jathiswa...m* and *Thillana*.

The Kuravanji represents another form of dance-drama in the Bharata Natya technique. However, while the Sadir is danced solo by a woman and the Kuchipudi and Bhagavata Mela Nataka are dance-dramas in which men alone take part, the Kuravanji is a type of ballet in which the performers are all women.

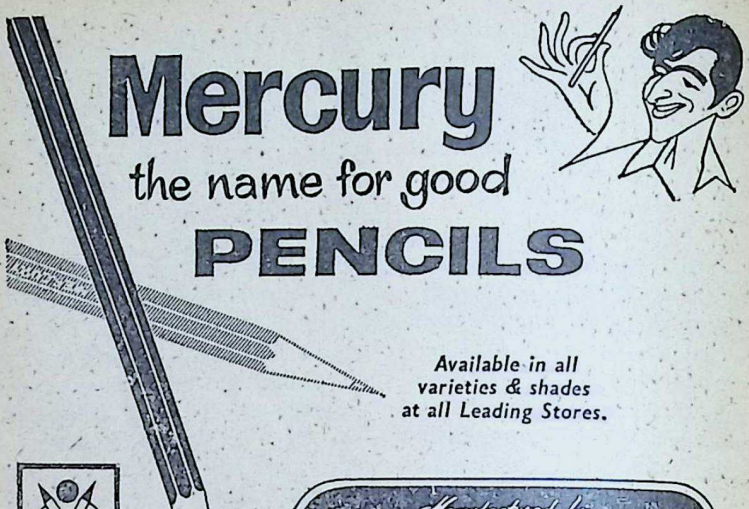
The Kuravanji plays appear to have come into being later than the other forms of Bharata Natya. The earliest known Kuravanji is the *Thirukutrala Kuravanji*, and this was composed in the beginning of the 18th century by Thirukuda Rajappa Kavirayar who was a poet and musician of eminence. After this, about a dozen other Kuravanjis have been composed, prominent among which are the *Sarabhendra Bhupala Kuravanji* and the *Devendra Kuravanji*. The latter, incidentally, is in Marathi, and it is the only Ku-

In Kuchipudi, the performers are all men, and even roles of women are taken by male dancers.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



ARUNA

"Umesh Yoga Darshan"

(FIRST PART) In Four Languages: English, Hindi, Gujarati & Marathi.

(Author: Shri Yogiraj Umeshchandraji) An excellent treatise on the true meaning of Yoga, explaining how to control digestive, respiratory and other body systems. Fully illustrated with 108 real Asana Photographs. Remedy through the medium of Yoga Naturopathy, Chromopathy, Psycho-Therapy etc. is also discussed. Deserves a rightful place in every home, hospital and library.

Price: Rs. 15/- plus postage Rs. 2/- extra. No. V.P.P. sent.

YOGASANA CHART | A Chart printed on artglazed paper and illustrated with pictures of Yogasana is also available from here. Price: Rs. 3/00 including postage to be sent by M.O. only.

Shri Ramtirth Yogashram,

Dadar, Cent. Rly., Bombay-14. Tel. 62899. Grams: 'Pranayam', Dadar. BOMBAY. HVB

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

anji which is in a language other
an Tamil.
The Kuravanjis are a type of lite-
y compositions written in poetic
rm suitable for interpretation
rough the dance. They consist of
ses intended to be sung by the dif-
rent characters, and some of them
o have the relevant *raga* and *tala*
entioned against each verse. Some of
e Kuravanjis also contain *jathis* or
equences of rhythmic dance sylla-
es. The Kuravanjis all have a com-
on theme: the fruition of the love
a girl for the hero, who is either
e deity of the temple or the king
whom the play is dedicated. The
uravanjis were formerly danced only
the *devadasis*, and that too only
the time of the annual festivals of
rtain Shiva temples in Tamil Nad.
The Mohini Attam, which belongs
Kerala, is a tradition of dance
rallel to the Sadir of Tamil Nad.
ke the latter, it is a solo dance and
intended for performance by wo-
n alone. It has a preponderance of the sensuous element, hence Mohini Attam, Mohini being the celebrated seductress of Hindu mythology.

The technical structure of the Mohini Attam is fairly similar to that of the Sadir, though the former might appear to be more consciously graceful than the latter. There are no abrupt jerks or leaps in the Mohini Attam; nor is there any inordinately hard stamping of the feet. The gesture-language of the Mohini Attam is largely similar to that of Bharata Natya, but it also incorporates elements from the Kathakali tradition. Like the Sadir, the Mohini Attam too has items of *nrita* as well as of *nritya*. The music used in Mohini Attam is classical Carnatic music, but the language of the songs is Malayalam. The dance can be performed anywhere and at any time, though in the past it was performed as a complement to domestic festivities.

[In the next issue: *Kathakali and Related Forms*]

GERMAN LITERATURE TODAY—*Contd.*

In the field of German radio plays, number of the theatrical successes re written for broadcasting, before y were adapted for the stage. Bor-ert's "*Draussen vor der Tuer*, Ahl-s *Philemon und Baukis* were first ard over the air. Guenter Eich, rst Schnabel, and Ingeborg Bach-mann mainly write for the new me-um. Even Duerrenmatt alternates tween the stage and the radio.

After sixteen years, Germany still suffers from the immense consequences of the last war. The West-German cultural scene is full of activity and promise. A fuller judgement, however, must still await. This short review of the literary life could only show that everywhere numerous talents are active to overcome the past, to find new connection with the world literature, and to offer a German contribution to the intellectual mastering of our existence.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"I look upon an increase in the power of the State with the greatest fear, because although while apparently doing good by minimising exploitation, it does the greatest harm to mankind by destroying individuality which lies at the root of all progress."

MAHATMA GANDHI

Forum of Free Enterprise

A non-political organisation to educate public opinion on Free Enterprise. Annual membership Rs. 10/-; Student Associateship Rs. 2/- only.

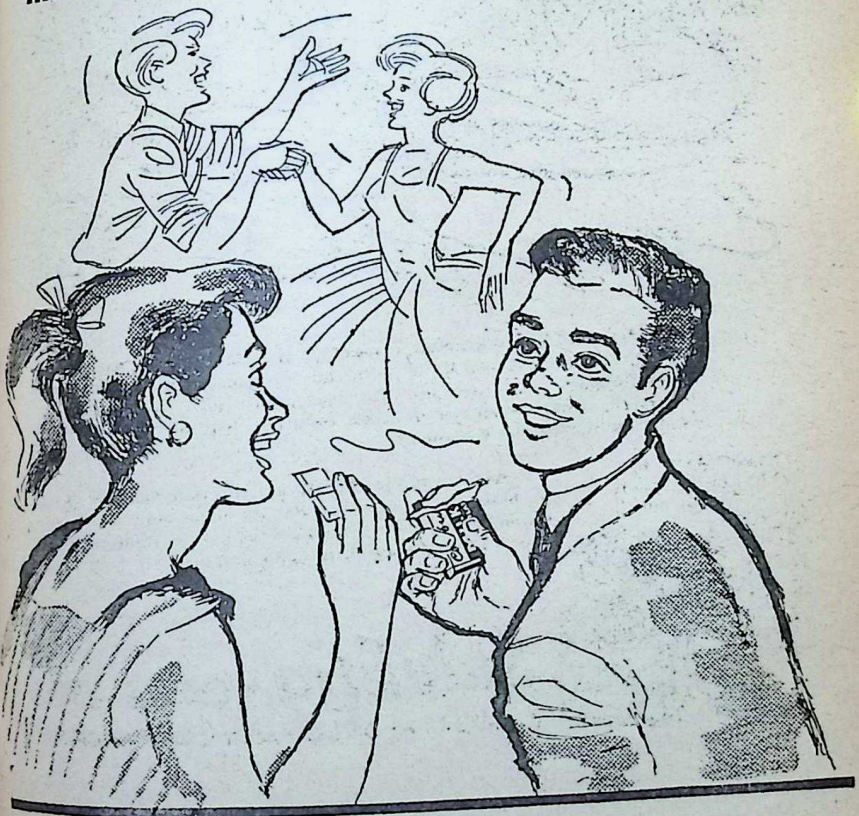
Sohrab House, 235, Dr. Dadabhai Naoroji Road, Bombay 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Enjoy life with

more than a sweet...a food!



CADBURY MEANS QUALITY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Maharshi Vedavyasa after composing the Mahabharata was looking for a competent amanuensis to write out his great epic. But no body came forward to execute this stupendous task. At last the son of Parvati, Ganesh agreed to do it on condition that his quill must not be allowed to stop for a moment.

(GENERAL)
SOL'S-50'

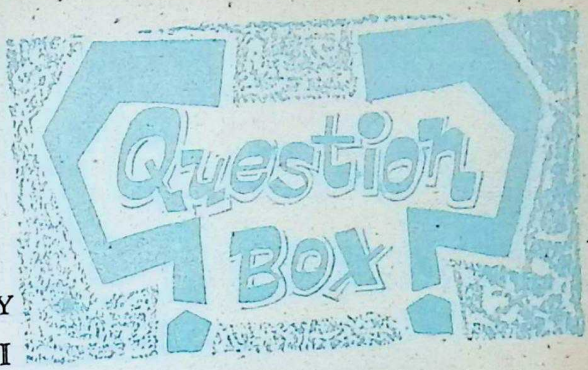
Writers of the modern era also want that the speed of their pens should never be impeded. And the distinctive excellence of *Sulekha* lies in its unrestrained flow which has made it so highly popular.

Sulekha WORKS LTD.

CALCUTTA • DELHI • BOMBAY • MADRAS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



ANSWERS BY

K. M. MUNSHI

930

Sri P. L. Khanna, Jullunder City.

Q: *They say that one's duty should be selected according to one's Rasi. Do you think that is the case? Is there any book in English on that subject?*

A: We cannot select any duty according to Rasi. Rasi may indicate our temperament, aptitudes, and perhaps the trend of one's activities. But where is the astrologer who can correctly describe what your duty is? The best guide is to do the duty of the hour in a spirit of dedication to God.

931

Sri Trinath Maharana, Banpur.

Q: *Why is it that your Journal always supports God?*

A: Because God supports all—you and me, the planets and the stars.

932

Sri V. Kameswara Rao, Vijayapuri.

Q: *I am anxious to study philosophy, but I fear I may be forced to neglect my domestic responsibilities. Will you please tell me how I can benefit from philosophy without failing in my responsibilities?*

A: Whoever told you that study of philosophy will induce you to neglect domestic responsibility? On the contrary, the study will teach you to discharge your responsibilities wisely and well.

933

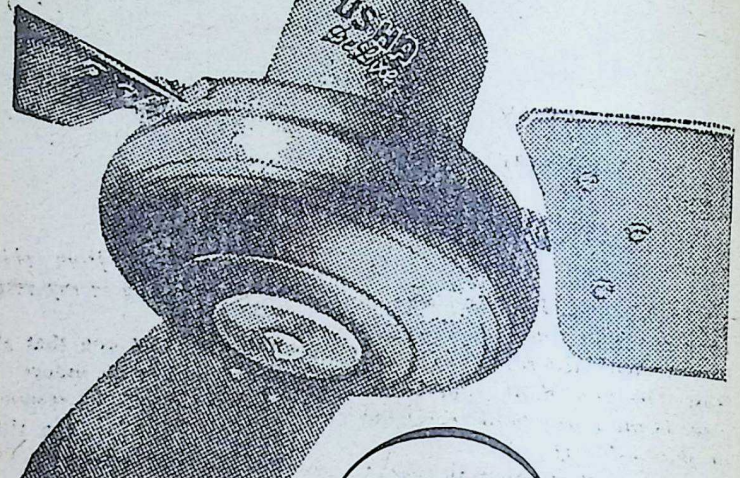
Sri K. Rama Naik, Cochin.

Q: *Why is it that in spite of Kerala being the most progressive state in India, no Keralite with the exception of the late Sri A. J. John was appointed as the Governor of any State?*

A: First, you assume that Kerala is the most progressive State in India, implying that others are in the dark ages. Secondly, you assume that governorships are to be filled by some foot-measure of provincial progressiveness. Public officers are selected from the most suitable available. Maybe the authorities in some cases are guided by their prepossessions. How can I reply to your question when I don't accept these assumptions?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



performance
quality
styling

All Ceiling Fans have
double
ball bearings
to ensure
long life.

ALSO AVAILABLE ON HIRE PURCHASE

USHA
The name that
stands for quality

JAY ENGINEERING WORKS LTD. CALCUTTA-31

highest
IN SALES

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

934

Sri M. R. Srinath, Hindupur.

Q: *Do you think that man after his death finds a place in heaven or hell? What are the two entities described in the* Garuda Purana?

A: In my opinion *Garuda Purana* is not a book to be relied upon. After death, a man is reborn.

935

Sri M. D. Narasimha, Bhalla.

Q: *Do you think that science or religion can give us lasting tranquillity by themselves alone or together?*

A: Religion can. Science never, unless it accepts the moral and spiritual foundations on which religion is based.

936

Sri A. B. Pal, Bihar.

Q: *In my opinion a person adopting 'naishthika brahmacharya' fails in his duty to this world. Do you agree?*

A: Not necessarily. If the *brahmacharya* is staunch and true, it is the highest form of *tapas*, which leads to a sublimation of animal instincts and leads Godward. But it is very difficult to attain.

937

Sri A. Veerabhadra Rao, Masulipatam.

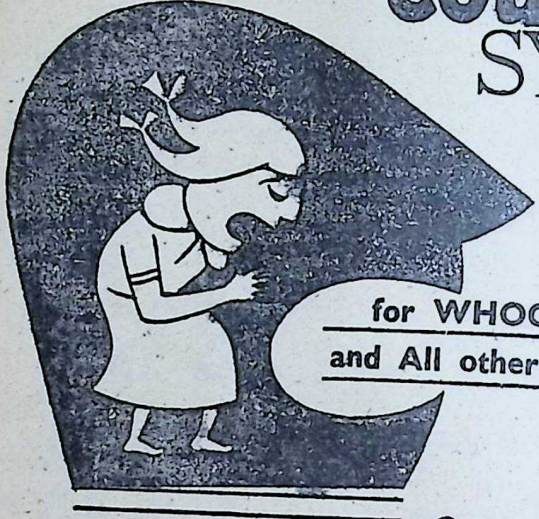
Q: *I am a graduate, 24 years of age, employed in Central Government. It is my earnest and sincere desire to serve society. In what way can I do so?*

A: By doing your duty—to office, to family, to society—conscientiously. 'Yoga is perfection in action' says the Lord.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the World Famous **COUGH SYRUP**



for WHOOPING and All other COUGHS

Pertussin

FOR YOUNG AND OLD

Manufactured in India by

FRANK ROSS & CO., LTD.

CALCUTTA

Under Arrangement with **ETEPHA LTD.**

(SWITZERLAND)

FRS

Agents :

Messrs. Khandelwal Laboratories Private Ltd.

Kalachowki Road, Bombay-12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hydrotherapy

Dr. P. Raghubhai Shastri

HYDROTHERAPY is the scientific name given to the application of water, externally or internally, for therapeutics.

It is based upon a general principle which states: healing power is not possessed by physicians nor by remedies but that the curative process is simply a manifestation of the forces which dwell within the body and which are normally manifested in creating and maintaining the organism; in other words, *the body heals itself*. Further, water, applied externally or internally, and at such temperatures as may be required, is an agent which more fully than almost any other co-operates with the healing powers of the body in resisting the onset and development of pathogenic processes.

Besides being easily available, water has the following properties, to which it owes its value as a therapeutic agent: (i) Its great power of absorbing and communicating heat. This property exactly adapts it for making thermic applications of either heat or cold to the human body and for this purpose it is superior to any other substance. (ii) Its solvent property, it being the major solvent. In the human body it is the medium by which the foods rendered soluble by digestion are conveyed to the tissues to be assimilated and the waste products generated are brought back to the blood current, to be acted upon or eliminated by the liver, the kidneys, the skin, etc. (iii) The facility with which its physical state may be changed from a solid to a liquid or from a liquid to a gaseous form, during the changes, large amount of heat being either absorbed or given out, which is called 'latent heat.'

For the present we shall confine our attention to the external application of water. Here a word of caution may not be out of place. To use water most profitably, one must have an especially good understanding of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

anatomy and physiology of the skin, the circulatory system and the nervous system.

Anatomically, the skin is a structure about one-eighth of an inch in thickness, consisting of a framework of white and yellow elastic fibres, in which are suspended a countless number of glands, especially sweat glands, blood vessels, and nerves. The whole is covered with cells joined by a cement-like substance. Perhaps it may be interesting to note that the area of the skin covering the whole body is about 19.6 square feet.

Whatever effect is produced upon the outer portions of the skin is likewise produced in the internal vascular area and nervous centres associated with them. Also in using water we are in fact producing two types of effects viz., excitant effect and sedative effect. Excitant effects are further classified as primary effects and secondary effects or as action and reaction. Practically, cold *contracts* while heat *dilates* the blood vessels at the moment of application. But excitant effects can be produced both by hot and cold water. Extreme hot or extreme cold are mostly excitant (primary). Secondary excitant effects are mostly derived from cold application. Contracted blood vessels expand and the nervous system is invigorated by these secondary effects. The sedative effects are further classified as those of the circulatory system, the nervous system and metabolic activity. A prolonged application of cold and a short application of heat are alike in producing first stimulation and later sedation.

Actual treatment in hydrotherapy

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ends upon the condition of the ient. A detailed description of vari- s modes of treatment is not possi- in this short article. But still a e remarks can be made.

The modes of treatment generally l within three main heads: (1) Me- anical (2) Thermal (3) Chemical.

Mechanical: Jet-baths, shower- ths, douche-bath, sprays, fraction- ths, etc. fall in this category, the neral principle kept in mind being supplement thermic impressions by chanical effects. The mechanical fects are produced either (a) by ing more or less vigorous move- nt to the mass of water brought in ntact with the skin, or (b) by ma- al manipulation, such as rubbing friction and percussion (i.e. pro- cing vibration by striking). Na- al falls are also employed for me- anical effects.

Thermal: The applications in this ss are without vibration, pressure friction; in other words: they are rely passive in character. Of this ss are immersions, general and par- l, when not accompanied by fric- n; compresses, hot and cold (i.e. plication of water at any tempera- re by means of a cloth, a sponge, other suitable medium); packs prolonged application of hot com- sses); hot air, vapour and electric- ht baths; irrigations (i.e. smooth w of water); applications of coils rubber bags filled with hot or cold ater. Natural hot springs are advan- geously used.

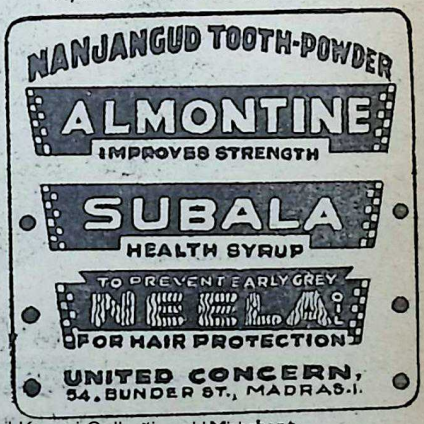
Chemical: Dilute solutions of che- icals in water are used for bath; al- aline baths are desirable in case of heumatism. Saline bath, pine-needle bath, mustard bath, alcohol-sponge bath, sulphur bath, (used in some skin diseases) and carbon-dioxide bath etc. are commonly used.

In the end we shall mention a few cases in which hydrotherapy is most profitably used. They are as follows: (1) Nervous disorders (2) Digestive disorders (3) Most of the fevers (4) Swellings (5) Rheumatism (6) Diabetes (7) Arthritis (8) Paralysis (9) Arteriosclerosis and (10) Pneumonia.

The science of natural therapeutics is based on a use of the same five elements in the treatment of disease which constitute the human body. These are earth, water, ether, sunlight and air. . . . Hydrotherapy is a well-known and ancient form of therapy.

—Mahatma Gandhi.

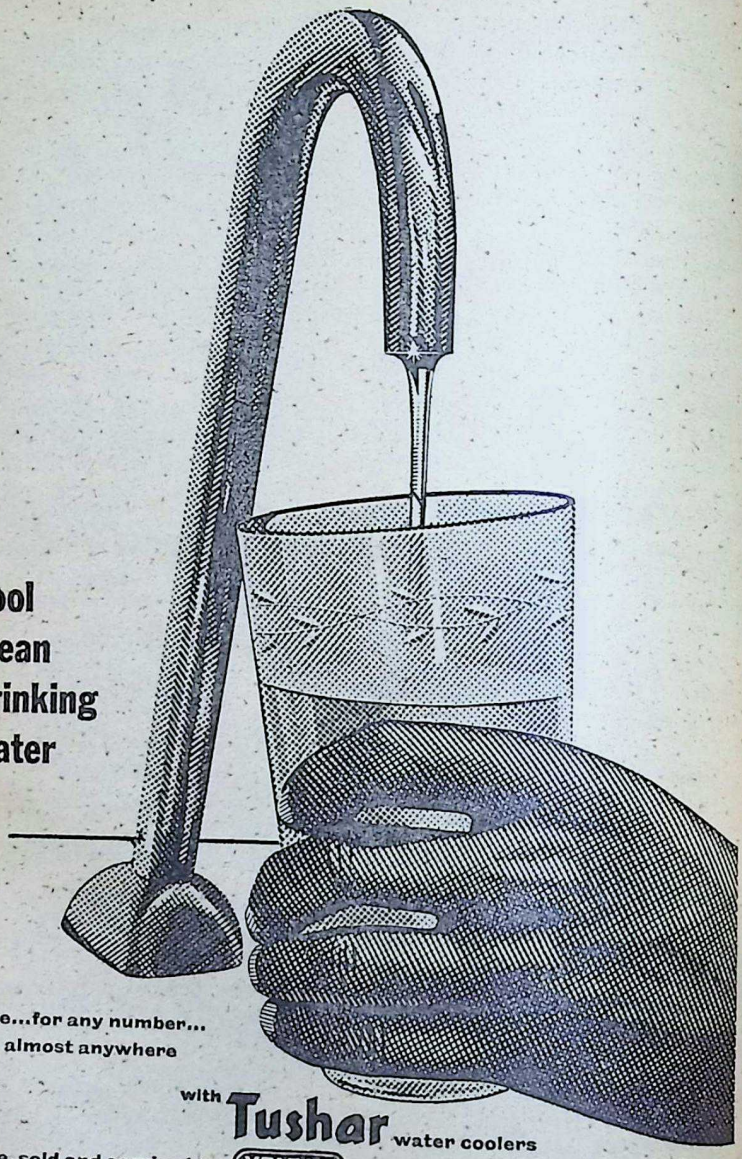
THE
SADVAIDYASALA PRIVATE LTD.,
NANJANGUD
Ayurvedavidwan B. V. PANDIT'S



We also solicit Agents as OUR STOCKIST for each City.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



cool
clean
drinking
water

anytime...for any number...
almost anywhere

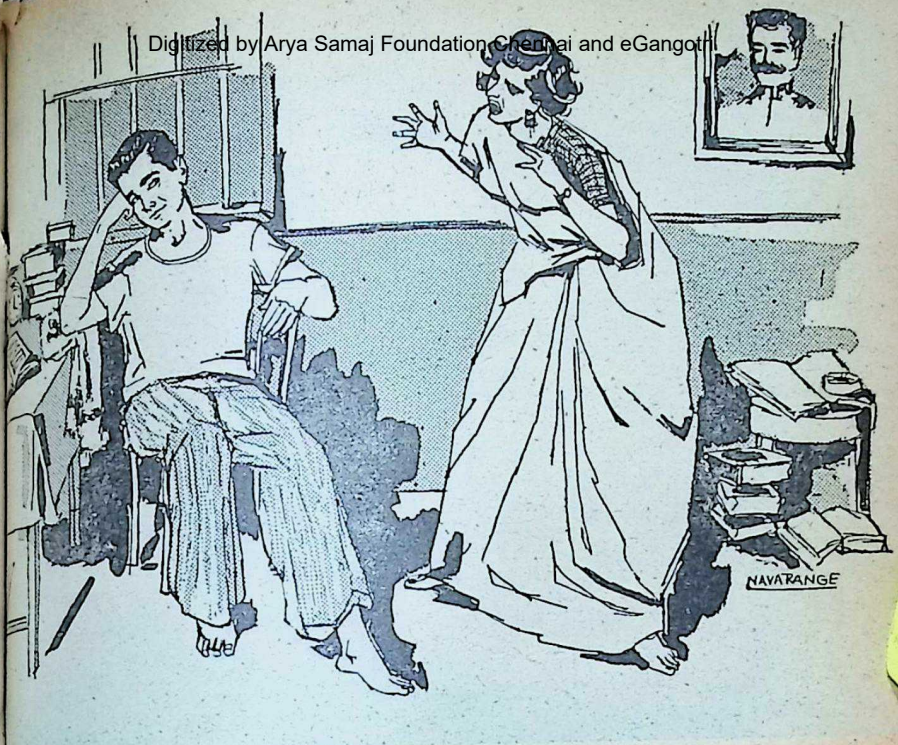
with Tushar water coolers

made, sold and serviced by VOLTAS

VOLTAS LIMITED HEAD OFFICE: Ballard Estate, Bombay-1
CALCUTTA . MADRAS . NEW DELHI . HYDERABAD . COCHIN . AHMEDABAD . LUCKNOW . KANPUR . SECUNDERABAD

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



PART II

TAPASVINI

K. M. MUNSHI

Translated from Gujarati by
H. M. Patel, I.C.S. (*Retd.*)

53. Ravi takes to a new life

AT five o'clock, drums began to be sounded and the headman of the village followed by a couple of hundred men and women among whom was Ravi—marched to the outskirts of the village to receive Sardar Vallabhbhai, who soon arrived in a cart, drawn by a Ford car! He was accompanied by some local leaders in bullock-carts, among whom were Jagjivan, Bhagwandas and Sheela.

As soon as Sardar and his colleagues alighted from the carts, they were greeted by the women of the village with garlands and *kumkum* (the auspicious red powder). Then they all formed themselves into a procession, and led by the headman, followed Sardar and the visitors into the vil-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

With 14 kt. gold nib Rs. 20.50
With gold plated nib Rs. 16.00

PILOT SUPER SET

A lovable Gift

They make a wonderful pair! PILOT Super, fitted with gold plated, or, if you want, 14 kt gold nib which writes smoothly even on coarse paper, and the new sleek propelling pencil. They come to you with chemi-gold caps in a range of exciting colours. They're a wonderful, yet inexpensive gift set. You can buy them separately, too.

Pilot Pens write best with PILOT INK

TRADE P MARK

THE PILOT PEN COMPANY (INDIA) PRIVATE LIMITED

Administrative Office : 'Catholic Centre,' Armenian Street, Madras 1

Factory & Registered Office :

Kathirvedu Village, Polal P. O., Reddihill, Chingleput District

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

JWT/PP-1334 a

Digitized by Arya Samaj Foundation Chennai and eGangotri

, singing songs, full of challeng- slogans. When they arrived at the age square where a vast con- urse had assembled to listen to Val- bhbhai, Sardar was greeted by loud ers and cries of 'Victory to Mahatma Gandhi.'

Sardar walked slowly towards the tform, greeting as he marched for- ard thousands of people seated on ther side of the passage. When he d taken his seat, a group of Brah- ans came up to the dais and bless- d the meeting, and welcomed Sardar, arking his forehead with the auspi- ous red mark. The recitation of Vedas followed, charging the atmos- here with solemnity. This reminded Ravi of his childhood when his grand- ather recited the Vedas regularly.

Then the leading farmers and their womenfolk one by one came forward to greet Sardar, and after wishing him a long life by the usual symbolical gesture, placed a rupee or two, each according to his or her means, on a piece of cloth, which had been spread in front of Jagjivan. Then the head- man of the village made a brief speech concluding with the remarks: "Sardar Saheb, you have blessed our village by coming to it."

Then Sardar began his address in a conversational tone. And as he pro- ceeded, he became eloquent in a man- ner which amazed Ravi. First he talk- ed of Gandhiji; then reminded them of their pledge not to pay the unjust levy of land revenue. He attacked with withering scorn the Government in general and the local officers, the policemen, the Pathans and the Com- missioner of the division.

His way of speaking was most effec- tive. One moment he would speak ironically, and the next, he would be making fun of the Government and their instruments, only to end up by frontal destructive attack. He made the people laugh. His fallacies evoked vigorous applause. "You are com- plaining that you have to keep your buffaloes indoors, tied up in a closed shed all the day. You say they are beginning to lose their colour and be- come pale. Don't you know that your fair skinned English Commissioner does not like your black buffaloes? He prefers them fair, like his fair womenfolk." Loud roars of laughter greeted this sally. The anger of the people was dissolved in laughter. Gra- dually, he worked them up into tre- mendous enthusiasm.

Never had Ravi listened to such eloquence. The language was simple, at times even uncouth; what was said, was said with the assurance of a pro- phet and, despite the serious stakes, Sardar could make his audience laugh at will. He held his listeners, in their thousands, spellbound, swaying them exactly as he wished.

The meeting ended with loud shouts of 'Vande Mataram' and 'Victory to Mahatmaji.' "This", said Ravi to him- self, "is power."

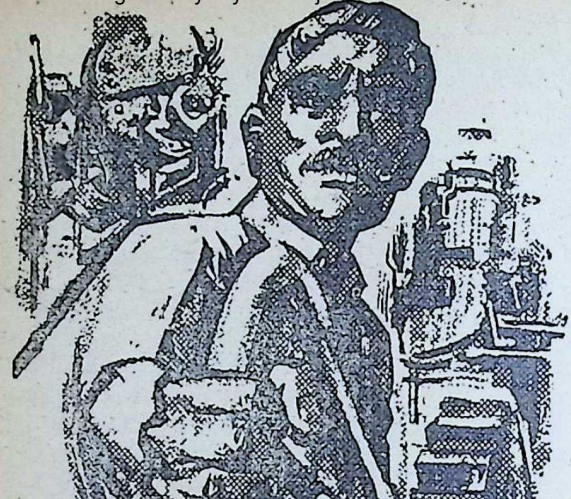
●●●

Ravi spent three days in the Ashram at Bardoli, and attended three such meetings. At each of these, he had a glimpse of the tremendous affection of the people for Sardar; at each he wit- nessed the extraordinary effect of Sardar's eloquence on the thousands of men and women who had gathered to listen to him.

In the stories of events in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



man's faith

Faith that makes man aspire, strive ...
awakening him to tasks in the early-glow of dawn.
That melts rock, shapes granite; transforms
still waters to surging power.

A faith in the living future:
in a world that offers a little more—
a little less of the care, a little more of the joy.
Faith that gives meaning to life.

Today, as in the past, our products help to make homes cleaner, healthier, happier. But today we are also working for ... Tomorrow, when the evergrowing urge for better living will demand still greater efforts. And we shall be ready with wider service, new ideas, new products ...

Today and Tomorrow... Hindustan Lever serves the home

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

erent parts of the Taluka brought to the Ashram every . There was the story of the wife the farmer who, when she found husband weakening and getting dy to pay the land revenue, threa- ed to break her bangles to bits, a st effective and spectacular way of nouncing her determination, for it plied that if he resiled, she would gard him as dead and herself a wi- w. In another village a weakening mer was held to the straight and row path by the father of the girl o had been engaged to his son, by reatening to break the engagement! Sardar's hold over the people was quired by no underhand methods. here was no jealousy, no hatred, no trigue and no violence in the cam- gn. There were no workers whis- ring in groups, or conspiring against ch other, as was the case with the embers of the Communist Party. l talk was open and overboard. Even e police were faced boldly and ntally.

Ravi tried to analyse the causes of e power and influence which Sardar elded. Was the main issue that of a duction in land revenue assessment? o. That was certainly an important ue at stake, but that was not every- ing. Did Sardar's influence depend on intrigues? No. On the contrary, s methods were quite different: he ded his co-workers, insisted upon scipline being maintained among all them, and constantly exhorted his llowers, so that none of them weak- ned in his determination. He discuss- d everything freely and frankly with erybody, just as readily as he gossip- d and laughed and made others laugh; but seeing to it above all that everybody did his assigned task well.

Gandhiji stood behind him and he drew inspiration from him. In fact it was Gandhiji who was the centre of all power and influence. What then was the cause of Gandhiji's tremendous influence? How was he able, sitting so far away in the Ashram at Sabarmati, to make himself felt? Every man and woman was convinced that he was invincible. What magic gave him this reputation for invincibility? Was it because he was a devotee of truth and non-violence? Ravi's mind was busy all the time solving numerous riddles.

Jagjivan was the secretary in charge, and held a key position. Whenever he went to Bombay, he met important people to win their sympathy for Bardoli. How had he managed to secure a position of this importance? Everybody had regard for Bhagwandas. He was a good man and a devoted follower of Sardar. Even though he had neither personality nor influence, everybody respected him. How did that come about?

Sheela lived in Bombay in a way befitting the wife of a prosperous well-to-do husband. Here there was no place for wealth or ostentation. Everyone behaved towards her with the same goodwill as they did towards other women workers.

But Sheela in a way stood apart from all other women workers, though she had acquired leadership over them. Everyone seemed to be her friend. Whoever worked with her, enjoyed being in her special confidence. Her manners were superb and she was culture personified. She also seemed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any time...

any place...

any occasion...

YOU LOOK YOUR BEST IN

Khatau

VOILES

THE KHATAU MAKANJI SPG. & WVG. CO. LTD. MILLS; BYCULLA, BOMBAY. OFFICE: LAXMI BLDG., BALLARD ESTATE, BOMBAY

SUSTA S KMS 243

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

enjoy herself in this new world, ough she had little experience of it. agwandas, Jagjivan, Uday and many hers trusted her implicitly.

Ravi found it difficult to judge the recise source of her strength. It was ear that Gandhiji's inspiration and ardar's backing played a relatively inor part; nor would it be correct o say that truth and non-violence ere particularly characteristic of her ature! Nevertheless she seemed to be ble to win the friendship of everyody. What was the secret? Could he ot do the same?

o o o

Sheela and Ravi returned to Bomay, and throughout the journey Ravi's mind was engaged in finding n answer to these questions. The posiion of influence which he had secured n the Communist circle seemed to him o be of no real worth. He was not t all certain if he had not taken the rong turning.

On his return from Bardoli, Ravi gave a detailed account to Mona of what he had seen there.

Mona was irritated at Gandhiji being praised so unreservedly. "To launch a war against the British this way! You must be mad," Mona remarked. "You have studied for years our basic teachings of Communism. Is this your understanding of them?"

"I wonder," rejoined Ravi quietly, "why is it that these principles do not find favour with our people? How else are we to explain Gandhiji's incredible hold over the people?"

"You had better re-read the articles in the *Pravda*. Gandhiji is an agent of the British. He is a reformist and a counter-revolutionary. Were that not the case, would the rich men of Bombay and Ahmedabad give him so much money? Why is he waging a war today on behalf of the peasants? A peasant is a selfish individual. His land is dearer to him than his life—that one fact alone has given so much trouble to our Communist revolution."

"Mona, do not get excited. Gandhiji is fighting the British. He is not a British agent."

"Fighting the British if he were not a friend of the British, why would he preach the cowardly doctrine of non-violence?" interjected Mona fiercely. "If he were not their friend, he would have joined forces with us."

"The domination which we have secured over the workers is nothing compared to the devotion with which the farmers are overwhelming Vallabhbhai," Ravi replied. "Indeed if such fearlessness were to be found among all our people, the British would not be able to stay here a day." It was his duty to make her see and think clearly.

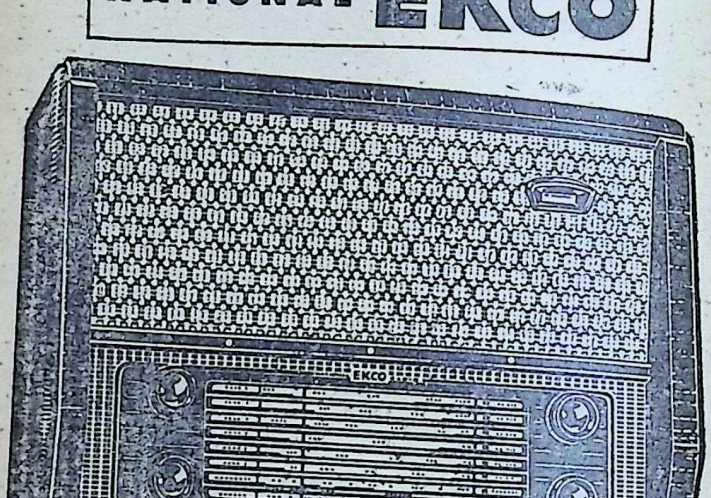
"Utter nonsense. You have become blind. Within three days, you have become a reactionary. You surely do not imagine that the British would depart as easily as that?" Mona twisted and turned this way and that through sheer indignation. She went on even more fiercely. "Justice and freedom can come only through Russia's triumph. There was only one way to independence and that was the way of Lenin—class hatred, violent revolution, the preaching of fanaticism among the labourers and the farmers, ultimately dictatorship of the proletariat." Mona continued talking to herself loudly like a mad woman.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It's distinction itself!

NATIONAL EKCO



Model A-731 : 7 valves with 10 functions, 8 bands: tuned R.F. stage; with 'Magni-Band' tuning; veneered cabinet

Rs. 725.00

Inclusive of Excise Duty; Taxes Extra

'NEW PRAMUKH' Model A-731

Created for distinctive tonal reproduction... beautifully styled... built for distinguished performance... See the 'NEW PRAMUKH' at your nearest authorised National-Ekco dealer only!

Look, listen & buy!

NATIONAL-EKCO Radios are better—

they're MONSOONIZED

GRA **GENERAL RADIO & APPLIANCES LIMITED**

Bombay • Calcutta • Patna • Madras • Bangalore • Delhi • Secunderabad

IWT-GRA 7942

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

For a little while Ravi sat quiet. Then he said: "I have seen today how the 80,000 people behave. The police do not know what to do." Mona's anger had made Ravi keen to keep up the discussion.

"Not one person among these thousands will hold his ground if the British army comes and starts shooting," remarked Mona contemptuously. "Your Sardar will go peacefully in jail, while these poor people will have to pay the price."

Ravi smiled. He did not like giving up. "And are we doing anything different? We get the strikers to make mischief and then when the police come, they, poor devils, pay the price; we go and hide ourselves underground!"

"Oh! Have you gone so far!" asked Mona.

"If 80,000 men observe their pledge to maintain peace and non-violence, whom will the army shoot? And if the farmers show themselves capable of showing so much restraint and self-confidence, then it is certain the very foundation of the British rule will be shaken."

Mona went close to Ravi, stood in front of him and glared at him as she trembled with anger. "So you really think that they can get independence by taking pledges and holding meetings. That is how you think the bourgeoisie can be destroyed. My God!"

Mona's face had become red with anger; she was looking at him with fierce and cruel eyes. Realising that he had gone far, Ravi began to make amends. "Mona!" he called out in a soft voice.

"Well, what?" asked Mona brusquely.

"Why are you so impatient? We are merely arguing in a friendly way. What has come over you?"

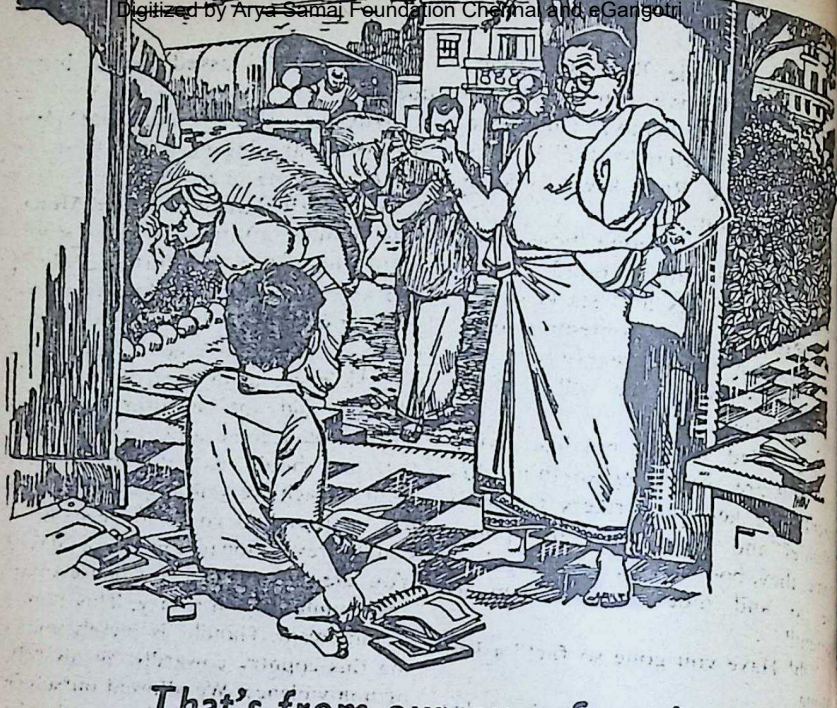
"You ask that question?" said Mona. This humble attitude of Ravi seemed to annoy her still further. "Ravi, you are a stupid fool. You have lost your senses. You went to Bardoli and this is what you have come back with. Non-violence, truth, peace and pledges! I would not be surprised if tomorrow you come along and suggest that we should go into the Parliament to achieve our objective. What has happened to you? You became a counter-revolutionary in three days? You are talking like a Congressman and counter-revolutionary. This is not Communism. Gandhi is merely making this country cowardly by his talk of non-violence. We allowed ourselves to be subjects to foreigners, thanks to our battle-cry of 'mercy to animals and to all living creatures.' If we are to accept Gandhi's non-violence there would be no revolution. Our objective is to get the workers to destroy mills and factories. We want to arm the landless labourers and get them to chop off the heads of the zamindars. We have to bring into being class struggle. I see now that you are not made of the stuff of revolutionaries."

"But, Mona, is not India our Motherland?" Ravi thought he would as a skilful debater meet Mona's arguments from a new angle. To him all this was still a matter of debate.

"Why do you keep talking such nonsense?" said Mona in despair. "You do not seem to understand the meaning of internationalism. There is one

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



That's from our own farm!

THERE ARE OVER 20,000 private and public carriers in South India alone with a carrying capacity of nearly 70,500 daily tonnage. They carry not only rice bags from distant farms, but haul different types of goods like furniture, bales of cloth, motors etc.

Back in the twenties, when TVS started its Southern Roadways service they realised that South India needed a vast number of transport organizations to meet the growing demand for road transport. To help these, they started several units to give expert and efficient service.

From supplying the chassis, building the bodies, providing the finance, right down to reconditioning of worn-out parts, these units meet the increasing demands of the automotive industry in all its aspects in South India.

TVS UNITS INCLUDE

T. V. SUNDRAM IYENGAR & SONS Private Limited
Madurai, Tiruchi, Tirunelveli, Pudukkottai, Salem & Coimbatore
Motor vehicle Dealers & Automobile Engineers

INDIA MOTOR PARTS & ACCESSORIES Limited, Madras
Distributors of GM Parts & Accessories for all India

SOUTHERN ROADWAYS
Private Limited, Madurai
Passenger & Parcel Road Transport Undertaking

MADRAS AUTO SERVICE
Private Limited
Madras-Bangalore
Distributors of Motor Parts & Accessories

SUNDARAM FINANCE Limited, Madras

SUNDARAM MOTORS
Private Limited
Madras-Bangalore-Secunderabad
Dealers: Fiat, Plymouth, Fargo, Leyland & Ferguson Tractors

SUNDARAM INDUSTRIES
Private Limited, Pudukkottai
Madras - Coimbatore
Tyre Retreaders

MADRAS MOTOR & GENERAL INSURANCE Co. Limited, Madras

T. V. SUNDRAM IYENGAR & SONS PRIVATE LIMITED, Madurai

JWT TVS-U 1143

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rld and Russia is its leader. For Marx and Lenin are the real teachers. It is only those that have no owledge of history who talk in terms 'do the right thing even if the heavens fall'!"

○ ○ ○

The discussion went on in this manner until midnight, when, tired, both of them lay down to sleep. However, for hours Ravi could not get sleep, nor could Mona. She lay awake, preparing, it seemed, fresh arguments for resuming the discussion in the morning!

Ravi began at last to think more clearly, calmly and dispassionately. He was not concerned with what was the right view. In reality, he had been impressed with several things in Bardoli, by the unflinching faith and determination of the women, by the effect upon the people of the recitation of the Vedas by the Brahmans, by the magic of Sardar's powerful eloquence, by even the faith of the audience as they sat patiently on the ground, having locked up their buffaloes in their houses; lastly by the vigour with which the boys and girls sang 'Vande Mataram.' There passed before his eyes a series of pictures which he had seen in Bardoli. He felt hurt that Gandhiji who was inspiring this spirit of fearlessness was called a counter-revolutionary.

He also felt he must wake up Mona and make her see that there was something genuine in Bardoli which was not to be found amongst their party men. The strength of the Bardoli movement lay in the determination of the people themselves. That kind of determination was not to be found in the strikes engineered by the Communist leaders. But how to convince Mona of all this? How to persuade her of the realities of this situation?

All night long Mona lay stiff and aloof, determined not to be reconciled. She did not want even to touch Ravi by accident lest he might misinterpret it as a desire for truce. Since Ravi had allowed himself to be deflected from loyalty to the teachings of Marx and Lenin, there was nothing else for her but to despise him.

Meantime, Ravi for his part had begun to analyse his real feelings towards Mona. Had he become enslaved to her for life? Had he ever felt genuine love for her? Did she love him? What was love? He had never given any thought to these questions.

Some months earlier Mona had said to him: 'Ravi, you are everything to me.' Nevertheless today on the slightest difference of opinion, she had made her choice and shown clearly that the teachings of Marx and Lenin were more dear to her; violence, class-war, revolution and Russia were more precious to her. Or was he deceiving himself?

On many an occasion, Ravi also had overwhelmed her with affection and given pledges of everlasting love. What had he meant when he used to say to Mona: 'I love you, Mona'?

Surely love meant something very different and more. It cannot be merely bedroom co-existence. It cannot be merely participation in a common activity, just as it surely cannot be merely a partnership in wealth and passion. Ravi had read somewhere that love was something very different, a powerful force which kept two indi-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

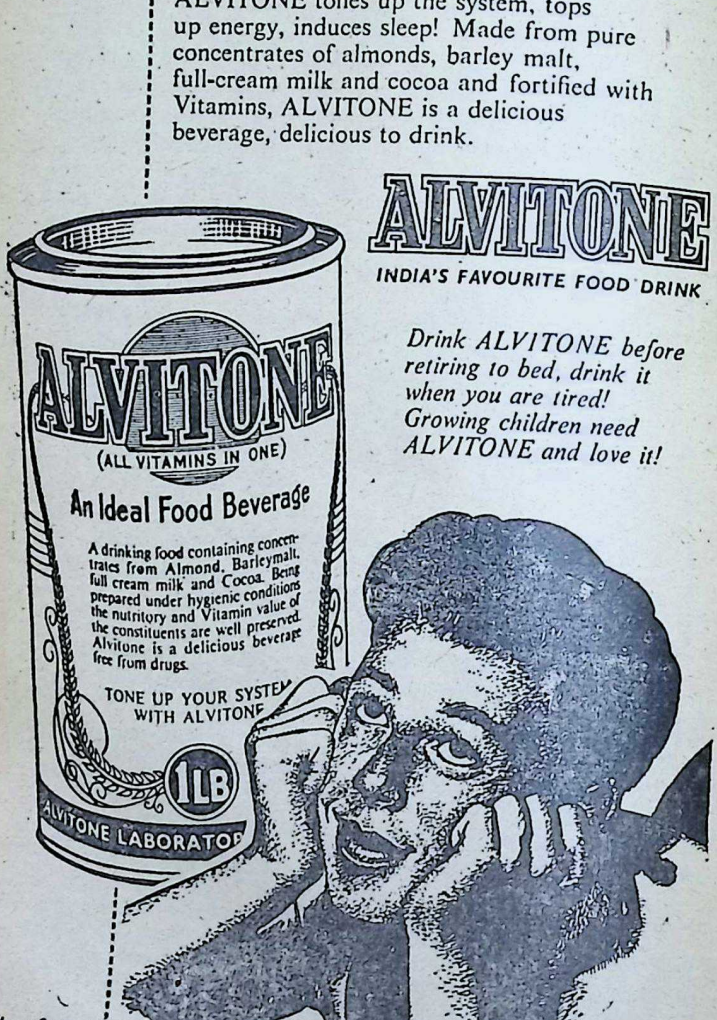
Tired from overwork?... Unable to get sleep?

ALVITONE tones up the system, tops up energy, induces sleep! Made from pure concentrates of almonds, barley malt, full-cream milk and cocoa and fortified with Vitamins, ALVITONE is a delicious beverage, delicious to drink.

ALVITONE

INDIA'S FAVOURITE FOOD DRINK

Drink ALVITONE before retiring to bed, drink it when you are tired! Growing children need ALVITONE and love it!



Manufactured by:
ALVITONE LABORATORIES, MADRAS-16.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ls united together for ever, so even if they wanted to, they d not part.

If I were to leave Mona walk out of this house never return, what will happen to " asked Ravi of himself. "Will I be as lonely as I was before? I uld miss Mona's company, her conversation, her help, her encouragent. Would it leave a permanent d in my life? What exactly would my loss? I shall go my own way d do whatever I think proper. Who n compel me to do anything differt? If there is no one to criticise me d nag me continuously, I might even able to develop my personality tter, perhaps. But, in any event, I shall be free from the domination of Politbureau. At the moment I am nothing more than a slave of the party, of Politbureau, and of Mona. By serving them slavishly, I am merely increasing their power and influence and in no way helping myself."

Such thoughts in their various permutations and combinations kept him awake almost until it was daybreak! When he woke up, he found that Mona had gone out, leaving behind a note to say that she would be at the office.

Ravi got ready quickly, and after taking a cup of tea in the restaurant on the ground floor of his tenement, he too set out for the office.

[*To be continued*]

INSIST ON

Hind FLOORING TILES

DECENT—DURABLE—DEPENDABLE

Manufactured on HYDRAULIC ITALIAN MACHINERY

PREFAB—R.C.C. HOUSES—CEMENT PIPES—TANKS—DYEING VATS—GARDEN DECORATION ETC.

CONTRACTORS—SUPPLIERS TO GOVERNMENT, RAILWAY, MUNICIPALITY AND P.W.D.

HINDUSTAN CEMENT PIPES & CONCRETE CONSTRUCTION CO.

Head Office: Ochhavlal Gordhandas Shah

Tiles, Pipes & Sanitary Ware Merchants.

Khadia, Char Rasta, Ahmedabad.

Factory: Sewagefarm Road, Next to Calico Mills, Ahmedabad.

Office and Residence Telephone No. 3392.

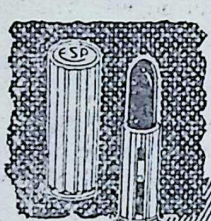
HIND

Factory Telephone No. 51636.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

You don't GAMBLE WHEN You BUY



Life and Beauty
are too precious to gamble away — but
if you feel like throwing away a
fortune, stake anything
you want — except your beauty.
For once your fresh, glowing
complexion has been neglected,
not all the weeping and wailing
in the world will restore it.
Throw away your complexion worries
with "AFGHAN SNOW"
Beauty Aids...
they are really good...
dependable...
reasonably priced.

AFGHAN SNOW
BEAUTY AIDS

E. S. PATANWALA, BOMBAY-27 (INDIA).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Amritavalli Marries

THE King of Kalinga felt gratified that his daughter Amritavalli was safely back and the demon who had decoyed her had been killed. So, he took the Minister's son on a caparisoned elephant in a procession through the city and followed them along with his daughter and the princess of Kalakanthpur on rich palanquins. Reaching the palace, he entertained the whole city to a rich feast in token of his joy.

For some days the Minister's son stayed in the palace as a valued guest and on an auspicious day the King gave away half his kingdom as per his promise to the Minister's son and coronated him King.

After this event he called the Minister's son and asked: "My son! I want to fulfil the next part of my contract too. I want to give my daughter away to you in marriage and believe you would naturally want to marry the other Princess too, being her deliverer".

"I am at your service, Sire", replied the Minister's son.

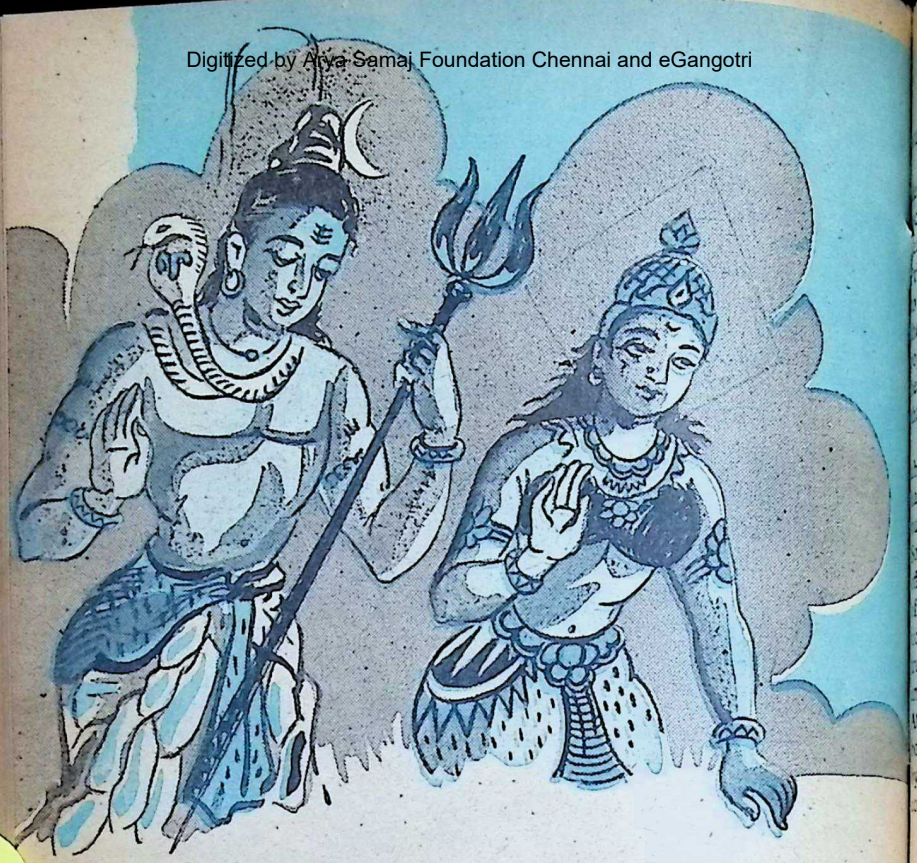
When, however, the King approached the Princesses, they said: "We would like to observe Gowri Vrata before marrying. It will take six months for its completion."

When the King communicated their desire to the Minister's son he had no other alternative but to accept the inevitable.

Let us now follow the Prince who fell down unconscious at the Patallok. For quite a long time, he remained unconscious. When, however, the cool and bracing breeze of the nether world wafted over his face, he slowly regained power over his senses and, not being too hurt providentially, he was able to sit up and recall the events. Being under the impression that the rope-chain broke accidentally, he rued his own fate. But being a man of courage, he took recourse to the one way left: he entered into Yoga-samadhi, seeking divine help. For a full month, he remained in that state and when he reached the point of exhaustion, Lord

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Siva, accompanied by Parvati, appeared before him.

The Prince opened his eyes and seeing the Divine Pair, fell at their feet which he made wet by his tears of joy.

Asked Siva: "My son! Ask of me of any boon you may require!"

"Lord! What else do I require now, but get away from this place? Please give me a Garuda form to enable me to fly out of the nether world and reach Bhuloka where I may regain my form!"

"So be it!" blessed the Lord and disappeared.

Assuming Garuda form, the Prince flew through the giant aperture through which he had descended and reached Bhuloka. Not finding either the Princesses or his friend at the mouth, the Prince took to wings and flew to Kalakanthpur where he alighted. Regaining his human form, the Prince sought board and lodge in the home of an old woman and got them.

Meals over he sat on the pial of her home and asked her, "Mother! Could you tell me of anything of extraordinary interest about this city?"

"Oh Yes!" replied she and said: "The King of this city had a beautiful daughter. Some months back, a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mon had abducted her to the nether orld and for a long time we did not ar of her. Suddenly one day a ince from some other country came the King and offering to rescue Princess, took from him miles of ge-chain. But nothing has been ard of him and of the Princess since t day!"

From this conversation, he was le to gather that the Minister's son d not returned to Kalakanthpur t, possibly, had gone to Kalinga. , early in the morning he payed the old woman and taking leave her, walked briskly in the direcn of Kalinga. For ten days he dged along, crossing mountains d valleys, swimming across rivers. t last he reached a village on the rder of Kalinga where, exhausted the strenuous journey, he fell unscious before a house.

That house belonged to a Brahmin who coming out saw the fallen man and exclaimed: "He seems to be a Prince and fallen unconscious for lack of food, due perhaps to some misfortune!"

Calling out to his wife, he asked her to bring some cool water and the milk-pudding which he had dedicated to his deity a short while ago. He fed the Prince tenderly with that rich food whereon the Prince regained consciousness. Explaining that he had to go without food for ten days, he expressed his desire to have some more food. The Brahmin promptly took him inside the house and fed him with a rich variety of food.

When he was thus refreshed, the Prince asked the Brahmin: "Sir! Is there anything of extraordinary interest in your country?"

The Brahmin thought for a while

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

STOP BAD BREATH WITH COLGATE while you FIGHT TOOTH DECAY all day!

Because : Just one brushing with

Colgate Dental Cream removes up to 85% of odour and decay-causing bacteria

Scientific tests have proved that Colgate instantly stops bad breath in 7 cases out of 10 and that the Colgate way of brushing teeth right after eating stops more decay—for more people—than ever before reported in all dentifrice history. Only Colgate has this proof!

Just gargling after meals is not enough—brush your teeth regularly with Colgate after each meal. Its active penetrating foam gets into hidden crevices between the teeth, removing decaying food particles, the cause of much bad breath and tooth decay.

Children like brushing their teeth with Colgate because they love its long lasting minty flavour.

Regular brushing with Colgate

- ✔ stops bad breath
- ✔ fights tooth decay
- ✔ keeps teeth sparkling white

If you prefer a powder, get all these benefits from Colgate Tooth Powder ... a can lasts months!

For cleaner, fresher breath and whiter teeth . . . more people buy Colgate Dental Cream than any other dental cream in the world.

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

replied: "Yonder is the capital re the King has his seat. Some ths ago an elephant—you will be prised to hear—had abducted the g's daughter and kept her closely ded. Recently a Prince like you killed the elephant, rescued the cess and brought her back to the g. The King who was overjoyed, e away half his Kingdom to that and made preparations for the rriage of his daughter with that ve Prince. I think it was part of contract. It seems that Prince had ued another girl too in the same oit. Now, would you believe it— girls said they were not ready the marriage and went on a vow, forming Gowri-Vrata!"

So, that is the story!" thought the nce who could now understand perfidious character of his friend. it was, the situation had not quite e out of control; he could still the trumpcard, decided the nce.

After staying for two or three days the home of the Brahmin, the nce started towards the capital r enfrusting the princely parapher- ia to the Brahmin's care.

Soon after entering the city, he thered that the Minister's son had up spies to be on the look out r a prince of his description and put to death any one found of t description. The Prince gasped th surprise. But he was not to be t-done.

He contemplated on the tiger-King ereon, the animal stood before him. ith its help, the Prince disguised mself as a dance-instructress managed to get the tuition of Princess Amritavalli. By his excellent talks, he soon gained her confidence and one day he revealed himself in his true form, when Amritavalli became immensely joyous and exclaimed: "Gowri has granted our prayer," and bowed before her liberator, wondering all the time at his ingenuity in gaining admission into her harem. She promptly confided her discovery to her mate, the other Princess from captivity.

After the Prince had resumed his dance-teacher form, Amritavalli related to him *tete-a-tete* all that had taken place since his friend's scuttling; his overtures to them and their own final strategy. The Prince on his part related all that had happened to him since they met last. The three shed tears of joy. They programmed a plan of action on the spot and according to it the two girls expressed their readiness for the marriage to the King.

Preparation for the marriage went round the clock—the interval being too short. Invitations had been sent out to all dignitaries and Kings of neighbouring kingdoms. The day arrived. All important invitees had arrived and were suitably lodged. The father of the impostor was one among them, as also the King of Kalakanthpur who fully endorsed what the King of Kalinga did.

On the marriage-day, the bridegroom, i.e., the Minister's son, rode on the state-elephant. Asked to accompany him on the same elephant, the two girls expressed their preference to ride separately on another elephant. When people heard of it, they looked at each other meaningfully.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SMALL SAVINGS

can be

A BIG INVESTMENT

—through

THE BANK OF BARODA

3% INTEREST ON SAVINGS ACCOUNT

UPTO 5% INTEREST ON FIXED DEPOSITS ACCORDING TO PERIOD

Just one rupee is enough to open a Savings Account with The Bank of Baroda Ltd. With this 'investment' of one rupee, you are entitled to all the facilities our Savings Account offers—3% Interest...52 withdrawals a year, without notice and without limit...and the chance to save for the things you want most!

You can earn a steady income on your capital through the Bank of Baroda Fixed Deposits—acceptable for from 1 to 5 years or for longer periods. **Interest is paid twice yearly.. on 30th June and 31st December.** On Fixed Deposits for 5 years and over, the interest is as high as 5% per annum.

For full particulars call at your branch of The Bank of Baroda Ltd.

THE BANK OF BARODA LTD.

(Estd. 1908) Head Office: Baroda

Branches: Over 135 branches in India and also in East Africa, Zanzibar, British East Africa and Suva (Fiji Islands.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Procession over, the bridegroom sat fore the marriage-fire and when *mangal-sutra* was handed to the degroom, Princess Amritavalli od up and addressing the Acharya o officiated, said: "Please stop ing it to him and hear me say a words to the assembly."

Princess Amritavalli bowed pro- ndly to the august audience and king for their indulgence exposed pindrop silence the perfidy of the inister's son who sat before the edi. In the end, she said: "I have unchallengeable proof in the per- if my dance-teacher who will now uch for all the statements I made." As she said, the dance-mistress od before the assembly. After bow- respectfully, she threw off the veil t surrounded her body and reveal- the immaculate personality of the Prince! The whole audience was dumb-founded. Asking the excited people to sit down the Prince introduced him-self and confirmed all what Amrita-valli said and when he ended his pero-ration, the priest was shocked to see the Minister's son falling down un-conscious. Before people could mount the rostrum to belabour the impostor, he was removed to safety and the Prince was made to occupy the seat vacated by the Minister's son. The Prince tied the *mangal-sutra* on the neck of both the girls whose eyes danced with joy.

Then Chaturya asked the Princess "Don't you too want a husband like that Prince?" It was day-break and the Princess rose and went inside the palace.

[*To be continued*]

THE COMPLETE WORKS OF SWAMI VIVEKANANDA

In Eight volumes with indices

(about 530 pages each)

Containing all his writings; reports of his lectures; interviews, class talks, and replies to the addresses of welcome; epistles, original and translated, etc.

'In these volumes we have not only a gospel to the world at large, but also, to its own children, the Charter of the Hindu faith' says Sister Nivedita in her introduction.

This set is indispensable to every home and public library in India.

Price per volume : { Board Rs. 6.50 / Cloth Rs. 8.00

To subscribers of P.B. 25 nP. less per volume.

Write to

The Manager, ADVAITA ASHRAMA

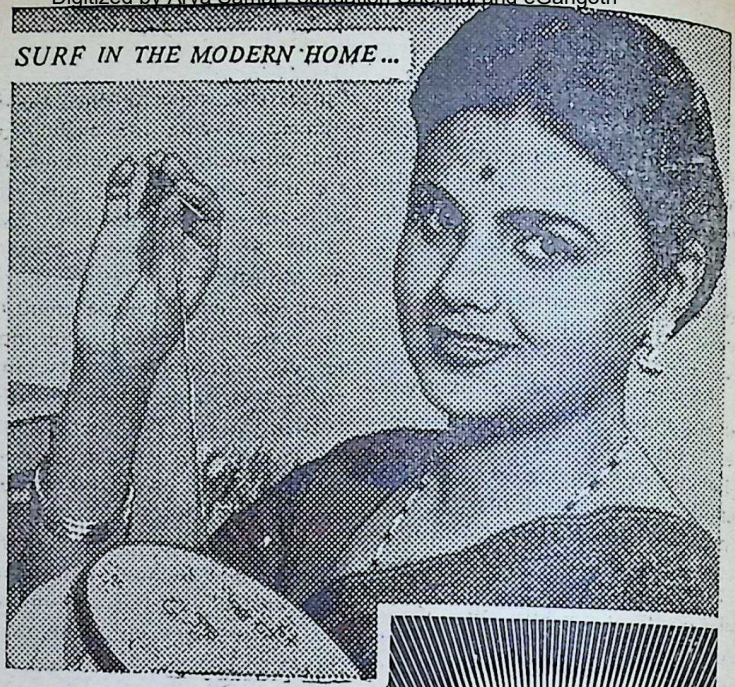
5 Dehi Entally Road

CALCUTTA 14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURF IN THE MODERN HOME...



'THE WAY WE LIVE TODAY...'

says Bombay housewife

PREMA SOONDERJI

'THE WAY WE LIVE TODAY,' says Mrs Prema G. Soonderji of Walkeshwar Road, Bombay, 'we all want new and better things. SURF, for instance.

'SURF washes beautifully white: Shirts, saris, towels and sheets, *everything* in my home.'

WHY NOT SURF IN YOUR HOME? SURF cuts your washing work in half, yet gives you washing that's gloriously white. Try SURF for yourself today!

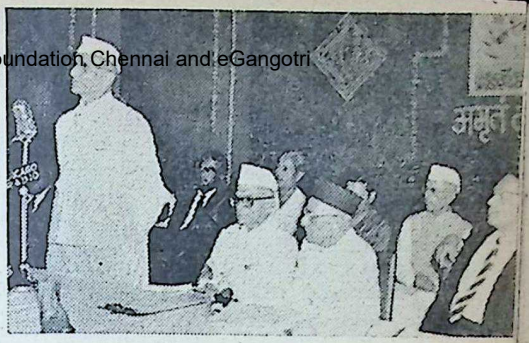
Surf gives you the

WHITEST WASHES

A HINDUSTAN LEVER

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Sri Morarji Desai speaking.

NEWS & NOTES

BHAVAN'S COLLEGE OF JOURNALISM

SATURDAY the 15th July, 1961 was a red letter day in the annals of the Bharatiya Vidya Bhavan, for on that day was inaugurated the Bhavan's College of Journalism, Advertising and Sales Promotion and Printing, by Sri Morarji Desai, Union Finance Minister. A distinguished audience consisting of top men in the respective professions, business men and others was present.

Sri Sri Gopal Nevatia read the messages received from Rashtrapati Rajendra Prasad, Dr. Radhakrishnan, Sri Jawaharlal Nehru and others wishing the College godspeed.

Welcoming the Chief Guest Sri Morarji Desai, Kulapati Sri K. M. Munshi who presided, said:

I am very happy that the College of Journalism, Advertising and Printing is being inaugurated today by my friend Sri Morarji Desai.

My interest in journalism and printing is abiding, for, to take you into an autobiographical secret, in 1907, when I first came to Bombay, I had to live partly on the income which I received as a proof-reader. Since then, I have been associated with all kinds of newspapers, journals and presses. Naturally, therefore, I feel grateful to God that I should be given the opportunity to be instrumental in establishing what is perhaps the first college of its kind in India, perhaps in the East.

In 1950 I felt the time had come when part-time vocational training facilities in a press should be made available to the students of our Sanskrit Mahavidyalaya and the College to supplement their income. With this object in view, interest in the Associated Advertisers and Printers Ltd., was acquired and a Printing Academy planned.

The Printing Academy was started when the Bhavan purchased the press in 1957. Preparations were thereupon taken on hand to train staff which

Munshiji welcoming the guests.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

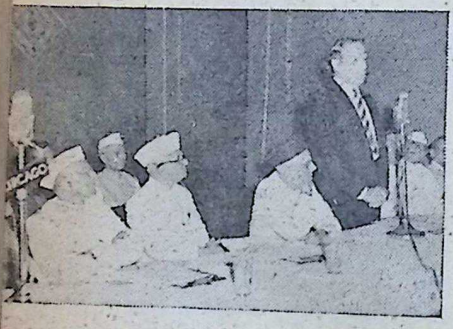
Digitized by Arya Samaj Foundation Chennai and eGangotri

could do justice to the project of the College.

The scope of the College is to cover the entire range of arts and sciences associated with mass communication media in the modern world. The city of Bombay, with its international outlook and wide facilities, is appropriately a centre where such a College can be started and the facilities provided by the Bhavan would, to a large extent, render the College more useful.

The College specialises in three courses: Journalism; Advertising, Sales Promotion and Public Relations; and Printing.

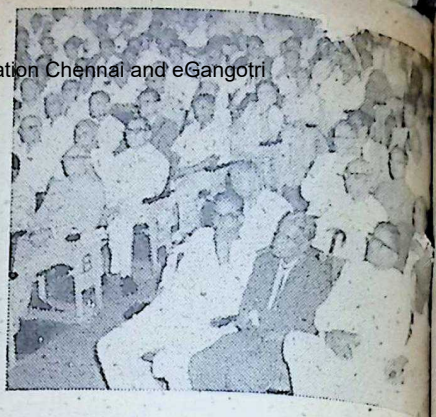
I am glad to say that we have received the cooperation of every one in promoting this venture. Eminent men in the fields of journalism, advertising and printing have joined our Board of Advisers. Top men in their specialised fields have been invited to be teachers. Students have come from all parts of India, and even some of the State Governments have sent their staff members for preparation and training. And on account of the heavy



Mr. Louis Fischer speaking.

rush, we have had to raise the original intake of 180 to 240.

The selection of the students was made on the basis of a written test and a personal interview, and I am glad to find that though many of the candidates selected are graduates and double-graduates, some of them are under-graduates and even matriculates



A section of the audience.

who have shown extraordinary aptitude in the test.

In these days there is need for specialised training in journalism, advertising and printing. Mass communication media have increased so much in scope and usefulness that amateurish work, as in the old days, is not of much use in this age of specialisation.

Let me therefore hope that the College will serve a useful purpose.

Apart from the usefulness of the College as a vocational training institute, it has a great part to play in our country. A free and independent press is an essential factor in a free democracy and in a rapidly shrinking world, we want men and women qualified and competent, not merely to be successful journalists but by their independent and objective attitude competent to educate the masses and stand foursquare against all forces which might come in the way of a free and healthy democracy. In that sense, let me hope that this College will be instrumental in training newspaper men and women who will become bulwarks of democracy in this country. For, all over the world, insidiously but steadily the net appears to be closing in on independence of thought and action which the press alone can effectively break through.

I take this opportunity of thanking all who have co-operated with us in promoting, and setting up this College. In particular I must express my deep appreciation of the tremendous work

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

done by the Executive Secretary of the Bhavan Sri S. Ramakrishnan, and his band of co-workers.

I am glad that my friend Sri Morarji Desai could find time to be our Chief Guest today. He has been a friend of the Bhavan and I am sure he will be as glad as anyone of us that the Bhavan has been able to add one more institution to the chain of institutions which it has set up during the last twenty years.

LEAVE ALONE THE EDITOR

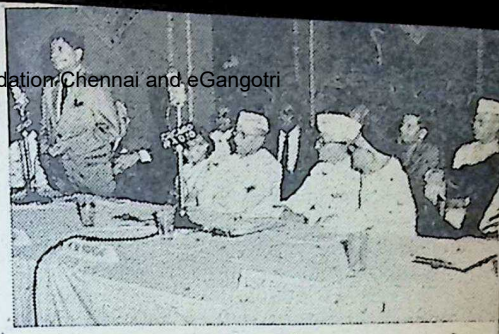
Mr. Louis Fischer, the world renowned American-Journalist, spoke next. Describing himself as 'a writer and not a talker,' he spoke directly and simply about what he regarded as

Another section of the audience.

"major propositions." He said:

In a country like India where at present there is no loyal opposition party, you need a strong, free and independent press in order to preserve democracy. I should, therefore, think that the Government should leave the press alone. When there is an excessive sensibility to criticism in high places, the press suffers, and this should not happen in a country like India, which I know is devoted to democracy.

I could say one other thing to the people who own the newspapers. Unfortunately, newspapers are owned by people who have a lot of money—by the capitalists. Now I do not object in the present circumstances to their making money out of the newspapers, but I advise them that they can make more money out of newspapers if they leave their editors and journalists alone. The business side is one thing. The words are another. I call on the owners of Indian newspapers not to meddle in what goes into their editorial columns and into their newspaper reports.



Sri Moraes speaking.

Finally, as a journalist, I want to talk to the journalists—those who are and the potential journalists. A journalist must know his language and must know it well, and must work at it. He also must have a complete devotion to truth. He must not be a petty debater. He must not torment the people whom he interviews. He must elicit news and opinions out of them and leave his own opinions out until he is asked for them. He must know a great deal. Too many journalists don't know anything.

PAY JOURNALISTS WELL

Now, you get good journalists when they have training, also when you pay them enough. Unless you pay the journalists, you are not going to recruit the proper type of persons to go into journalism. If you want a good press, you have to encourage those concerned to pay more to the journalists. I read the Indian press not only when I am here, but also when I am abroad, that is, when I am in the United States or elsewhere. You have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

some excellent newspapers. I think what India needs is a good political weekly. Political education is not at the highest possible level in this country; and there is a potential of improvement, because this country has a very large intellectual middle class and others—working class—people who are coming up, people who are learning fast, and they need guidance; they need help; they need education. It is a fact that India is really one of the very few pillars of freedom and independence. Gandhiji used to say: "I do not merely want a free India; I want a free Indian in a free India". And I would look for more free Indians in a free India, and freedom means to say what you think without fear.

FIRST CASUALTY

Frank Moraes, Editor-in-Chief of the Indian Express Newspapers, in the course of his speech said:

I have been told on fairly good authority, which is reinforced by what my old friend Mr. Louis Fischer has just said, that a successful newspaper needs two things: It needs a live editor and a dead proprietor. I do not know how live I am and my relations —those varied with proprietors—are extremely good with my present proprietors. But nonetheless what Fischer said, rang a bell in my mind and should ring a bell in the minds of everyone too. I talk here to the group of potential journalists who, I hope, will come in great numbers to this College to their advantage.

You know, as Louis Fischer again said, a free press is the best insurance for democracy in a country. And it is proved by the fact that in a dictatorship, the first casualty is the free press. Napoleon should have known when he used to say that five hostile newspapers are more to be feared than five thousand men. But nonetheless I would like to say that young potential journalists have to try as far as possible—and it is not always possible —just to be frank, to maintain one's independence and the integrity of the newspaper users as far as possible.

Many youngsters come to me and ask: What is that which makes good journalists? I think the most valuable factor in journalism is not the style but the ability to write clean, simple, concise and clear English or whatever language you write in; that is a very necessary prerequisite for the success of a journalist. Comment is free, but the facts are sacred. This means that a newspaper or a journalist is entitled to say what he likes about what is happening in a country or outside it. But he has no right to distort news or to convey it in a sense different from what is meant. Comment is free, but facts are sacred. That is one of the prime slogans which should affirm itself in the minds of every potential journalist.

THE ART OF INTERVIEWING

Now, there are various departments of journalism. There is what Mr. Fischer again referred to as the interviewing or the interviewer. A reporter has to interview very many people and personalities, and in my time I had occasion to interview a great many. And I always found it a very good rule so far as the reporter is concerned and particularly in an interview to remember never to ask a question unless you know the answer. Always go prepared at least with the minimum background of the men you are interviewing and the subject you wish to talk about, so that he cannot fool you. He may fool you upto a point, but if you know something of the answer, it will be extremely difficult.

I have often been told, 'Well, it is no use having democracy, because moderate men fail.' Of course moderate men fail. But moderate men fail not because they are moderate, but because they are few. And I think that is what the journalists—the potential journalists—should realise; moderate men fail not because they are moderate, but because they are few. The more we add to their number, the better for the individual or the society and for democracy as a whole.

And the last thing I would like to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ress on our potential journalists is
s that the first duty of a news-
er or of the press is not to the go-
ment of the country; the first duty
the newspaper or the press is to
people. It is unfortunately in-
asingly not realised in our own
ntry, where many of those in
hority appear to assume as a right
one should reflect their views. The
e obligation, prime responsibility
the press or the newspaper is not
the government of your country or
other country, but to the people.
et me wish Mr. & Mrs Munshi and
sponsors of this school of Journali-
and you who will join it, I hope, in
e numbers, a good luck, happiness,
I hope, prosperity.

NOW THE CUSTOMER

Sri P. L. Tandon, Chairman, Hindus-
Lever Ltd., speaking next said:
The College of Journalism, Advertis-
and Printing is an effort which we,
industry, greatly admire, although
ticed in the syllabus that there is a
ter emphasis on journalism and
haps printing after that. I feel in
e to come advertisement may have
become a faculty on its own, parti-
rly with emphasis on sales pro-
ion. I was particularly struck,
g through the syllabus, by the
word 'consumer'. As Mr. Moraes
Mr. Louis Fischer have in their way
n dedicated to journalism, to the
lic, I had the privilege of spending
last 25 years in a sort of dedication
the consumer. The consumer always
s not agree with you; but at least
us find out who the consumer is
what he wants. I do feel quite
erely that in India, in industry
ich has an attractive market at the
ent, where developing economy
ates the market before you have
full means of catering to it, where
r demand is always in excess of
ply, there is a danger to those who
in the industry to take the con-
er for granted. I reckon the last
ng one can do is to accept that.
any years ago I began my career
market research before the War. I think in the very first week I learned my first profound lesson. We happened to be doing a research job among housewives in Bombay, into the habit of using soaps and I had an Englishman to join our firm to develop and start a market research department. And if I may take the liberty of dwelling upon history, one of the questions we asked was: "Which soap do you buy and who buys the soap?", and invariably the answer came: "The husband chooses; the husband buys". The Englishman was rather puzzled: "I can understand that your social customs may be such that the husband does the shopping, but I refuse to think the husband chooses the soap". I told him, "It is quite possible because our women are very husband-oriented. They are dutiful wives; they give the husband still more privileges than your women do. I hope that our advertising does not proceed to correct that. I would rather leave it as it is." However, he refused to accept that. He said: "Let us do a little probe into this and really find out. I have done market research in most parts of the world and I know that when women want something, they choose." So we asked the next investigator who was going out into the field: "When a lady tells you 'The husband chooses', drop the interview along the lines of the questionnaire and have an open interview and ask her more about it. At the very first interview, the truth came out. The interviewer said to the lady: "Do you really mean your husband chooses the soap? Because most soaps have different perfumes, different colours." They got no answers. "And I should have thought that you would perhaps like this sort of soap (that you like) rather than let your husband decide what you should buy". She said: "I know what you mean and I will tell him what to do". So there I got my first profound lesson. The Indian housewife knows her mind. Therefore, the danger is that we in industry who cater to her tastes don't know it. I sincerely hope in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

part which concerns advertising, in the part which concerns sales promotion and marketing, a great deal of enthusiasm would be placed upon understanding the consumer. And by consumer I do not mean merely housewives; I mean everybody.

SERIOUS BUSINESS

Mr. E. J. Fielden, Managing Director of J. Walter Thompson Pvt. Ltd., was the next speaker. He said:

Dr. Munshi mentioned to you one of the things that advertising people do is to find out what other people do. I think it might be fun sometimes to find out what advertising people do. If you were to ask them what are the most persistent troubles that they face in the business of advertising, I am very certain that the dearth of qualified advertising personnel would come out right on top of the list. Certainly, so far as I am concerned, I can say that during the last 30 years that I have been running an advertisement agency here, this business of perpetually looking for people to come in and help a growing organization is perhaps the biggest headache which an administrator in advertising has. I realise that the advertising business is not unique or alone in this. It is a problem which we share with every specialised industry in a growing economy. We all do what we can to cope with such a situation. We run training programmes of our own, which has very great advantages, and also certain disadvantages. When you take in a trainee and bring him into your organization and start to teach him, you are teaching him the knowledge which you have. What we should like is to bring people from outside and bring in fresh knowledge and fresh ability, in order to expand the capabilities of our organization. Therefore it was with considerable relief and great interest and thankfulness that I welcomed the invitation to be associated with this College of Journalism, Advertising and Printing.

I am often asked what the advertising business is really like—particularly by young men and women who they would like to be interest in it. Well, one thing I can say the start is that it is certainly not lik what most of them seem to think it The world of advertising is not th glamorous thing where an executi with a fabulous salary goes to cou less parties, dashes off slogans whi miraculously cause thousands of peo to rush and buy products that th never wanted before. It is not li that. That belongs to the dream wo of novels and movies. Actually, adve tising is a serious business. It the business of employing talent, ti and money, to promote the sale goods. For me it is a fascinating, ex citing business, and I cannot think any business which has more interes that is interest and excitement those people who are mentally an temperamentally suited for it. An not everybody is. In fact, for thos people who are not properly suited, imagine that the business of advertis ing is a very distressing one, becaus jobs in advertising are not secure; th work is hard, you have to work fo long hours; the demand is great, an the pressures are very heavy, and yo know, creative people are actuall somewhat temperamental, and whe pressures are very high, the work is not smooth. To get along, one has t have, I think, boundless imaginatio he has to be very much of a doer an be, above all things, highly adaptable I think one of the attractive thing about advertising as a business is tha it offers such a wide scope for so many diverse talents. One is apt to think o advertising as merely the productio of advertisement. Of course, advertise ments are the end-product of what w do, and the people who actually do the writing are very important to us But nowadays, very seldom is adver tising the result of one person working or even the result of one group o persons working. Advertising has be come so important that normally it is team work, between a group of spe cialists working in different fields

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

e are jobs in advertising for a variety of interests and people. instance, for those with an inquiring mind and statistics, there is arch work. You cannot produce er advertising without having A tremendous number of facts t all sorts of things—facts about products, of markets and of peoand these are got together, found researched and interpreted by le who have special training in modern technique of market arch. Then there are jobs in what call "production". Written words pictures have to be turned into erial, which can be printed by spapers or posters, and so on. Then nicians are required for directing producing advertisement films, or designing and constructing exhibi material and many many other gs as well.

I DESAI'S SPEECH

augurating the Bhavan's College Journalism, Advertising & Printing, Morarji Desai, Union Finance ister said:

The essence of freedom is not to find one's individual freedom alone, also that of others. India cannot m to be really free unless its peodevelop a sense of self-respect and that regard newspapers can play a y vital role. Journalism he said, s a difficult profession with tremenus responsibilities which it is not ays possible to fulfil. He advised students not to consider the acquion of the degree or the diploma as end of the education, for, educan was a continuous and never-endg process. Paying a tribute to lapati Sri Munshiji, he said that constant additions to the Bhavan's ivities was an indication that the er Sri Munshi grew up, the more ergy and life he infused into the titutions he had founded.

Sri Joseph John, Principal of the llege, proposed a vote of thanks.

for quality
SUITINGS
AND
SHIRTINGS
ask for

SRI KRISHNA SPG. & WVG. MILLS (PRIVATE) LTD. REGISTERED No. 84097 BANGALORE

KRISHNA FABRICS

RAMKUMAR MILLS (PRIVATE) LTD. RAMKUMAR FABRICS BANGALORE-2

RAMKUMAR FABRICS

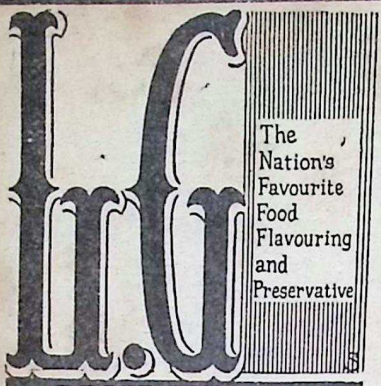
Sri Krishna Spg. & Wvg.
Mills (Private) Ltd.

Ramkumar Mills (Private) Ltd.

BANGALORE-2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



L.G.

The Nation's Favourite Food Flavouring and Preservative

COMPOUNDED ASAFOETIDA

LALJEE GODHOO & CO.
Sowcarpet, Madras-1
H.O. Bombay..... Branch: Kumbakonam

Bank with the STATE BANK OF INDIA

India's Leading Bank

LIFCO'S

ALL ABOUT MADRAS

A COMPREHENSIVE GUIDE & DIRECTORY TO THE CITY

with a large size four-colour map of the City

Where to Stay — Places of Interest — Amusements — Picnic Spots Around Madras — Public Offices — Bus Routes — Industrial & Trade Index — Postal & Telegraphic Information — Etc.

- 400 *p.*+48 *p. in Art Paper* (106 *Views of the City*)
- *Price Rs.* 3.00; *By Post Rs.* 4.05

LITTLE FLOWER CO. (LIFCO), MADRAS-17; M. DAMODARAM & CO., APPAH BLDGS., MADRAS-1; HIGGINBOTHAMS (PRIVATE) LTD., MADRAS-2, THEIR BRANCHES & THEIR RLY. BOOKSTALLS; AND THE POPULAR BOOK DEPOT, BOMBAY-7.

When at MADRAS on Business or at tour Stay at

TOURIST HOMES

opp.—EGMORE RLY. STATION
Vegetarian Boarding & Lodging

- ALL ROOMS WITH ATTACHED BATH & SHOWER
- TELEPHONE IN MOST ROOMS
- MOST CENTRALLY SITUATED
- TAXIS, BUSES at DOOR

P. G. S. MANI, A.M.H.C.I.
Mg. Director,

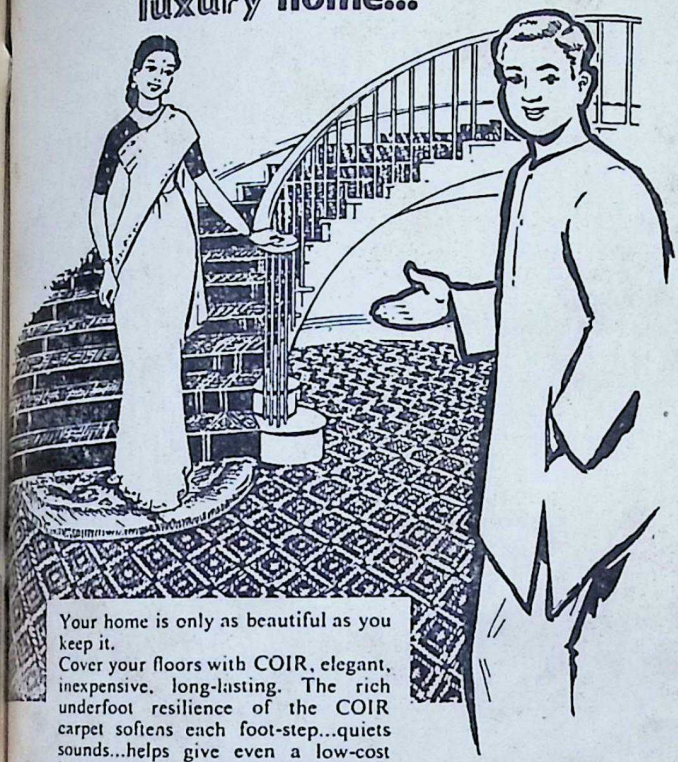
TOURIST HOMES (P) LTD.
EGMORE, MADRAS-8
Phone: 85200 & 83512 *Grams:* TURIST

Edited by S. R[illegible] and printed and published by him for the Bharatiya Vidya Bhavan, at Associated Advertisers & Printers, 505, Arthur Road, Bombay-7.
Associate Editor, V. A. K. Ayer : Managing Editor [illegible]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The mark of a luxury home...



Your home is only as beautiful as you keep it.
Cover your floors with COIR, elegant, inexpensive, long-lasting. The rich underfoot resilience of the COIR carpet softens each foot-step...quiets sounds...helps give even a low-cost home an air of tasteful luxury. And restful, too!

See the range of Coir mats, mattings and carpets at your nearest Coir Board Showroom.

COIR BOARD

SHOW ROOM & SALES DEPOT

- KASTUR NIVAS, FRENCH ROAD, BOMBAY-7. PHONE: 74053
- 5, STADIUM HOUSE, CHURCH-GATE, BOMBAY.
- 16-A, ASAF ALI ROAD, NEW DELHI-1. PHONE: 26988.
- 1/155, MOUNT ROAD, MADRAS-2 PHONE: 85787.
- 1-A, MAHATMA GANDHI ROAD, BANGALORE-1. PHONE: 70216.
- 22, LOUDON STREET (ENTRANCE ON PARK ST.) CALCUTTA-16. PHONE: 44-5287.

COIR BOARD (Govt. of India) ERNAKULAM FP

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Regd. No. B.

Frequent colds and coughs lower vitality...reduce resistance against bronchial infections

Coughs and colds are not only troublesome in themselves, but recurrent attacks can open up the way to far more serious sickness. So take care — start taking Waterbury's Compound immediately.

Waterbury's Compound

- ★ *Relieves coughs and bronchial congestion*
- ★ *Builds resistance against coughs and colds.*
- ★ *Aids digestion*
- ★ *Tones up the entire system*

Fortified with Creosote and Guaiacol, Waterbury's Compound breaks up bronchial congestion and stubborn coughs and colds. It tones up the entire system, builds up resistance to illness and helps you keep fit all the year round. It is equally effective for adults and children.

Take pleasant-tasting

WATERBURY'S COMPOUND

RED LABEL

to keep you fit

Also available: Waterbury's Vitamin Compound with the Saffron Label. Recommended as a general tonic.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

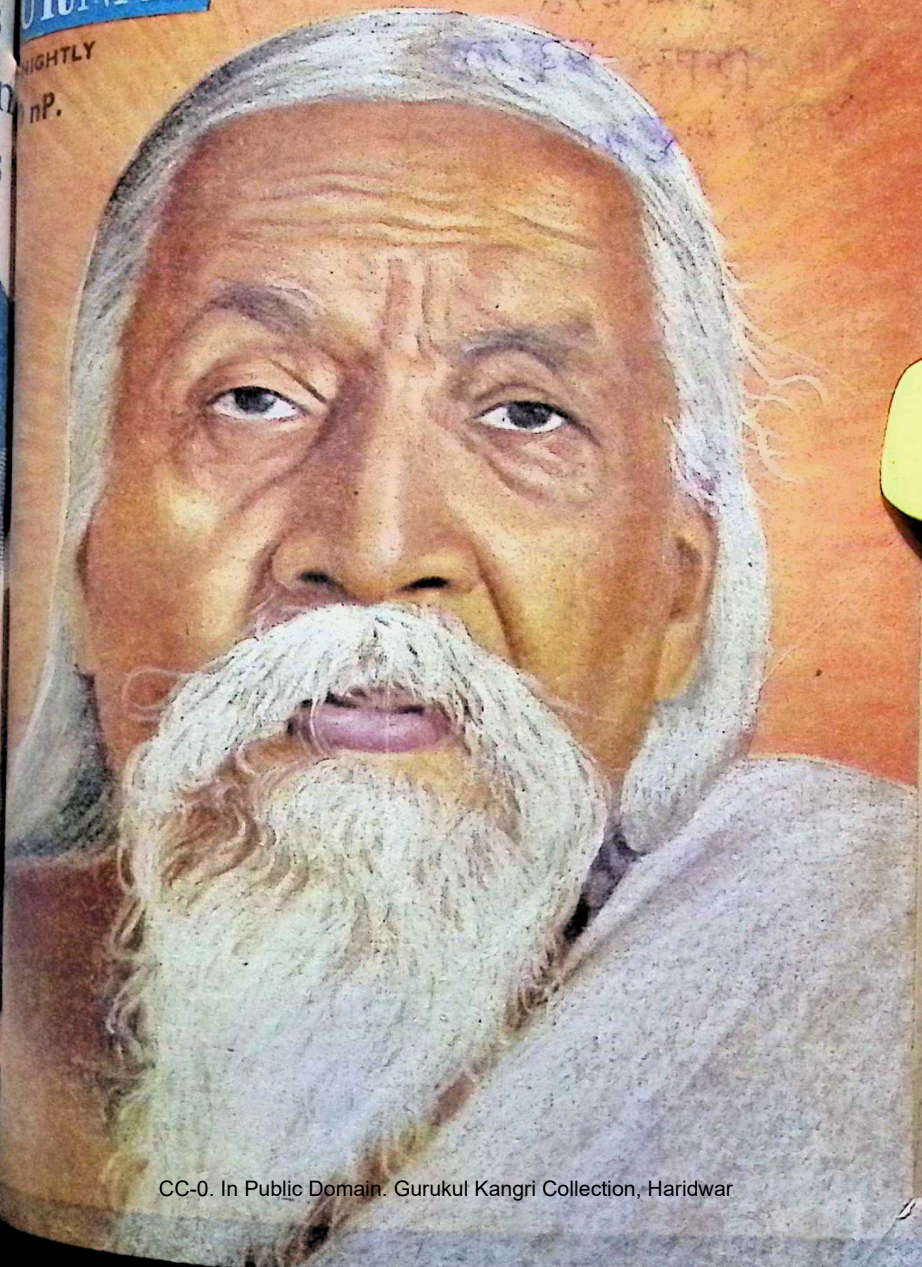
Warner-Lambert Pharmaceutical Company (Incorporated in U.S.A. with limited

Digitized by Arya Samaj Foundation Chennai and eGangotri

AVAN'S URNAL

AUGUST 20, 1961
Vol. VIII No. 2

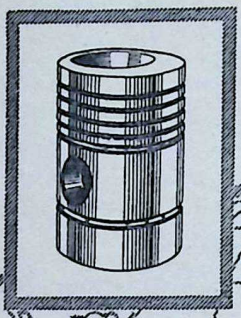
NIGHTLY
nP.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Products of distinction known throughout the world



MAHLE
PISTONS

Known for their reliability, efficiency, durability and high performance

ORIGINAL
GOETZE
PISTON RINGS

Engineered to outperform and outlast all other rings!

Manufactured Under Licence :

Distributors of Pistons & Piston Rings for :

Automobiles : Central Automobiles Private Ltd., 466, Sardar Patel Road, Bombay-4 *(for Bombay State)*
Tractors : Standard Spares & Machinery Corporation, 105, Apollo Street, Bombay-1 *(for Bombay State)*
Industrial Engines : Elva Business Contact Corporation, Green Street, Fort, Bombay-1 *(for Bombay State)*

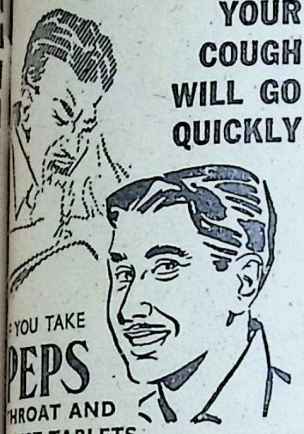
Sole Selling Agents :

ESCORTS LIMITED
Automotive Division
BLOCK H, CONNAUGHT CIRCUS, NEW DELHI
Branches : BOMBAY - CALCUTTA - MADRAS - PATNA - KANPUR

CPH.GM1119

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



YOUR COUGH WILL GO QUICKLY

YOU TAKE PEPS THROAT AND CHEST TABLETS

Suck a PEPS and *feel* its healing powers at work helping to ease the pain and dispelling the germs of sore throat, bronchitis, cough or cold. PEPS give instant relief and rapid cure.

PEPS contain no dangerous drugs

May safely be given to children

QUICKLY RELIEVES

BRONCHITIS
SORE THROAT
CATARRH
CONGESTION
COLDS and
COUGHS

Sold by all medicine dealers

E. FULFORD (INDIA) PRIVATE LTD.

Sole Agents for Bombay

Messrs. KEMP & CO. LTD.

P. O. Box 937.

Vol. VIII, No. 2 AUGUST 20, 1961

BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

CONTENTS

	PAGE
* **Prayer for Happiness**	5
* **Kulapati's Letter No. 238:** Indian Unity at Cross-roads	6
* **Symposium on Dharma** ..	11
* **True Retirement** (A Buddha Anecdote) ..	13
* **Arise, Awake, Great India!** —Sri Aurobindo	17
* **Gayatri-Upasana** —Dr. I. K. Taimni ..	21
* **Symbology of Ranganatha** —B. R. Rajam Iyer	25
* **Kabandha-Stotra** Adhyatma Ramayana ..	29
* **Krishnavatara** 28. Balaram on the High Seas	32
* **What Life Has Taught Me** —Swami Sivananda ..	37
* **Freedom of Education: A Guarantee Against Dictatorship**—Kishore K. Koticha ..	44
* **Wisdom from Sanskrit** Compiled by V. M. Giri ..	50
* **Classical Dances and Dance-dramas of India** —Sri Mohan Khokar ..	52
* **Rod Laver** (Our Fortnightly Profile-160)	59
* **Tapasvini** 54. Ravi Starts a new Life —Sri K. M. Munshi ..	62
* **In Search of Lord Siva** (Stories of King Madana Kama) ..	69
* **Notes & News**	74
* **Our Bookshelf**	77

FRONT COVER

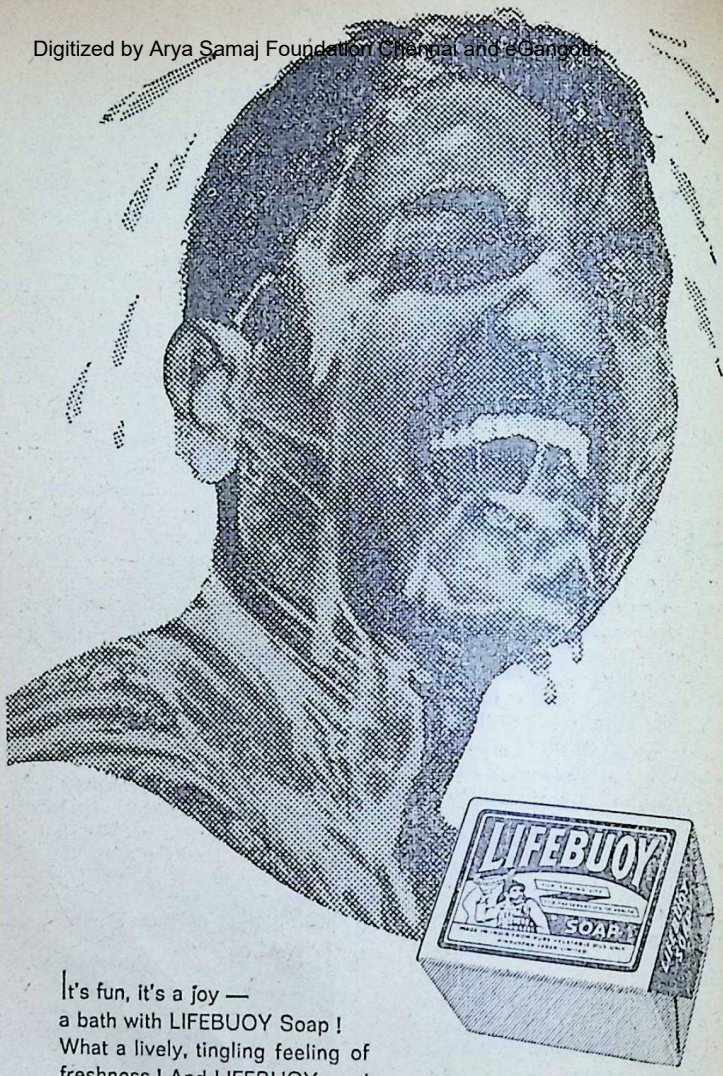
SRI AUROBINDO

Artist: Sri V. N. O'key

Editorial & Business Offices:
BHARATIYA VIDYA BHAVAN
Chowpatty Road, Bombay-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



It's fun, it's a joy —
a bath with LIFEBUOY Soap!
What a lively, tingling feeling of freshness! And LIFEBUOY washes away the germs in dirt — keeps the whole family healthy!

Where there's LIFEBUOY there's health!

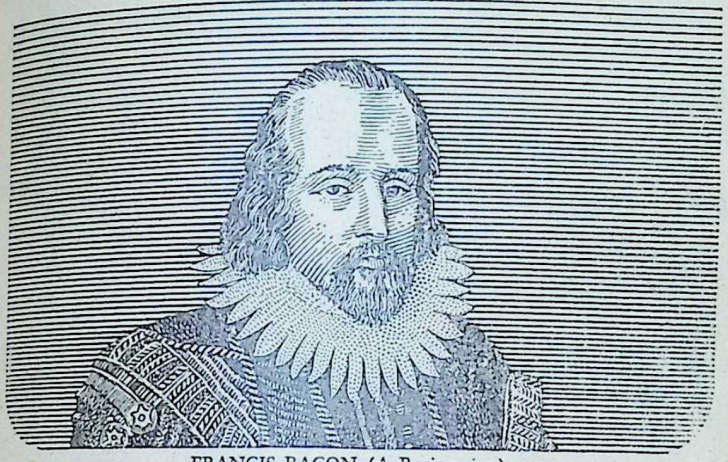
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

L. 26-X29

A HINDUSTAN LEVER PRODUCT

Digitized by Arya Samaj Foundation Chennai and eGangotri

WHAT SECRET POWER DID THIS MAN POSSESS?



FRANCIS BACON (A Rosicrucian)

WHY was this man great? How does anyone—man or woman—achieve greatness? Is it not by mastery of the powers within ourselves?

Know the mysterious world within you! Attune yourself to the wisdom of the ages! Grasp the inner power of your mind! Learn the secrets of a full and peaceful life! Francis Bacon—world famous English philosopher, scientist—like many other learned and great men and women—was a Rosicrucian. The Rosicrucians (NOT a religious organization) includes in its membership—people from every walk of life—from every race and creed. Today, headquarters of the Rosicrucians send over seven million pieces of mail annually to all parts of the world.

THIS BOOK FREE!

Write for YOUR FREE COPY of "The Mastery of Life"—TODAY. No obligation. A non-profit organization. Address: Scribe J.E.N.

The ROSICRUCIANS (AMORC) 25 GARRICK ST., LONDON W.C.2, ENG.

SEND THIS COUPON

Scribe J.E.N.
The ROSICRUCIANS (AMORC), 25 Garrick St., London W.C.2, Eng.
Please send me the *free* book, *The Mastery of Life*, which explains how I may learn to use my faculties and powers of mind.

NAME_____

ADDRESS_____

CITY_____

ZONE_____ STATE_____

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TRADE WITHOUT TEARS

Metric weights have come into use. Prices are expressed in terms of Metric units. And yet, transactions involve irksome calculations. — Why?

Because the Metric concept is not followed. Commodities are asked for either according to old weight or its equivalent:

233 grams — for one pao
454 grams — for a pound
175 grams — for five palams

Either way the advantage of the reform is not realised.

The right way is to ask for

200 or 300 grams
400 or 500 grams
100 or 200 grams

This way we will get full advantage of the reform. Combined with decimal coinage, transactions will be simpler and calculations much easier.

Ask for your requirements in

ROUND **METRIC** UNITS

IT HELPS YOU AND THE TRADER

ISSUED BY GOVERNMENT OF INDIA

PA 61/18

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

VOL. VIII No. 2
Digitized by Arya Samaj Foundation Chennai and eGangotri

BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

PRAYER FOR HAPPINESS

सना च सोम जेषि च पवमान महि श्रवः।
अथा नो वस्यसस्कृधि।

Oh Most Loving and Gentle God! Thou art Holy; dost always put down the wicked, and sanctify Thy devotees. Thine is all greatness and glory. Bestow on us, we beseech Thee, wealth, great peace and happiness in life.

—*Samaveda* II, 397.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 238

INDIAN UNITY AT CROSS-ROADS

BHARATIYA VIDYA BHAVAN
BOMBAY,
AUGUST 20, 19

MY YOUNG FRIEND,

TILL 1947, we were united in securing freedom. On August 15, 1947, we looked forward to a glorious destiny by welding ourselves into a powerful nation. In 1948, Sardar Vallabhbhai Patel, mostly by willing surrender of separatist tendencies, united the country as never before. On November 26, 1949, when the people of this country gave unto themselves the Constitution, we were one in unity of purpose and mission to build a great democratic Republic.

Of late disintegration has been growing apace, and not a day passes without our receiving a rude reminder of it.

The symptoms are many and varied.

The Cachar incidents, the tension between Assam and Bengal, the unmistakable recrudescence of communalism, the bid for new separate States and the growth of linguism and the militant regional chauvinism which it has given birth to, the attempts to harness linguism to r gion and casteism are symptoms a disease in the national mind, wh if not checked without further de will place our very national ex ence in jeopardy. Something, the fore, has to be done promptly to fi an effective remedy for the mala irrespective of party alignments the countering of political m oeuvres.

It is being forgotten or ignored t India, as a nation, is a mixture races, creeds and language-groups that, in the interests of national s darity, the component States sho conform to this pattern as far as p sible.

Linguism, which many people thought was a transient and harm phenomenon, has emerged as most powerful group sentiment wi is being used both as a weapon protecting cover for chauvinism cr ing in most of the States ser problems affecting peace and p gress.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Whereas before freedom we had two or three minorities in the whole country, linguism has been responsible for creating minorities and serious grievances in almost every State. In every State, the linguistic majorities have been developing the attitudes and techniques of a ruling race towards the minorities, and legislation, executive authority and State patronage are brought into play to place the minorities in the position of permanent aliens.

In such States, at the State level, the linguistic majorities have been developing an aggressively possessive attitudes towards their State, coming to look upon it as their own exclusive property to be defended against other States and the Centre. This finds expression in diverse ways.

Almost all States have been developing as against neighbouring States an attitude of mutually distrustful attitude. States running a cold war against one another rather than functioning as administrative units of the national union. Sometimes they become warring States engaged in a battle, as in the recent case of Assam and Bengal.

Each State insists upon education being given in its own language, forcing it on unwilling linguistic minorities with the result that a situation is developing in which our national consciousness, which in the past has been the product of English education and a long common struggle for freedom, is fast growing dim and is being entirely lost.

Efforts at thus forcing English out and Hindi is accepted by the whole country as an all-India substitute has already led to a North-South feeling and if this feeling is permitted to become more articulate, it will add to the disintegration already developing.

The introduction of regional languages for higher administrative and educational purposes and the demand for the acceleration of this process are leading to a regional isolation of the higher services, and naturally the institutional unity of the country which the British gave through the all-India services is rapidly getting weaker.

Each of these States is developing an insular regional outlook on all Plans which, instead of being looked upon as a national effort, has led to the rise of regional pressures on the Centre; to inter-regional jealousies; to attempts of each State to be at once industrially self-sufficient by having a steel mill, a refinery, a fertiliser plant, an atomic reactor and the like regardless of natural facilities and in complete indifference to wastage. This is paving the way to a claim to autarchy which is likely to affect the national economy as a whole.

Several universities in the States are switching over from English to the regional language with the result that the psychological and social unity of the elite in the country, which during the last hundred years had led to the rise of Indian nationalism and a common Indian guiding class, is slowly being undermined under the pressure of emotions infused by regional linguism working for the glory of the particular region.

One of the results of this tendency has been that professors and teachers from outside the region are weed-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ed out, restricting the scope of inter-regional contacts between the intellectuals of the country. In fact, regional compartmentalism in the sphere of education and intellect is already very much in evidence.

Linguistic isolationism is taking the place of healthy all-India competition. The consequent difficulties in comparing and pooling the results of scientific, technological and other research activities will be a major nullifying factor in the nation's scientific and technological progress.

In some of the States, there is already in evidence a tendency to subordinate the memory and achievements of the national heroes by resurrecting the memory of hitherto unknown or little known regional heroes of the days of medieval particularism. If this process gathers strength, the new generation will be deprived of a living national heritage of common heroic achievements without which the general will to nationhood is sure to wither away.

The Assam-Bengal tension which has made each linguistic State a guardian of its linguistic minorities in other States is a logical outcome of the new development. In such conflicts, the Centre is sure to become the common target, eventually weakening its authority.

Due to aggressive regionalism, movements are already developing in several States to look upon the Centre with suspicion, and views are often expressed in favour of reducing the plenary powers vested in the Centre by the Constitution and thereby invite the fate which has overtaken all weak central governments in world history, particularly in Indian history.

A secessionist outlook, though somewhat inarticulate, is already developing among politicians in some parts of the country. This attitude is being fostered by the Communist Party of India which is openly working for the balkanisation of the country so that it may more easily achieve its purposes.

The time has come to drive home in unmistakable terms that the administration and education of the country as a whole is a national concern and in administration and education language is only *one* element not the most *important*, much less the *sole* one.

Communalism has been another unfortunate factor which has come to the fore in recent weeks. The implications of democratic freedom require that while religious communities should be free to organize themselves to the fullest extent for religious and social purposes, any attempt on their part to enter the field of politics is dangerous. If any such community or a religious group attempts to develop separate political consciousness it will only preclude its members from the opportunity of being absorbed into the body politic as common citizens of a free country. No realist can ignore the possible reaction to such an attempt.

We, therefore, need to think afresh on these problems if democracy is not to fail in India. We have bitter experience of such action and the reaction which it evoked in pre-partition days and could never forget the heavy price we have had to pay for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

t folly. We must avoid it at all

s.

The situation in the country as a le makes prompt action necessary the part of the Central and State vernments, political parties and ntary associations to release posi- forces of integration. Among forces the most important, in nature of things, are: (a) more more all-India Services; (b) l implementation of the Plan; statutory safeguards for the mi- ies in all States; and (d) All- Universities with English and i as media, and *above all, the ing up of an atmosphere in h regionalism is looked upon as national.*

hat is needed immediately above thing else is an agreement on ll-India basis between political es on the problems of unity and arity which would keep these of election manoeuvre. It will lise public opinion; it will pre- national parties from seeking advantages on issues likely to en national solidarity; it will e national parties to resist the pts of parties owing no such al- ce to disrupt the country.

less the psychology of unity is re-established, our will to unity always remain weak. But that es the restoration of the moral among publicmen and particu- in those in power. In can be ed only by the leaders of all the s developing it and agreeing to certain solutions as above strife. This is the only way to e strength and vigour to the fundamental issues of national unity and independence.

In the country's interest, therefore, it is high time that the issue of integration is placed as a national platform by the leaders who are pledged to preserve the stability and integrity of the nation. Then only can the elections be fought on clear-cut political and economic issues strengthening the national basis of our life.

It may be that in order to implement such a programme of integration, difficulties—constitutional, administrative and political—may have to be surmounted. But the preservation of national solidarity demands concerted action well ahead of the ensuing General Elections. It may not be an exaggeration to say that it is a question of now or never.

I would, therefore, suggest the possibility of taking steps to convene a National Convention for the purpose. The report of the Integration Committee of the Congress has not effectively halted the disintegrating forces. It has suggested certain measures which do not go far enough, nor can they achieve anything effective, knowing as we do that not a few leading Congressmen in some States are ardent in their advocacy of regionalism.

A national platform of integration is, therefore, clearly indicated.

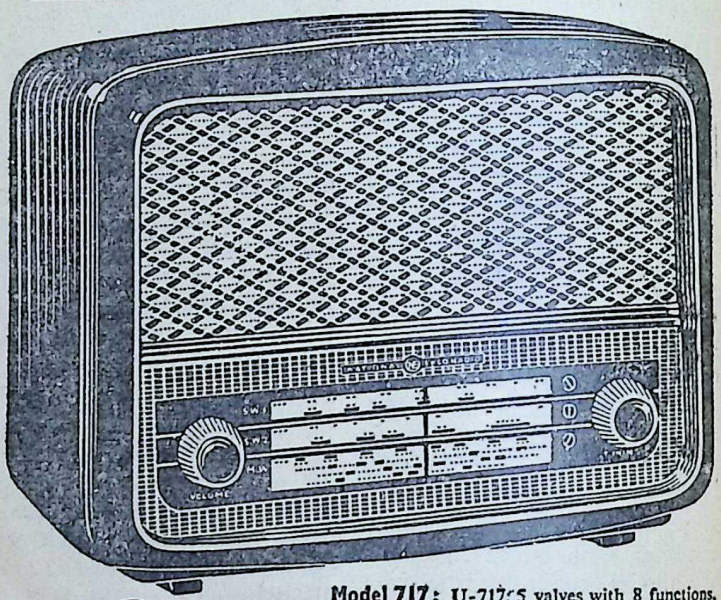
Yours sincerely,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bring music into your home with this fine, low-cost

NATIONAL EKCO Radio



Model 717: U-717, 5 valves with 8 functions, 3 bands; B-717 has 4 valves with 6 functions. Moulded cabinet. **Rs. 270.00**

Inclusive of Excise Duty; Taxes Extra

THIS beautiful NATIONAL-EKCO radio, in two models—AC/DC or Dry Battery—*is waiting* to bring the *happiness* of music into your home! A pleasure you can afford, Model 717 combines high quality reception *with low cost*, gives you entertainment for *years*, and carries a one-year guarantee. See and hear it at your nearest NATIONAL-EKCO dealer's as soon as you can!

National-Ekco radios are better—they're MONSOONIZED

GRA GENERAL RADIO & APPLIANCES LIMITED

Bombay · Calcutta · Patna · Kanpur · Bangalore · Delhi · Secunderabad

JWT-GRA. 6887/1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A Symposium on Dharma

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

Courage, forbearance, self-control, non-stealing, purity, conscience, knowledge, learning, truth and absence of anger are ten of the marks of dharma (*righteous living*).

—Manu.

अथातो धर्मं व्याख्यास्यामः ॥
यतोऽभ्युदय निःश्रेयससिद्धिः स धर्मः ।
तद्वचनादाम्नायस्य प्रामाण्यम् ।

We shall now describe dharma. *That which gives rise to prosperity in life and later emancipation is Dharma. The Vedas are authoritative because they tell of* dharmas.

—Sage Kanada.

अहिंसा सत्यमक्रोध आनृशंस्यं दमस्तदा ।
आर्जवं चैव राजेन्द्र ! निश्चितं धर्मलक्षणम् ॥
धर्मः पिता च माता च धर्मो नाथः सुहृत् तथा ।
धर्मो भ्राता सखा चैव धर्मः स्वामी परंतप ॥
धर्मादर्थश्च कामश्च धर्माद्भोगाः सुखानि च ।
धर्मादैश्वर्यमेवाग्र्यं धर्मात्स्वर्गो गतिः परा ॥
जन्मान्तरसहस्रैस्तु मनुष्यत्वं हि दुर्लभम् ।
तद्गत्वापीह यो धर्मं न करोति स वञ्चितः ॥

Non-injury, truth-speaking, absence of anger, kindness, self-control, straightforwardness, O great king, are determined to be the marks of Dharma. Dharma is father, mother, husband, friend, brother, comrade and master, O valiant one!

From Dharma flow Artha and Kama, pleasures and comforts. From Dharma alone flow prosperity first and eternal bliss later.

Human birth is unobtainable even after thousand births and even then if man does not observe Dharma *he is really unlucky.*

—Mahabharata.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If you think he's easily pleased...

'...YOU'RE WRONG,' says Mrs. R. R. Prabhu, D/8, Union House, Mahim, Bombay 16. 'And when it comes to clothes...
'Now I wash all his clothes with SUNLIGHT—and he's happy! So am I: SUNLIGHT lathers wonderfully, makes my work so light!
'And everything comes up so white and bright—really clean! Nothing but SUNLIGHT for me!'

Housewives find there's nothing like pure, mild SUNLIGHT to care for clothes. So will *you*.

Sunlight

IS SO KIND TO CLOTHES

S. 30-X29

A HINDUSTAN LEVER PRODUCT

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There is a difference between giving over and giving up....

TRUE RETIREMENT

NCE when the Enlightened One (the Buddha) was staying in the Anga country, there to him a retired householder had given all his property to his and had retired from active life. e Enlightened One greeted saying: "Pray be seated, house-er."

s made the retired householder angry and he entered into argu- with the Enlightened One, ask- hy he addressed him as a house- er when he had actually retired given over all his wealth.

e Enlightened One then said: re is a difference, householder, een giving over and giving up. n, I will tell you. There are eight s of consciousness which con- to "giving up" and these are:

) All killing should be banned by holding life sacred.

(2) Theft should be banned, by never taking what is not given.

(3) Lying should be banned, by strictly adhering to truth.

(4) Slander should be banned, by not speaking ill of others.

(5) Greed should be banned, by never coveting what belongs to others.

(6) Taunts should be banned, by speaking only sweetly.

(7) Anger should be banned, by peace and placidity.

(8) Arrogance should be banned by humility.

"These, householder, are the eight ways of giving up."

The householder then requested the Enlightened One to expound these states in detail and the Enlightened One said:

"When I said killing should be banned by holding life sacred, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

theft and lying, etc., should be banned, I did not fully exhaust the things to be given up. For a universal giving up, the Noble Path provides fuller instruction."

"What is the universal giving up, please explain," said the householder, and the Enlightened One spoke thus:

"1. A dog famished with hunger finds his way to a slaughter-house and the butcher there throws before him a bone without any trace of flesh on it. Can the hunger of the dog be satisfied with that?"

"No, Sir."

"In the same way the pleasures of the senses cannot satisfy the inner hunger of man. One who has realised this truth can shed all desire and attachment to the things of the world.

"2. A vulture flies high into the sky with a piece of flesh and other vultures keep on attacking it to snatch that piece of flesh. What do you think the vulture should do?"

"If it does not let go the piece of flesh it may be mortally wounded and the attacking vultures may snatch it," said the householder.

"In the same way, the pleasures of the senses should be given up. One who has realised this truth can shed all desire and attachment to the things of the world.

"3. A man carries a blazing hay-torch against the wind. If he does not drop it, will not the flame burn his hand and the rest of his body? What should he do, householder?"

"He should drop the torch, Sir."

"In the same way, the pleasures of the senses should be given up. One who has realised this truth can shed all desire and attachment to the things of the world."

"4. Suppose there is a deep pit fil ed with burning coal. And a man wh is fond of life and does not want t die is dragged to this pit by tw strong men. He will try his utmo to get out of the grip of the stalwart for fear of being thrown into th burning pit."

"Yes, Sir."

"The pleasures of the senses ar like the burning pit, that must b avoided. One who has realised th truth can shed all desire and attac ment to the things of the world.

"5. A man may dream of delight ful woods and lakes, none of whic will be seen when he rises from slee

"Similar are the pleasures of th senses. One who has realised th truth can shed all desire and attac ment to the things of the world.

"6. Suppose a man has taken a loan from somebody and from th borrowed money he buys himsel jewels and fine clothes and then a pears in the market-place to mak the folks feel that he is wealthy. A then the money-lender takes bac from him all his property in satisfa tion of his claim.

"The pleasures of the senses a like a loan that has to be paid back One who has realised this truth c shed all desire and attachment to t things of the world.

"7. Suppose in a jungle near town there is a tree laden with r fruit, but no ripe fruit have fallen b low it. A hungry man in search fruit comes along and, having n found any fallen, climbs the tree wi the intent of eating the fruit to h fill and taking away more in h

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ch. Suppose a second man comes
g meanwhile and he too is desi-
s of eating the fruit, but is unable
do so because he does not know
to climb the tree. The second
then decides to fell the tree with
axe so that he may eat the fruit
his fill. What should the first man,
is at the top of the tree, now do,
seholder? Should he not climb
n quickly to avoid being hurt or
d when the tree falls to the axe
he second man?"

Yes, Sir."

The pleasures of the senses are
the fruit hanging on the tree.
who has realised this truth can
shed all desire and attachment to the things of the world.

"Giving up the pleasures of the senses, realising their perils, is the universal giving up, followed by those who tread the right path. While giving over your wealth to your sons, have you given up all in the manner now described by me? Speak, householder."

On hearing this the retired householder realised the pettiness of his giving up and took refuge in the Enlightened One.

[From *Sermons and Sayings of the Buddha* by Sudhakar Dikshit. Chetana, Bombay]

They can, because they believe they can.—Virgil.

INSIST ON

Hind FLOORING TILES

DECENT—DURABLE—DEPENDABLE

Manufactured on HYDRAULIC ITALIAN MACHINERY

REFAB—R.C.C. HOUSES—CEMENT PIPES—TANKS—DYEING VATS—GARDEN DECORATION ETC.

NTRACTORS—SUPPLIERS TO GOVERNMENT, RAILWAY, MUNICIPALITY AND P.W.D.

HINDUSTAN CEMENT PIPES & CONCRETE CONSTRUCTION CO.

Head Office: Ochhavlal Gordhandas Shah
Tiles, Pipes & Sanitary Ware Merchants.
Khadia, Char Rasta, Ahmedabad.
ctory: Sewagefarm Road, Next to Calico Mills, Ahmedabad.
ce and Residence Telephone No. 5392. *Factory Telephone No.* 51636.

HIND

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

DISINTEGRATION:

HOW TO AVERT IT?

A Symposium by :

C. P. Ramaswamy Aiyer

J. B. Kripalani H. M. Patel

Shriman Narayan K. M. Munshi

India's body-politic is being increasingly assailed by the rising tide of disruption and disintegration.

Mistaking the trees for the wood, we are jeopardising our very existence as a nation by our fiery accent on regional, linguistic, caste and communal considerations to the rank neglect, or even exclusion, of the larger interests of the country and the people as a whole.

How to avert this perilous trend towards disintegration is the theme of this fine, thought-provoking symposium in which five eminent public men and intellectuals voice—each in his own way—their cogent considered views and they make absorbing reading.

Elegantly got up with an artistic cover *Price*: 0.75 nP

Available at all leading Booksellers or directly from:

BHARATIYA VIDYA BHAVAN, BOMBAY-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Are the countrymen of Bhaskaracharya and Sankaracharya inferior to the countrymen of Newton and Darwin?

ARISE, AWAKE, GREAT INDIA!

Sri Aurobindo

THOUGHT builds the universe. The mind alone is real. All that is seen is but a dream.

There is such a thing as the conscious *holding* of a thought. When this is done, all that opposes it, or seems contradictory to it, gradually falls away, and we wonder what has become of it, or why we were at one time under its illusion.

Anything may be achieved by thought. Death, disease, poverty, humiliation, any or all of these may be overcome.

The one thought, "I am the strong! I am the strong!" earnestly held, firmly, confidently held, calmly, constantly, unwaveringly, and yet silently asserted, is enough.

In the presence of one strong thought, all of a contrary opinion or party become apologetic, and seek to defend themselves, or to explain why they cannot quite agree. And this without one word being said.

Immense batteries may be made, by numbers of people uniting together to think a given thought.

If the whole of India could agree to give, say ten minutes every evening, at the oncoming of darkness, to thinking a single thought, "we are one. We are one. Nothing can prevail against us to make us think we are divided. For we are one. We are one and all antagonisms amongst us are illusion,"—the power that would be generated can hardly be measured.

This force ought always to be used in constructive forms.

We ought always to devote it to what are called positive ends.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We ought never to use it for hatred or jealousy or anger, but always in love and faith, and for the upbuilding of something.

Even when evil is to be destroyed, or a lie overcome, we must think of the truth that is to be revealed or the good to be done, and not the evil or the falsehood.

The less selfish the things we wish for the greater and keener will be the accumulated and multiplied power of our thought battery.

"Awake, awake, great India" is an ejaculation which, said within the mind quietly by hundreds of thousands of persons at a given hour, would produce immeasurable force, in proportion to the depth of their concentration on the thing itself.

Our thought must be cleared and ordered. When this is done, we shall see, to our surprise, that it has become creative.

The world without begins to reflect the world within. Men and women become incarnated ideas.

Let us take the question of education, for instance.

At this moment, it seems to be slipping out of our grasp.... But what right have we to depend on anyone but ourselves, for the preventing of this?

What obstacle has anyone to fear, in robbing us of knowledge, but the might of our own minds?

Who is it that will sacrifice and labour and build and struggle till we have grasped and mastered our intellectual heritage?

Ourselves. Ourselves. Always ourselves.

Because we know and with all o might will demonstrate the truth th knowledge is more precious th rubies, we cannot be effectively d prived of it.

At whatever sacrifice, we shall i sist upon it.

We shall give our very lives for

We must have knowledge at a costs.

We must be educated men.

As a nation, we must lead the c ture of the world.

In days when that culture was cla cal, literary, and psychological or m thematical, we led it.

Now that it is scientific, with s issues in mechanical application must again lead it.

We shall never be content w even a second place in these thing

The whole history of the wor shows that the Indian intellect second to none.

This must be proved by the p formance of a task beyond t power of others, the seizing of t first place in the intellectual adva of the world.

Is there any inherent weakness t would make it impossible for us do this?

Are the countrymen of Bhaska charya and Sankaracharya inferior the countrymen of Newton and D win?

We trust not.

It is for us, by the power of thought to break down the iron w of opposition that confront us, and seize and enjoy the intellectual so reignty of the world.

[Courtesy: Aurobindo Ashra

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

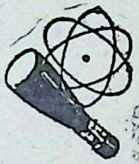
Digitized by Arya Samaj Foundation Chennai and eGangotri

* ELECTRONIC, ELECTRICAL AND MECHANICAL EQUIPMENT
* COMPLETE INDUSTRIAL PLANTS
* COMMUNICATION SYSTEMS

RADIO BROADCASTING AND COMMUNICATION:
Telephone, telegraph and radio equipment as supplied to the All India Radio, Civil Aviation, Posts and Telegraphs Department, Overseas Communications, Police Department, Railways, etc.

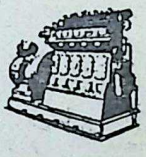
COMPLETE PLANT AND APPARATUS:
for cement, refractory, paper, cardboard, synthetic fibre, fertilizer, and chemical industries

ELECTRONIC:
All kinds of electronic equipment and instruments, including atomic, for industry and research



ELECTRICAL, INDUSTRIAL EQUIPMENT:
A full range of electrical plants and ancillary equipment—transformers, alternators, motors, batteries, rectifiers, switchgear, cables, test and measuring instruments for industry and research

MECHANICAL:
Pumps, diesel engines, water treatment plants, turbines, conveyors & mechanical handling equipment, railway rolling stock, etc.



PUBLIC ADDRESS SYSTEMS & LOUDSPEAKERS
"Voice of the Nation"

MOTWANE
PRIVATE LIMITED
Incorporating:
EASTERN ELECTRIC & ENGINEERING COMPANY PRIVATE LIMITED
And
CHICAGO TELEPHONE & RADIO COMPANY PRIVATE LIMITED
Electronic, Electrical & Mechanical Engineers and Contractors
127 Mahatma Gandhi Road, P.B. No. 1312, Bombay-1 Phone: 252337 (3 lines) Grams: CHPHONE all offices
Branches at: New Delhi, Calcutta, Lucknow, Kanpur, Madras, Bangalore and Secunderabad

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NERVOUS DEPRESSION

A nerve Tonic to combat general Weakness and depression

INDICATIONS

- Nervous depression and weakness.
- Physical exhaustion, over-fatigue and weakness.
- Loss of bodily and mental vigour.
- Anaemia and general weakness after long illness or operation.
- Disturbed sleep.

Backed by 57 Years of Experience

GOLD MEDALS
LONDON · BOMBAY
BUENOS AIRES · SAO PAULO

Huxley's
Ner-Vigor
Tonic Compound of Glycero-Phosphates with Formates & Vitamins

HUXLEY & CO. (INDIA)
P. O. Box 1992, 25, Dalal Street, Fort, Bombay 1

For All Muscular and Rheumatic Pains

Use HUXLEY'S

WINTOGENO

Gives Quick Relief from the agonising RHEUMATISM, PAINS IN JOINTS, PAINS OF LUMBAGO, SCIATICA, GOUT, NEURALGIA, NEURITIS, CHEST COLDS Etc.

Available at all Chemists & Stores

Principal Distributors—**P. M. ZAVERI & CO.**
Chemists & Druggists, Princess Street, BOMBAY 2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ॐ गायत्रं त्रैष्टुभं जगद्विश्वा रूपाणि संभृता। देवा ओकांसि चक्रिरे॥

The poetry of the Holy Vedas dressed in its innumerable forms of the gayatri, tristubh, jagati and other metres, contains a clear and faultless account of all objects and laws beneficial to humanity.

—*Samaveda.*

Gayatri Upasana

Dr. I. K. Taimni

THE word Gayatri is used in Hindu scriptures in three different senses: firstly, for the ticular well-known *mantra*; secon- for the *chhandas* or metre in h the above *mantra* is cast; and ly, for that Devi who wields the er of this *mantra*.

cording to Hindu philosophy, in ate known as Nirguna Brahman, ciousness and Power are pre- as One, undifferentiated and in- guishable. Conversely when festation takes place, the One ises as Consciousness and Power va and Shakti. Shakti in its in- ion differentiates into multi- s functions, each power of i being matched by a corres- ng function of Consciousness. latter are called Devis or tas.

w, Gayatri is conceived as a of Devatas—Saraswati, Lakshmi and Kali. Therefore if a devotee wants Vidya or learning, he worships as Saraswati, as Laxmi if he wants wealth and as Kali if he wants help in calamity.

But, be it noted, if he does not want anything which this triad can give through their respective Shaktis he invokes Ishwara through Gayatri who acts as a catalytic for the union of his consciousness with Ishwara.

This latter union takes place at three levels: intellectual, intuitional and the Real (*pratyaksha-jnana*). Gayatri-*upasana* leads to the gradual unfoldment of human consciousness at the above three levels step by step. Vedas in their general sense mean the totality of knowledge which exists on the higher planes. Inasmuch as Gayatri is the means to that knowledge. She is called Veda-mata. The Rishis "saw" the Vedas.

The knowledge which the devotee

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

acquires by coming into contact, through Gayatri, with the Universal Mind is of the lower level. This is symbolized by the book in one hand of Brahma. The other two stages take him into deeper levels of consciousness. The main point to be stressed here is that the *upasana* and *japa* of Gayatri are the means of unfolding human consciousness without any limit.

Before any spiritual light from the innermost recesses of our being can break through into the realms of our mind, impurities have to be removed, distortions straightened out, and the vehicles harmonized. All these are accomplished in the first stage of Gayatri-upasana. This is the real meaning of the *sankalpa* performed on the "day of the Gayatri-japa."

A *mantra* is a particular combination of some letters of the Sanskrit alphabet, arranged in a certain way to bring about a specific result. Each of these constituent letters represents a particular sound, possesses a certain power or potency which is inherent in it in the same way as certain properties are inherent in every kind of chemical atoms. These specific powers associated with the letters or rather the sounds which they represent are rooted in the highest plane in the solar system and can therefore work on all the planes constituting the solar system.

This idea is sought to be conveyed in the well-known doctrine that the letters of the Sanskrit alphabet emanate from the *damaru* of Shiva. The *damaru* of Shiva is a symbol of the Nada which lies at the basis of the manifested universe and the statement that the letters emanate fr... it, means really that the subtle pow... inherent in the corresponding sou... are rooted in that Great Power ... Shakti which maintains the world... in manifestation through the poten... of that mysterious sound call... Nada. Alphabets of the Sanskrit la... guage are mentioned because ... Rishis who developed this scien... worked and experimented with ... alphabets of this language.

Anyone who knows the potency ... the sounds has at his disposal tremen... dous power. But since the effects pro... duced by a certain permutation a... combination of letters are not ... sum of its effects, the science is n... as easy as it appears. The productio... of pre-determined effects requir... deep knowledge of the subtler plan... and careful experimentation.

Japa is the repetition of a chose... *mantra* with the object of bringi... about certain changes in our min... resulting in the long run in an in... flux of powers and forces from th... higher planes and experiences ... higher states of consciousness.

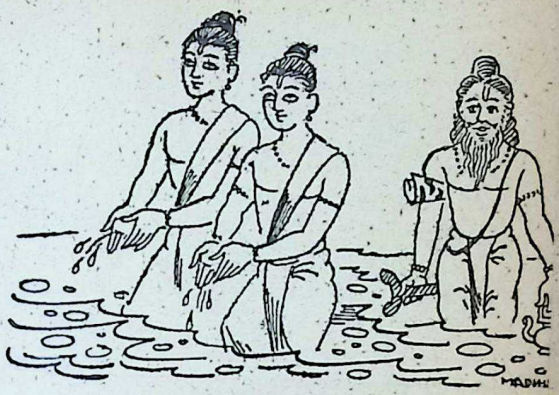
A *mantra* may be uttered aloud... silently muttered, or mentally re... peated. Their effects are progressive... higher, the mental repetition with t... meaning, acting directly on the min...

The success of a Japa is possib... only when all the powers and fac... ties of the Sadhak are concentrat... and polarised in the direction of t... objective.

The Gayatri which is a Vedic *man... tra* belongs to a class. We have ... Gayatri for practically every impo... tant Devata. But in all these, ... words *dhimahi, vidmahe* and *prac...*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



कौसल्या सुप्रजा राम !
पूर्वा सन्ध्या प्रवर्तते ।
उत्तिष्ठ नरशार्दूल
कर्तव्यं दैवमाह्निकम् ॥
महर्षेः परमोदारं वचः श्रुत्वा नरोत्तमौ ।
स्नात्वा कृतोदकौ धीरौ जेपतुः परमं
जपम् ॥

"O, Rama! Beloved son of Kausalya! The morning Sandhya has started. Wake up, best among men, the divine ablutions have to be performed."

Listening to the obliging words of the great sage (Vishwamitra) the two great men (Rama and Lakshmana) took their bath, offered ablutions and the valiant brothers performed the great Japa (Gayatri).

—Valmiki Ramayana.

are common which lead to the ence that these are the words in ch the essential significance of Gayatri pedigree is contained.

he original Gayatri is more ela- te and richer in meaning, but the ral idea behind this *mantra* too lso practically the same as that ther Gayatris. The main difference at in the latter, Savita or Surya ayana is the Devata of the *man-* while in others, other *devatas* like a or Vishnu are invoked.

ere are also other varieties of tries in *Trishtup* and *Jagati- das* which are meant for *triyas* and *Vaishyas* respectively. nother important fact to note is a Gayatri-mantra is both a *man-* nd prayer in one. A pure *man-* epends for its effectiveness up- he *mantra-shakti* or power in- t in sound. It may or may not any meaning. But a Gayatri- ra, has for the reason quoted e, also the tremendous power of r (*Gayantam traeti iti*). It em- s in the form of a *mantra* the st spiritual aspiration of which man soul is capable.

t us examine our original Gaya- ther. The first part of the *man-* consists of Pranava, and Maha- ritis; the second part: the sen- e *Tat Savitur Varenyam Bhargo ya Dhimahi* and the third part *Yonah Prachodayat*.

at is the particular function of of these parts?

put it in a nutshell, the first is to arouse in the vehicles of *adhaka* certain powers which re the ground for the effective oning of the second and third parts. These powers are aroused by the agency of the sound or *Vak* which harmonizes and attunes the vehicles to the forces from the higher planes and makes it possible for the higher states of consciousness to manifest through them.

The second part is meant to stimulate in the mind of the *sadhaka* an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वाचं निशम्य भगवान् स तु नारदस्य
प्राचेतसः प्रवचसां प्रथमः कवीनाम् ।
माध्यंदिनाय नियमाय महर्षिसेव्यां
पुण्यां अवाप तमसां तमसां निहन्त्रीम् ।।

After listening to the exposition of Sage Narada, the first poet (Valmiki), the son of Prachetas repaired to the worshipful river Tamasa, the killer of Ajnana, to perform the midday ablutions.

—Bhoja Champu.

intense aspiration or determination to come in contact with the consciousness of the Savita or the Presiding Deity of our solar system.

His consciousness is already a part of that Universal Consciousness but owing to its being involved in the limitations and distractions of the lower worlds, he has lost his awareness of this fact of the oneness of the two. He sets out to regain the direct awareness of this unity and with this purpose in view, intensifies his aspiration for *mumukshutwa*. For, it is only as this aspiration is intensified that the fusion of the *Jivatma* and *Parmatma* can be progressively brought about.

The third part is meant to bring about an attitude of self-surrender or *atma-samarpan* which is essential for the descent of Divine grace or Kripa.

After intense aspiration in which consciousness plays an active role, the *sadhaka* abandons himself to the mercy of the Great Lord and makes himself passive and open to the forces which are aroused by the aspiration.

It is only under these conditions that the forces can flow freely into his vehicles and prepare his mind for spiritual illumination.

Modern conditions are so different from those prevailing at the time when these things were promulgated for the first time that adaptation to the new conditions has become unavoidable. It would be foolish for a person to give up Gayatri-upasana simply because he is unable to perform his *japa* exactly at the time of *sandhya*. Commonsense and spirituality both require that necessary adjustments be made and the essentials be not sacrificed for the non-essentials. Intelligent adaptation of means to ends is one of the cardinal principles of Hindu religion and it is this principle which has enabled it to survive the ravages of time.

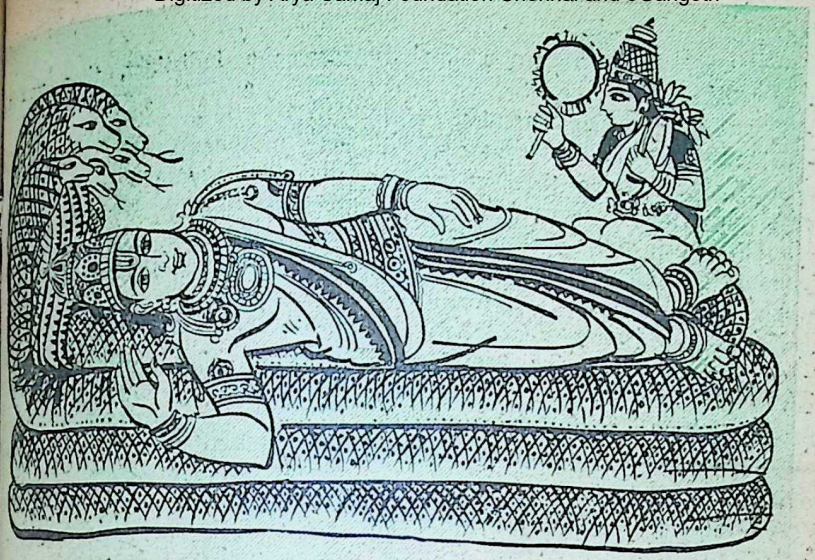
THE
SADVAIDYASALA PRIVATE LTD.,
NANJANGUD
Ayurvedavidwan B. V. PANDIT'S

NANJANGUD TOOTH-POWDER
ALMONTINE
IMPROVES STRENGTH
SUBALA
HEALTH SYRUP
TO PREVENT EARLY GREY
KESALA
FOR HAIR PROTECTION
UNITED CONCERN,
54, BUNDER ST., MADRAS.1.

We take only one Merchant
as our AGENT for each City.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



ymbology of Ranganatha

B. R. Rajam Iyer

T enlightens us a great deal to discuss the symbol as famous as that of Nataraja, viz., Sri anatha. Both the names mean ry same thing and refer to very the same conception, only dif- y expressed.

araja is the lord of the stage, o Ranganatha (*Ranga* means . The stage is the stage of the of the cosmos, or better still body and the senses. The one s in Chidambaram, i.e., the of wisdom, the other sleeps milky sea.

cannot sufficiently describe the ation of the mind that could riginally conceived the idea of the milky ocean. Our ancient fathers have endowed us with the rich legacy of a silver rock, a gold mountain, a milky ocean, a heavenly river, a generous cow, a liberal tree, a white elephant, a heavenly father and a rich philosophy. We have, fortunately, down below the Himalayas the Ganges etc., and in this grand group comes the milky sea.

What is the real inner meaning of this milky sea? The real milky sea is found out when the consciousness of the body is lost; next, that of the mind; and next, the idea of vacant space, which is a great hindrance in practical realisation. And the worlds of sun, moon and colours have all

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to be left behind, then comes the real milky sea.

No reader can get offended with me if I say that the real milky sea is glorious when seen; that it is the sweet undisturbed nectar-like calmness that knows not the distinction of caste and creed, of life and death, of freedom and slavery, of form and no form, devoid of character and name, the calmness divine and perfect that silently pervades all, the serenity that is light, that is grace, that is the ineffable, the highest of the high, which knows not union and separation, or attachment, which is beyond the five elements and even the consciousness of enjoyment, an ocean of full undisturbed ecstasy: that is the real sea of milk.

It is a treasure far beyond the reach of the ambitious, the wicked, the avaricious and the selfish, which is ever a secret refusing to unfold itself to the heart that falters or is false. 'Knock, and it shall be opened, seek and ye shall find.'

आदावन्ते च मध्ये च सृज्यासृज्यं यदन्वयात्।
पुनस्तत्प्रतिसंक्रामे यच्छिष्येत ददेव सत्॥
नष्टं लोके द्विपरार्द्धविसाने महाभूतेष्वादिभूतं गतेषु।
व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकश्शिष्यते शेषसंज्ञ :॥

The substance of it, when translated, means:

'What is left over after the disappearance of what all is ever created consequent to the relationship of cause and effect is called *Sat*. When all the world vanishes and the entire creation gets absorbed with great swiftness into the Primeval Matter at the end of time and what is distinct merges into the indistinct, then you alo *remain* in the name of Sesha.'

Why does Sesha have the fo of the huge serpent? The reason that the serpent is an object of wo ship in all countries alike. The o spread hood of the serpent, its f ear for music, the fabled gem on head, its glossy and beautiful appe ance, its faculty of hearing with eyes, its comparative innocence wh not disturbed, its real or reported legiance to *mantras*—all these ha contributed to the universal worsh accorded to it. Among the Hindus has been raised to the rank of ornament to the Lord Iswara, symb lising the intelligent human co sciousness.

So, the serpent represents the co sciousness that is in the star abo in the stone below, the waters th flow, in man, in animal, plant a stone. This consciousness 'sleeps the plant, dreams in the animal, a wakes in man.'

Sesha, then, which is everywh manifest or unmanifest is symbol by that beautiful serpent and its finite coils; all its huge beauty presents the infinity of that consci ness, its omnipresence and the e nity beyond all name and form—b yond time, space and caus (Sesha means what remains when is lost; the undying, the infinite eternal). It is on the milky sea ne sarily, for until the heavenly c of the inner soul is realised, the be of the universal consciousness not be seen.

Vishnu the Great God sleeps on the smooth glossy bed of the pent-back—a sleep without its

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a sleep not of ignorance and ess, but a sleep of light, a know- sleep as it has been called. The is that God pervades all the uni- , the atom, the roaring sea, the tain chains and all, but Him- The sleeping means *'Urdhvapu- adhahpuranam madhyapu- '*, filling the above, the below, middle, as the *Uttara-Gita* says, s the posture is a lying one with- North or East or South or West, ls the world from the tip of the to the top of the head, as *Nak- aparyantam*, etc. of the *Brih.* No clouds can pollute Him, no in attach to him, no grief can into Him.

ya kartaramapi mam viddhya- amavyayam.

ough I am the Lord of crea- as I work without attachment, ction clings to me,' said Sri a.

cending to the phenomenal plat- the Vyavaharika Satta, we find n is real, and the same ab- Brahman is our father in Hea- ur punisher and rewarder. So, beautiful conception of the sea with Ranganatha, the Lord stage, is treasured up the whole of philosophy. From the ab- *Atman* to the personal God, ther and Creator, the whole is involved in it.

the Lord's ornaments have a c value. The Kaustubha gem fully represents the pure and ting soul of the world. The na being the chief principle of is well-placed as the Srivatsa of the Lord. Intellect is the that shelters us against the arrows in the war of life and is therefore fittingly compared to the mace (*Gada*). Our egotism, the delusive habitual self, is very well represented as Isa's conchshell and bow. *Sabdanishtham Jagat*—so, the conchshell represents the organs of sense. The discus (*Chakra*) symbolises the mind, which shames the speed of the winds and the swiftness of the lightning. The Universe composed of five elements is a beautiful ornament—the necklace *Vaijayanti*—to Vishnu, the protector, for nothing better expresses His grandeur and glory who rules day and night. Wisdom is a veritable sword which fells down the grand tree of Aswattha which changes every moment and is at the same time eternal because Maya or delusion is eternal. The Vedas are the leaves of this tree (the tree of Samsara). The intellect forms the branches from the main trunk and *Ahankara* (Egoism) the five elements and the deceitful organs of sense are its branches, and the senses are holes in it. Virtue and vice are its flowers; and joy and grief are its fruits. It is the tree on which all souls live.

As Madhva has beautifully said, the grand-tree of Samsara, which has its branches in Heaven, Earth and everywhere should be bravely felled down by the sword of wisdom, *Achyuta* of Narayana. This sword however is most often concealed in the scabbard of ignorance; and we people are therefore going round the tree, instead of felling it down; but even this ignorance is nothing but Narayana, for the Vedas proclaim

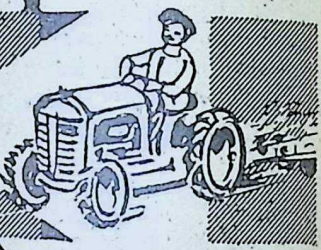
See Page 43

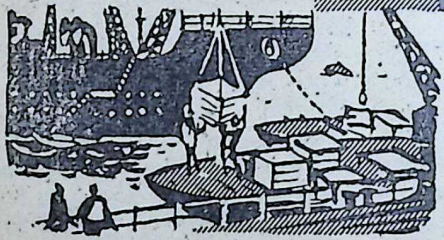
CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection. Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Banking
Increases National wealth

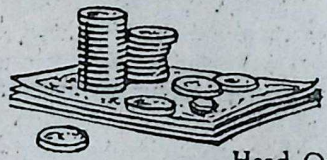
P. N. B.
Serves the Nation's Industry, Agriculture and Commerce.





BANKING SERVICE OF EVERY DESCRIPTION OFFERED.

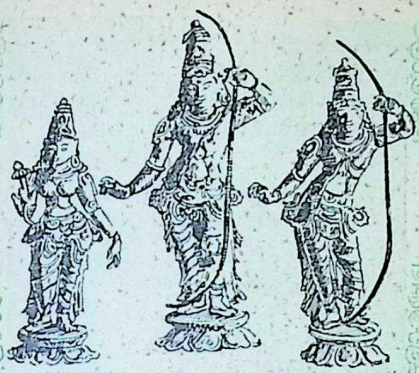
THE PUNJAB NATIONAL BANK LTD.



Established 1895
Head Office : New Delhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Kabandha-Stotra

During the course of their search for Sita Sri Rama and Lakshmana met Kabandha, the headless demon who had his mouth in his chest. The two brothers cut off his long arms at which the demon recognised them as Hari incarnate and related how, he, a Gandharva, was cursed by Sage Ashtavakra for laughing at him and how his release was foretold by the same sage by Sri Rama's hands. At his request the Princes of Ayodhya cremated his body whereafter Kabandha assumed his Gandharva form and praised Sri Rama as follows:

स्तोतुमुत्सहते मेऽद्य मनो रामातिसंभ्रमात् ।
त्वामनन्तमनाद्यन्तं मनोवाचामगोचरम् ॥

O, Rama! My great devotion to you makes my heart yearn to sing your praise today. You are omnipresent; without beginning and end, and beyond the reach of the mind or word.

सूक्ष्मं ते रूपमव्यक्तं देहद्वयविलक्षणम् ।
दृग्रूपमितरत्सर्वं दृश्यं जडमनात्मकम् ।
तत्कथं त्वां विजानीयाद् व्यतिरिक्तं मनः
प्रभो ।

O, Lord! Your form is difficult of comprehension (even for Yogins); it transcends the twin forms (of Hiranyagarbha and Virat); it is pure Jnana. All else is nescience. How then can my mind, separated from you, being a *Jada*, comprehend you?

बुद्ध्यात्माभासयोरैक्यं जीव इत्यभिधीयते ।
बुद्ध्यादि साक्षी ब्रह्मैव तस्मिन्निर्विषयेऽ-
खिलम् ॥
आरोप्यतेऽज्ञानवशान्निर्विकारेऽखिलात्मनि ।
हिरण्यगर्भस्ते सूक्ष्मं देहं स्थूलं विराट्
स्मृतम् ॥

The identity of *buddhi* and the reflection of Atma is called Jiva. Brahma alone is the witness of *buddhi* etc. In Him Who is changeless and is in the form of all, Who is free from

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

worldly objects, everything is superimposed through Ajnana. They say Hiranyagarbha is your subtle form and Virat your gross form.

भावनाविषयो राम ! सूक्ष्मं ते ध्यातृमङ्गलम् ।
भूतं भव्यं भविष्यच्च यत्रेदं दृश्यते जगत् ॥

Your subtle form which blesses all the contemplators and in which this world, the past, present, and future are seen is to be contemplated by all.

स्थूलेऽण्डकोशे देहे ते महदादिभिरावृते ।
सप्तभिरुत्तरगुणैर्वैराजो धारणाश्रयः ॥

Your gross form constitutes everything. It is covered by principles like Mahat etc., and it should be contemplated with seven successive qualities.

त्वमेवसर्वकैवल्यं लोकास्तेऽवयवाः स्मृताः ।

You are the penultimate end to be achieved by all Jivas; your limbs constitute all the worlds.

* * *

इन्द्रादयो लोकपाला बाहवस्ते दिशः श्रुती ।
अश्विनौ नासिके राम वक्त्रं तेऽग्निरुदाहृतः॥

Indra and other protectors of the world constitute your hands; the directions, your ears; the twin-gods Asvins, your nose; and Agni your mouth, it is said.

चक्षुस्ते सविता राम मनश्चन्द्र उदाहृतः ।
भ्रूभङ्ग एव कालस्ते बुद्धिस्ते वाक्पतिर्भवेत् ॥

O, Rama! Your eyes are the sun; mind the moon; your brows Time; your buddhi is Brihaspati.

रूद्रोऽहङ्कार रूपस्ते वाचश्छन्दांसि तेऽव्यय
यमस्ते दंष्ट्रदेशस्थो नक्षत्राणि द्विजालयः

Your ego is Rudra; words th Vedas, O eternal Lord! Death is th place between your teeth; rows o teeth are the stars.

हासो मोहकरी माया सृष्टिस्तेऽपाङ्
मोक्षणम्
धर्मः पुरस्तेऽधर्मश्च पृष्ठभाग उदीरितः

Your laughter is the illusive Maya creation is your glance; your fro part is *dharma* and *adharma* yo hind part.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

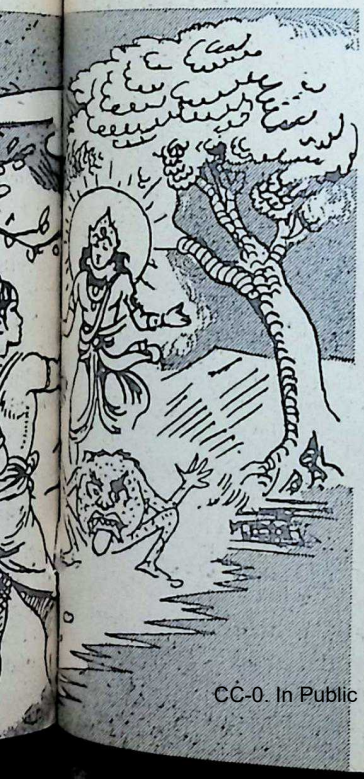
Digitized by Arya Samaj Foundation Chennai and eGangotri

निमिषोन्मेषणो रात्रिर्दिवा चैव रघूत्तम ।
समुद्राः सप्त ते कुक्षिर्नाड्यो नद्यस्तव प्रभो ॥

O, best of the Raghus! The closing opening of your eye-lids constinight and day; your abdomen the seven seas; your *nadis* (veins are the rivers, O Lord!

रोमाणि वृक्षौषधयो रेतो वृष्टिस्तव प्रभो ।
महिमा ज्ञानशक्तिस्ते एवं स्थूलं वपुस्तव ॥

The hair on your body are the trees plants; *retas* is the rain; your tness is your Jnana-shakti. This our Virat form.



यदस्मिन् स्थूलरूपे ते मनः सन्धार्यते नरैः ।
अनायासेन मुक्तिः स्यादतोऽन्यन्नहि किञ्चन ॥

If this Virat form of yours be contemplated upon by men, they will attain liberation easily at the end, beyond which there is none whatsoever.

अतोऽहं राम रूपं ते स्थूलमेवानुभावये ।
यस्मिन् ध्याने प्रेमरसः सरोमपुलको भवेत् ।

May I therefore contemplate on that Virat form only of yours which, leavened by my *prema rasa*, shall make my hairs stand on end.

तदैव मुक्तिः स्याद्राम यदा ते स्थूलभावकः ।
तदप्यास्तां तवैवाहमेतद्रूपं विचिन्तये

O, Rama! Although contemplation of your Virat form by itself constitute liberation to humanity, let it be; I shall however content myself with contemplating on you in this form only!

धनुर्बाणधरं श्यामं जटावत्कलभूषितम् ।
अपौव्यवयसं सीतां विचिन्वन्तं सलक्षणम् ॥

Holding the bow and arrows; dark; wearing matted hair bark-robes; very handsome; young; searching Sita and accompanied by Lakshmana.

* * *

अयोध्यातिपते तुभ्यं नमः सौमित्रिसेवित ।
त्राहि त्राहि जगन्नाथ! मां माया नावृणोतु ते ॥

O Lord of Ayodhya! who is served by the son of Sumitra, obeisance unto Thee. Save me! Save me! O Lord of the world, and let not your Maya enshroud me.

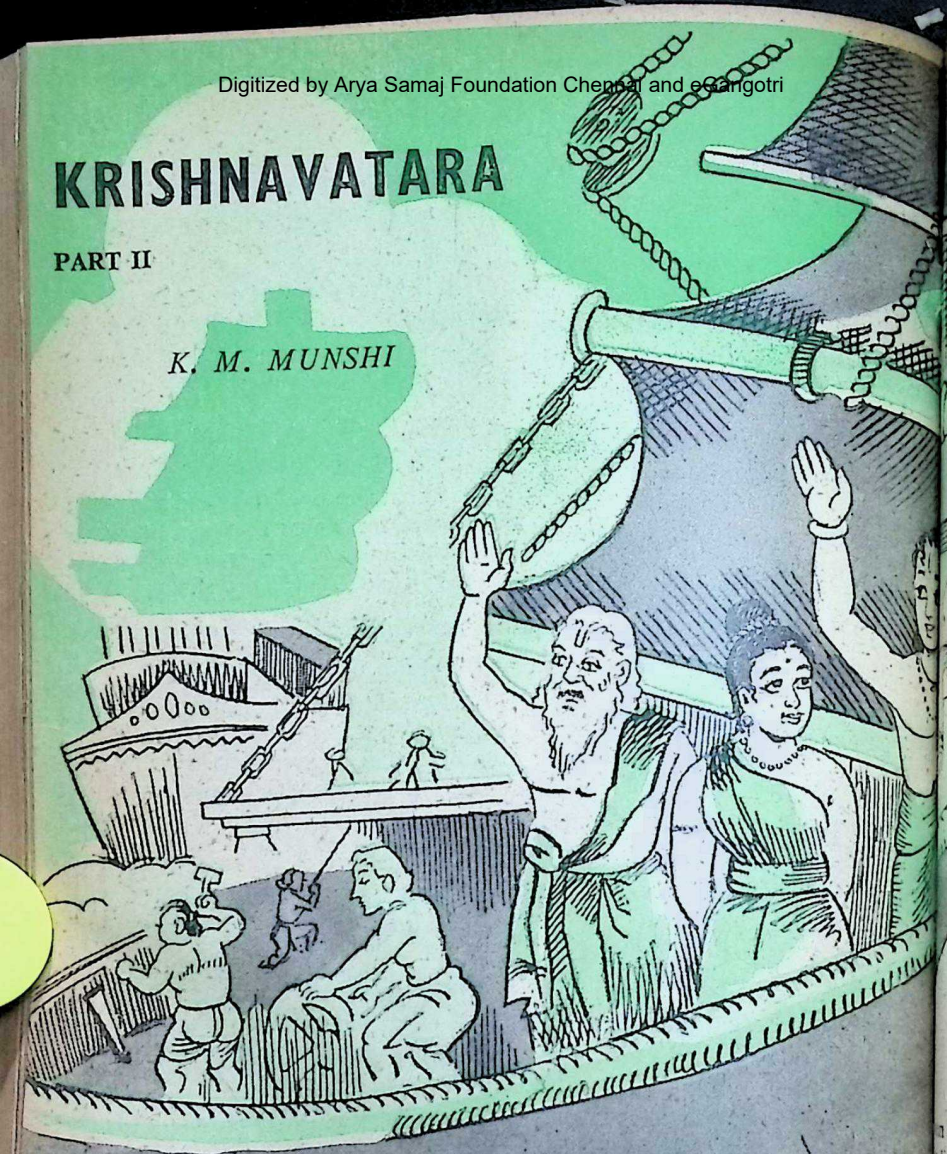
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KRISHNAVATARA

PART II

K. M. MUNSHI

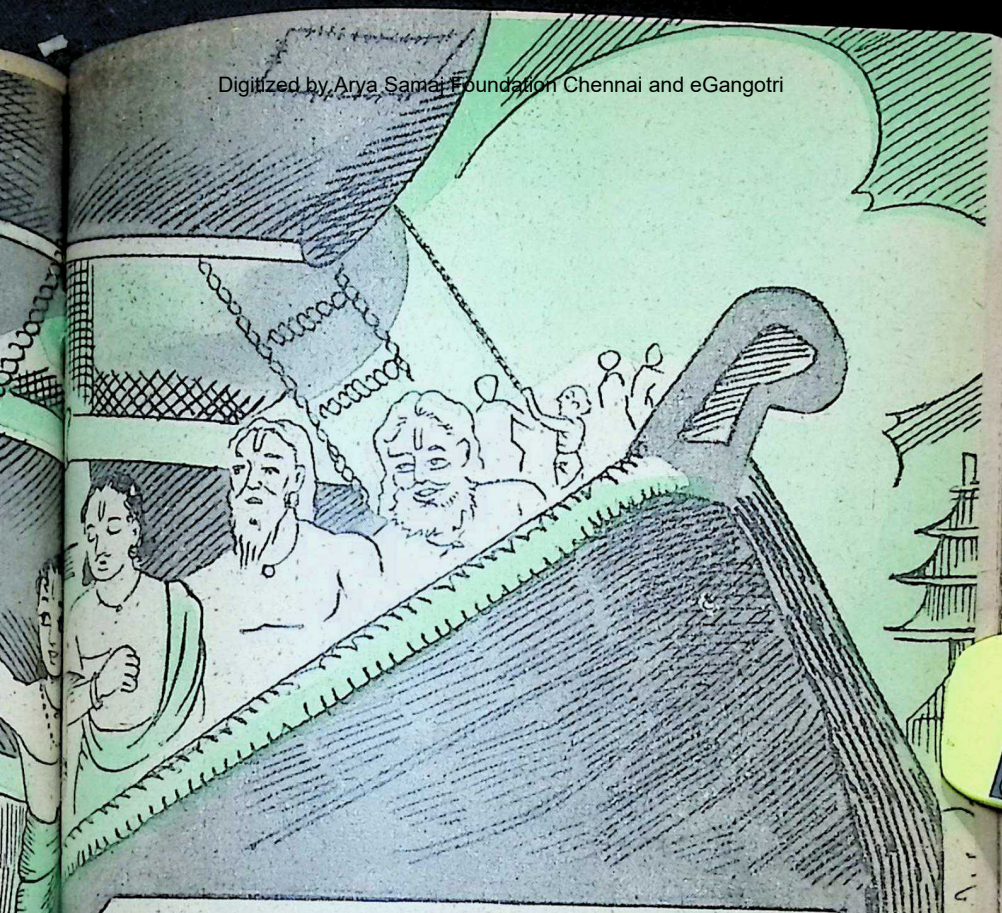


28. Balaram on the High Seas

BALARAM and Uddhava accompanied Kukudmin and Revati to Saurashtra. Damagosh, who had heard that the Punyajana Rakshasas were the last word in barbarity and perfidy and worshipped their strange god with blood of captives and children, disapproved of this wild adventure, but our

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



of regard for Balaram, sent ten of his tried warriors with him.

Balaram's enthusiasm was irrepressible. He talked, planned, hustled. n five of the disciples of lipani caught the infection and nteered to go with him. And when auspices were favourable, the y started for Bhrigu Tirtha in riots provided by King Jayasena, from there took boat for Prabhas. dvance information had already sent to the King of Prabhas that ram, the conqueror of Jarasandha, was coming to worship Somanath, the God of gods, at Prabhas Tirth. The fame of the Gomantak victory had preceded him even to the distant shores of Saurashtra, and people came to welcome the conqueror of Chakravarti Jarasandha.

The King of Prabhas was taken into confidence. Claiming to be a Yadava by descent, naturally he took great pride in the achievements of Balaram. He promised to help the

MADHU

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

undertaking on the promise that after Kushasthali was taken, Girinagar, once the citadel of Kushasthali, but now ruled by his hereditary enemy, should also be captured. Balaram, who was in an expansive mood, gave the promise.

Uddhava had sensed the far-sightedness of Krishna in wanting a place of safe retreat in case Mathura was in danger again. Nothing, he now felt, could be safer than this sparsely-occupied corner of Saurashtra, which would be inaccessible to Madhyadesha kings and completely beyond the reach of Jarasandha.

Balaram was in a great hurry to take the Punyajana fort, but Kukudmin and Uddhava were for making careful preparations. Reconnaissance parties returned with the information that Kushasthali was well-nigh impregnable as the Punyajana demons had built three rings of fortresses to bar all access to it from land. Being a sea-faring people, their concern was only to make their home secure against any land power.

Kukudmin and Uddhava, after careful consideration, decided to attack Kushasthali by sea, though on all reports it had a big fleet of ships and was not easily vulnerable.

●●●

Soon, however, good news was received. The Panchajana ship was due to arrive soon. So they waited for it, and as anticipated, the ship arrived.

Bhikru's grandson Kukkur came to the shore to barter goods and was overjoyed when he was taken to Uddhava. Bhikru was now the master of the ship, the nephews of Panchajana, the original owners, no longer being alive. Kukkur himself was second in command.

Kukkur took Balaram and Uddhava in a boat to meet Bhikru. When he hailed his grandfather, he came to the deck, peered at Uddhava, recognised him and was wild with joy. Ropes were lowered and they were taken aboard. When the old man found that Balaram was the elder brother of Krishna, whom the ship's crew worshipped as their god, their joy knew no bounds. Hukku and Hullu were there too, smiling broadly till their white teeth flashed, and raised both their hands to their forehead before Balaram in homage.

Balaram and Uddhava were invited to a repast, and when the news reached the lower deck, the crew came to the upper deck, burst out into bawdy songs of Krishna's feats in the Land of Naga Kanyas, which they had composed in honour of their saviour.

Bhikru told them of the events which had made him the master of the ship. On one of their trips, a few months ago, the Panchajana boys had gone on shore at Kushasthali to secure help in massacring him and others loyal to him. Ruddu, the carpenter, came to know of the intention and informed Bhikru about it.

'I could not take any chance,' said Bhikru. 'The ship was like my own child. For fifty years I had given all to it. It was my skill that had weathered a hundred storms. And it was given to me by my god Krishna,' he said and smiled. 'The attack on us was to be made at midnight while we

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

o asleep in port. But the Pancha-
a boys came to the ship early in
evening to throw us off our
rd. I talked to Hukku and Hullu.
y went to the boys when they
e having a drink and cut their
ats. We weighed anchor, and
en we were out on the sea, we sent
m overboard to join their uncle.'
kru laughed as if it was a huge

Then he asked about Krishna, and
dhava gave a vivid account of
t he and Balaram had accom-
hed.

Balaram impatiently broke in.
en, master of the ship, we have
e to capture Kushasthali. You
t help us.'

Kusthasthali! No, lord, we dare
' said Bhikru pulling his beard
making his weather-beaten face
'The Punyajanas are our ene-
s, for they know that we got rid
Panchajana and his nephews. Even
igh sea, we always try to avoid
r ships. For the sake of appear-
s, we have got an idiotic Punya-
with us, whom we pass off as
master whenever the occasion
s,' said Bhikru with a twinkle in
eyes.

Nothing of the kind. We are going
wipe off Punyajana Rakshasas
land and sea both. I want to
roy Kushasthali,' said Balaram.
could not stand any doubt about
uccess.

You cannot. They are very power-
said Bhikru emphatically.

can, whether you join us or
retorted Balaram. 'If you join
you will be the master of all the
which we can capture at Ku-
shasthali. If you don't, we will first destroy them and then destroy you,' Balaram spoke in a passion.

'Oh master, you are in a temper. Punyajanas are not easy to deal with,' pleaded Bhikru.

'What then? Jarasandha is the greatest king on earth and I vanquished him,' said Balaram, 'And do you know, even the sea obeys Krishna. When Gomantak was burning, he ordered it to quench the fire and it did.' Balaram told the story of how Gomantak was saved from fire.

'Oh, I know, when he was with us, we never met with bad weather,' confirmed Bhikru.

'We are going anyway,' continued Balaram. 'We have five small ships. We only want a man like you who knows the sea to lead us to Kushasthali. If you come with us, we can take fifty more fighters on board your ship.'

'I can't,' the old man shook his head.

'Don't forget: you were only a steersman, a slave. Krishna made you the master of this ship. I will now make you the master of all the Punyajana ships,' said Balaram expansively.

The old man's eyes glinted with avidity, and his grandson Kukkur and Ruddu, the carpenter, now third in command, were flushed with enthusiasm.

'I forgot to tell you the message Krishna sent you,' Uddhava intervened.

'What is it?' Bhikru asked.

'He said to me: "Tell uncle Bhikru, and brothers Kukkur and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ruddu, and my friends Hukku and Hullu, that this is the battle of *dharma* for wiping out the wicked Punyajana Rakshasas from the sea of Saurashtra. I would have come myself to help Big Brother, but I know that when Uncle Bhikru is there, I am there myself," said Uddhava.

Bhikru sat quiet for a while, thinking hard.

'Grandfather, we can't let down Krishna's brother. He has entrusted him to us,' said Kukkur, his voice quivering with pride. 'We will wipe out the Punyajanas. So has the lord commanded.'

Ruddu nodded agreement. Bhikru felt a tug at his heart. He turned to Balaram: 'Lord, your words are commands. We will give our life for you and your brother, our master, for I have always considered this ship to belong to him.'

It was foolish to join this adventure which was sure to be disastrous. But he had looked upon Krishna as his and the ship's guardian deity; his grandson and the crew would consider him a coward if he would deny the god now. There was also a fugitive faith in his old heart: if Krishna wanted him to undertake the venture, it could only be to make him the master of all Punyajana ships and of the wealth they brought from lands beyond the seas.

'But I am afraid there might be Punyajana war-ships in Kushasthali,' he said.

'We have Lord Balaram with us,' said Uddhava impressively. 'He is Lord Anant Himself—the thousand-hooded, divine Serpent God, who upholds the earth.'

'Yes. Father says I am Anant—th Timeless. He saw me in that for when I was born. And I tell you the wicked Punyajanas will be wipe out of our seas,' said Balaram, wh had never objected to his being co sidered Lord Anant.

In the days which followe Bhikru took command of the fle which, besides the Panchjana shi consisted of five more vessels. Afte water, food and arms in sufficie quantities were stored on them, th King of Prabhas saw the guests o when on an auspicious moment th fleet left the port, flying the pinio merrily amidst the chanting of *ma tras*, blowing of conchs and break ing of coconuts.

On the deck of the Panchjan ship stood Balaram with a triu phant smile on his lips, Kukulmin an Revati on one side and Uddhava an Bhikru on the other saluting wit folded hands.

When the ships left the shore an the shouts of 'Victory' burst for from the assembled onlookers, B laram turned proudly to Revati an winked—a performance which h would never have thought himse guilty of before. For the first time i the days they had spent together, Re vati who always wore a series loo smiled. And for lack of anythin better to do, he turned to Uddhav and lifted him in his arms and ga a thumping pat on the back of d Bhikru which sent the master of t ship reeling.

[*To be continue*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

. . . . it is

the foremost duty

of man

to learn to give. . . .

What Life Has Taught Me

Swami Sivananda

It was, I should say, by a flash that I came to the conclusion early in my life that human life not complete with its observable ilities and that there is something e human perception controlling directing all that is visible. I may ly say that I began to perceive realities behind what we call life earth. The unrest and feverish ety that characterise man's or- ry existence here bespeak a higher that he has to reach one day the other.

When man gets entangled in sel- ness, greed, lust and hatred, he urally forgets what is beneath his skin. Materialism and scepticism supreme. He gets irritated by all things and begins to fight. In short, man is miserable. The doctor's profession gave me ample evidence of the sufferings of this world. I found concrete proofs of the great saying: *"Sarvam Duhkham Vivekinah."* I was blessed with a new vision and perspective. I was deeply convinced that there must be a place —a sweet home of pristine glory and purity and divine splendour—where absolute security, perfect peace and happiness can be enjoyed eternally. In conformity with the dictum of the Sruti, I renounced the world, and felt that I belong to the whole world.

A course of severe self-discipline and penance endowed me with enough strength to move unscathed amidst the vicissitudes of the world-phenomena. And I began to feel the great

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

good it would be to humanity if I could share this new vision with one and all. I called my instrument of work *The Divine Life Society*.

Side by side, the stirring events since the advent of the twentieth century had their effect upon all keen-minded people. The horrors of past and possible wars, and the consequent suffering, touched the minds of people. It was not difficult to see that the pains of mankind were mostly brought on by its own deeds. To awaken man to his errors and follies and to make him mend his ways, so that he may utilise his life for attaining worthier ends, was felt to be the urgent need of the time. As if in answer to this need, I saw the birth of the Divine Life Mission, with its task of rescuing man from the forces of the lower nature and raising him to the consciousness of his true relation to the cosmos. This is the work of rousing the religious consciousness, an awareness of the essential Divinity of man.

Not by mere argument or discussion can religion be taught or understood. Not by precepts or canons of teaching alone can you make one religious. It requires a peculiar atonement with one's vast environment, an ability to feel the deepest as well as the vastest, a genuine sympathy with creation. Religion is *living*, not speaking or showing. I hold that whatever be one's religion, whoever be the prophet adored, whichever be the language or the country, whatever be one's age or sex, one can be religious provided the true implication of that hallowed term TAPAS, which essentially means any form of self-control, is made capable of being practised daily life to the extent possible f one in the environment and under circumstances in which one is place

I hold that real religion is the religion of the heart. The heart must purified first. Truth, love and pur are the basis of real religion. Cont over the baser nature, conquest the mind, cultivation of virtues, vice of humanity, goodwill, fello ship and amity constitute the fund mentals of true religion. These ide are included in the principles of t Divine Life Society. And I try teach them mostly by example whi I consider to be weightier than precepts.

The modern thinker has neither t requisite time nor the patience to pe form rigorous Tapas and austere r ligious practices; and many of the are even being relegated to the lev of superstition. In order to give t present generation the benefit of re Tapas in the true religious sense, reveal to them its real significanc and to convince them of its mea ing and efficacy, I held up my tor of Divine Life, which is a system religious life suited to one and a which can be practised by the recluse and the office-goer alike, which c become intelligible to the scholar a the rustic in its different stages a phases. This is a religion which is n other than what is essential to gi meaning to the daily duties of t human being. The beauty in 'Divi Life' is its simplicity and applica lity to the everyday affairs of the dinary man. It is immaterial whet one goes to the Church or the Mosq or the *Mandir* for offering his praye

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

all prayers are heard by the One.

the average seeker after Truth is n deceived by the caprices of his d. A person who takes to the ritual path is bewildered before he ches the end of his journey, and is rally tempted to relax his efforts away. Many are the pitfalls, but e who plod on steadily are sure ach the goal of life which is uni- ality of being, knowledge and I have laid great emphasis in all writings upon the discipline of the ulent senses, conquest of the d, purification of the heart, and nment of inner peace and gth, suited to the different stages volution.

have learnt that it is the fore- duty of man to learn to *give*, in charity, give in plenty, give love, give without any expecta- of consequence, because one not lose anything by giving,— he other hand the giver is given a thousandfold. Charity is not ly an act of offering certain rial goods, for charity is incom- without charity of disposition, y of feeling, charity of under- ing, knowledge and attitude to s. *Charity is self-sacrifice in dif- levels of one's being.* Charity e highest sense I understand to quivalent to Jnana-Yajna.

milarly I consider goodness of s and doing constitutes the rock- m of one's life. By goodness I the capacity to feel with others live and feel as others do, and a position to act so that no one is hurt by the act. Goodness is the face of Godliness. I think that to be good in reality, in the innermost re- cesses of one's heart, is not easy, though it may appear to be simple as a teaching. It is one of the hardest of things on earth, if only one would be honest to oneself.

There is no physical world for me. What I see I see as the glorious mani- festation of the Almighty. I rejoice when I behold the Purusha with thou- sands of heads and thousands of eyes and feet, that *Sahasrasirsha Purusha!* When I serve persons I see not the persons but Him of whom they are the limbs. I learn to be humble be- fore the Mighty Being whose breath we breathe and whose joy we enjoy. I do not think there is anything more to teach or to learn. Here is the cream of religion, the quintessence of philo- sophy, that which anyone really needs.

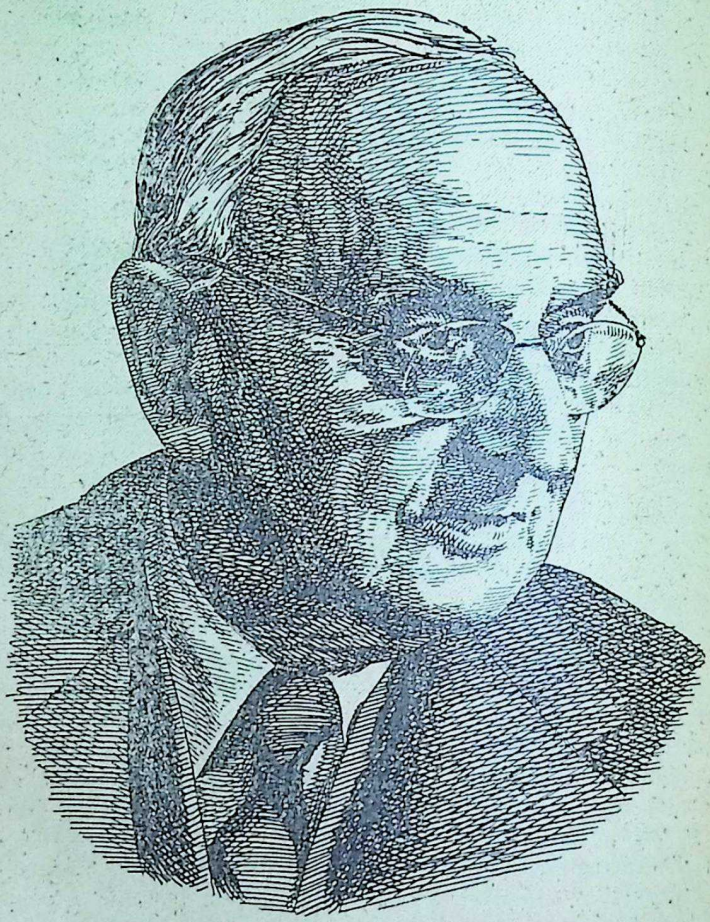
The philosophy I hold is neither a dreamy, subjective, world-negating doctrine of illusion, nor a crude world-affirming theory of sense-rid- den humanism. It is the fact of the divinity of the universe, the immor- tality of the soul of man, the unity of creation with the Absolute, that I feel as the only doctrine worth con- sidering. As the one Brahman appears as the diverse universe in all the planes of its manifestation, the as- pirant has to pay his homage to the lower manifestations before he steps into the higher. Sound health, clear understanding, deep knowledge, a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

(*Continued on page 42*)

Digitized by Arya Samaj Foundation Chennai and eGangotri

Homage



DR. FRANK BUCHMAN

[b. June 4, 1878—d. August 8, 1961]

Founder and leader of the Moral Re-Armament Movement. He died at the place where he conceived the idea that was later to spark a world-wide movement.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NITYANAND MAHARAJ

d. August 8, 1961.

Described variously as a Paramahamsa, Avadhuta etc. the Saint of Vajreshwari who passed away on the 8th August had a large following. Over a lakh of people attended his *Samadhi*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

powerful will and moral integrity are all necessary parts of the process of the realisation of the Ideal of humanity as a whole. To adjust, adapt and accommodate, to see good in everything and bring to effective use all the principles of Nature in the process of evolution towards Self-realisation along the path of an integrated adjustment of the human powers and faculties are some of the main factors that go to build up a true philosophy of life. For me philosophy is not merely a love of wisdom but actual possession of it. In all my writings I have prescribed methods for overcoming and mastering the physical, vital, mental and the intellectual layers of consciousness in order to be able to proceed with the Sadhana for self-perfection. The self-perfected ones are the *Sarva-bhuta-hite ratah.*

To behold the Atman in every being or form, to feel Brahman everywhere, at all times, and in all conditions of life, to see, hear, taste and feel everything as the Atman is my creed. To live in Brahman, to melt in Brahman and to dissolve in Brahman is my creed. By dwelling in such union, to utilise the hands, mind, senses and the body for the service of humanity, for singing the Names of the Lord, for elevating the devotees, for giving instructions to sincere aspirants and disseminating knowledge throughout the world, is my creed, if you call it one. To be a cosmic friend and cosmic benefactor, a friend of the poor, the forlorn, the helpless and the fallen is my creed. It is my sacred creed to serve sick persons, to nurse them with care, sympathy and love, to cheer the depressed, to infuse power and joy in all, to feel oneness with each and everyone, and to treat all with equal vision. In my highest creed there are neither peasants nor kings, neither beggars nor emperors, neither males nor females, neither teachers nor students. I love to live, move and have my being in this realm indescribable.

The first step is often the most difficult one. But once it is taken the rest becomes easy. There is a need for more of courage and patience on the part of people. They usually shirk, hesitate and are frightened. All this is due to ignorance of one's true duty. A certain amount of education and culture is necessary to have a sufficiently clear grasp of one's position in this world. Our educational system needs an overhauling, for it is now floating on the surface without touching the depths of man. To achieve this, co-operation should come not only from society but also from the Government. Success is difficult without mutual help. The head and heart should go hand in hand, and the ideal and the real should have a close relation. To work with this knowledge is Karma-Yoga. The Lord has declared this truth in the *Bhagavad Gita*. I pray that this supreme ideal be actualised in the daily life of every individual, and there be a veritable heaven on earth. This is not merely a wish,—this is a possibility and a fact that cannot be gainsaid. This is to be realised if life is to mean what it ought really to mean.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SYMBOLOGY OF RANGANATHA—*Contd.*

at it is merely a sport, a *lila* of
ishikesa.

Lakshmi represents the pomp, the
uriance of the world, the Lord's
ory or *vibhuti*—the *samsara adam-*
ra—the great never-ending festival
illusory existence (Maya). She sits
ar the feet, the *Avidya pada* i.e.,
e sphere of ignorance, for igno-
nce is the mother of creation and
e world.

That the Seshasayana symbol is no
ere idolatry is further attested by
e following extract from *Vishnu*
rana—Book I Chap. XXII. "The
preme eternal Hari is time, with its
visions of seconds, minutes, days,
nths, seasons and the years. He is
e 'seven worlds.... First born be-
fore all the first-born, the supporter of all beings, himself self-sustained, who exists in manifold forms, as gods, men and animals, and is thence the sovereign Lord of all, eternal; whose shape is all visible things, who is without shape or form; who is celebrated in the *Vedanta,* as the four *Vedas,* inspired history and sacred science. The *Vedas,* and their divisions,—religious manuals and poems, etc., are the body of the mighty Vishnu.... I am Hari. All that I behold is Hari. Cause and effect are from none other than Him. The man who knows these truths shall never again experience the afflictions of worldly existence."

[*Condensed*]

FREEDOM FROM FEAR

by **Jawaharlal Nehru** *Re.* 1.00

The lively, refreshing pages of this book recapture some of the glowing thoughts and musings of our Prime Minister on the unique personality and precepts of Mahatma Gandhi.

It brings together for the first time, within a brief compass, nearly everything of significance that Shri Nehru spoke or wrote about Gandhiji during the last quarter of a century and more.

"I have loved India", said Nehru once, "and sought to serve her....because of my faith in her today and my belief that she will stand....for the great aims and ideals which Gandhiji placed before us."

The book has been planned to read as a continuous essay and tries to preserve the random, racy and spontaneous style that is characteristic of Nehru's speeches and writings.

BHARATIYA VIDYA BHAVAN,
Book Sales Division,
Chowpatty, BOMBAY-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guarantee Against Dictatorship

Kishore K. Koticha

LIBERTY of thought is based on the dictum: "The voice of reason is more really heard when it can persuade but no longer coerce." Therefore, it is a thing which a citizen in a democracy enjoys and values most, for that is the only sure guarantee against the emergence of dictatorship and authoritarian regimes.

Liberty of thought and liberty of education are interlinked. If there is real liberty of thought there must be liberty to experiment *in the matter of education* and also the right of a parent to decide what kind of education his child shall receive. Therefore, democrats have always regarded education and acquisition of knowledge as matters of supreme importance which should be diligently promoted.

But in modern times, as Bertrand Russell, the great philosopher, has put it: "We are faced with the paradoxical fact that education has become one of the chief obstacles to intelligence and freedom of thought."

Why is this so? In the present-day world, especially in the countries with backward economies, the problems before the rulers are stupendous though not without solution. The solution, however, in a rational manner would demand some sacrifice from the members of the ruling class which they are generally not prepared to make. The only solution which appeals to most of them, who possess an authoritarian or a dictatorial bent of mind, is to reduce the diversity of men's minds to some kind of manageable uniformity so that failure of the ruling class to solve the grave problems facing a nation does not lead to their overthrow from power.

To achieve this end, they are prone to make use of all the subtle techniques at their disposal. One simple and easy method of controlling thought is to control education of the young.

Children are ignorant of the world and its ways, and therefore completely unsuspecting. Their critical faculties are under-developed. The youngest of them have not yet reached the age of reason and the older ones lack the experience on which their new-found rationality can effectively work.

A young man becomes a conservative or a radical according as the ide

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

his father, his teacher at school or
s schoolmates chance to exercise
e greater influence over him at the
oment when his ideas begin to
rm. At an age when a boy's general
as are still plastic and he is consci-
s mainly of a need to be aroused
otionally, to love or to hate some-
ig or someone, a book comes into
hands, a newspaper to which he
s daily access, may determine the
ole trend of his further life. To
e extent through indolence, to
e extent through habit, partly
in through mistaken pride and
pect for so-called consistency of
racter, a man often ends by keep-
all his life a doctrine that he em-
ced in a youthful impulse.

All dictators know this phenome-
n very well. And they utilise this
owledge in order to mould the
ds of the people into the desired
tern. So they do what Stalin had
l and done.

Stalin had said: "Our young peo-
are free from the burden of the
t, and it is easiest for them to as-
late Lenin's behests...They have
the knowledge today, but they
l have it tomorrow. Hence, their
k is to study and study again the
nciples of Leninism. Comrades,
mbers of the young communist
gue! Learn the principles of Bol-
vism..."

Moreover, young people are the
n target of propagandists as they
e tremendous inner urge to rea-
their ideals in practice and are
ays ready for self-sacrifice and by
d large they are exceptionally sin-
e and straightforward.

Thus there is a great danger in the

mocracy by the States' interference in education.

Our memory is still green about the fact that people of Kerala rose against the Communist regime like one man when it began to take steps to control education, for they knew what were the aims of communist education.

M. I. Kalinin, a top Russian Communist leader has stated that aim thus: "So, comrades, we want our children to be educated in the communist spirit, to be imbued with communist principles....We want our schools to give a communist education. What do we mean by education? We mean influencing the physical and moral attributes of the pupil, influencing him in a definite direction throughout the whole of his ten years of study i.e. moulding him as a human being. *But we want our people to be not only educated. We want our people in addition to be brought up in a Soviet Communist way.*"

On the other hand, it must be realised that there is a real danger of the liberty of education being abused by educationists. The parents entrust the teachers with their children at an age when they are most susceptible to influence, with the hope of improving their future. This is a trust that places a great responsibility on teachers and educationists.

The educationists have converted this field of social service into source of profiteering. Profiteering and exploitation in the field of education is much worse than profiteering in essential commodities or services e.g. electri-

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

city, gas, municipal services, etc. There is a clamour against economic exploitation, discrimination, nepotism and favouritism by those in control of educational institutions. Instances have come to light showing lack of proper administration of finance and the canalization of State aid in unauthorized channels and private pockets.

Further, there is a danger that people in control of educational institutions may make an attempt to mould the mind of the young into their own pattern or may spread sedition against the State or inculcate spirit of religious fanaticism or may not be interested in maintaining discipline over students and teachers or efficient standards of education.

Liberty of education has an added significance in a country like India. India is a land of diverse cultures, religions and languages. A minority community having a distinct culture, religion or language is apprehensive of attacks on its culture, religion or language by other communities. Certain incidents in some of our States e.g. Assam confirm these apprehensions. Linguistic minorities in various states are mortally afraid of the majority communities' enthusiasm for furthering the claims of its language by any and every available means.

In a poor and an under-developed country like India, the State has a positive role to play in the matter of encouragement of education.

Demands and necessities of modern educational institutions to be properly and efficiently run require considerable expense which cannot be met fully by fees collected from students, most of whom are not rich and private endowments are not adequate. Therefore, an educational institution cannot be maintained in a state of efficiency and usefulness without substantial aid from State.

Moreover, the interests of genuine democracy enjoin a sacred duty on the State to encourage educational institutions and other means of education, as knowledge is necessary for good Government and happiness of mankind. This carries with it the obligation to give proper facilities to educationists for imparting free and compulsory education to all children of school-going age.

Hence proper balances must be struck between free exercise of liberty of education, adequate social control to check abuses of that liberty and the legitimate steps which the State should take to encourage education.

The State has at its disposal three important levers to influence the freedom of education viz. State education, State aid and recognition.

The most important problem before the Nation today is: How far the State can legitimately utilise them without compelling the citizens to surrender their liberty of education.

In order to protect the young from indoctrination, the fundamental theory of liberty of thought postulates that the State cannot compel a parent to give his child the kind of education which the State thinks is proper education, because once such a right is conceded, the State can standardize education and can regiment children into its own pattern.

John Stuart Mill in "Our Liberty

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

d: "A general State education is ere contrivance for moulding peo- to be exactly like one another and mould in which it casts them is t which pleases the predominant er in the Government. In pro- tion as it is efficient and success- it establishes a despotism over mind, leading by natural tenden- to one over the body."

Commenting on the above remarks Mill, Bertrand Russell said: te education, in the countries ch adopt (Fichte's) principles, duces so far as it is successful, a d of ignorant fanatics ready at the d of command to engage in war persecution as may be required of m. So great is this evil that the d would be a better place if State cation had never been inaugurat-

he solution has been shown by f. Milton Friedman, in his book e Role of Government in Educa- " He has shown that it would now entirely practicable to defray the s of general education out of the ic purse without maintaining ernment schools. This can be eved by giving the parents vou- s covering the cost of education ach child which they could hand to schools of their choice.

is significant that in England, e the Universities were endow- orporations, each consisting of a ge number of self-governing es, academic freedom has never me a serious issue in the man- in which it did where Universities e Government institutions.

The Communist Government of ala made an attempt to control education through aid and recognition. The President of India referred the Kerala Education Bill to the Supreme Court for its opinion. The Supreme Court opined that any condition of aid or recognition which compels minority communities to surrender their fundamental educational right violates the provision in Article 30 of the Constitution.

For according recognition the State usually lays down stringent conditions about textbooks, subjects, curriculum etc.

The people of Kerala had recently experienced the Communist government's attempts to indulge in brain-washing of the young through them. M. I. Kalinin has interesting views on the place of Marxism as a subject in curriculum of high schools. He said: "...Marxism-Leninism is the most interesting and the most necessary subject for a cultured person...The students ought to crowd the auditoriums when lectures are given on the subject."

The Communists are not alone in nationalising publication of textbooks. The Congress Government of Punjab issued a notification which enabled the printing and selling of textbooks for recognised schools in the State of Punjab to be taken by the State Government exclusively in their own hands. The validity of this notification was challenged by some publishers. The Supreme Court held that there is no violation of fundamental rules if private publishers are denied the right to publish and sell textbooks by the Government in furtherance of their policy of nationalization

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the text-books for the school students.

Another usual condition of recognition is that the State shall have the right to regulate the scale of fees.

The State of Maharashtra has recently issued a circular to all recognised secondary schools withdrawing the permission earlier granted to them to increase tuition fees to enable them to meet compulsory increment in salaries of teachers. Such a circular would be unconstitutional at least in so far as it concerns minority communities' unaided institutions and those aided institutions which can show that as a result of the implementation of that circular there is a deficit which is not met by State aid.

The Supreme Court dealt with the condition of charging fees. It had to consider what happens when State adopts an easy way of discharging its sacred duty of imparting free and compulsory primary education by prohibiting even unaided recognised schools from charging any fees to the pupils of primary classes. The Supreme Court opined that the State of Kerala must discharge its solemn obligation of imparting free and compulsory primary education through Government or aided schools but not at the expense of minority communities. It held that prohibition on unaided recognised schools belonging to minority communities to charge fees to the pupils of primary classes was *ultra vires* Article 30 of the Constitution.

Another such condition is about the admission of pupils.

A Writ Petition under Article 32 of the Constitution is pending bef the Supreme Court of India challe ing the validity of a circular, iss by the Education Ministry of the fo mer Bombay State, directing a ce tain Christian Missionary Institut running a teachers' training colle to reserve about 80% of the seats Government nominated candida who are mainly teachers from scho run by various local Munici Boards. The Institute was establish with the main object of provid trained teachers for certain Christi schools in Gujarat and Saurashtr The Institute has challenged the sa circular as *ultra vires* Articles 29 a 30 of the Constitution on the grou that this circular will prevent the from getting sufficient number trained teachers for a minority co munity's educational institution, a thus prevent them from administe ing schools of their own choice.

Thus due to power of recognitio the State gets large amount of co trol over even those institutio which do not receive aid from t State. In order to make its power recognition more effective, the Sta usually lays down educational rul which provide that only students recognised schools are permitted t avail themselves of opportunities f university education. Further it i usually the State policy that only stu dents of recognised institution ar eligible for entering State Service

Moreover for making primary edu cation compulsory, State usually en joins a duty on guardians, on pain o imprisonment and penalty, to sen their wards only to recognised school

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

n include Government and aided
ols.
a result, the famous institutions
Shanti Niketan or Kangri Guru-
would have to be closed down for
of students, for they would not
rm to some of those stringent
tions of recognition as their ob-
nce would destroy the very spi-
their system of education.
lution is two-fold: State must
make the recognition of
ols easy or make the position of
cognised institutions easy. Con-
s of recognition must be such
they do not involve surrender of
y of education, or the bar on
tudents of unrecognised institu-
disabling them from entering
rsity of States services must be
ed. Further, parents must also
e prevented from sending their
en to such institutions.
e above discussion leads to the
wing suggestions.
) The State must refrain from
ng directly the field of educa-

) It must provide generous aid
utonomous bodies consisting of
ationists and social workers e.g.
rsities and leave management
ucational institutions to them.
) The State can prescribe rea-
le regulations to ensure excel-
e of educational institutions, to
nt an educational institution be-
onducted in unhealthy surround-
which does not have any com-
t teachers, which does not main-
even a fair standard of teaching,
teaches matters subversive to
elfare of the students and which
nancially mismanaged.

(4) The State can reasonably regulate all schools, supervise and inspect them, their teachers and pupils.

(5) The State can demand that all children of proper age attend some school, that teachers shall be of good moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught and that nothing be taught which is manifestly inimical to public welfare. In this connection it will be interesting to note the views of J. S. Mill. He said: "The objections which are argued with reason against State Education do not apply to the enforcement of education by the State, but to the State's taking upon itself to direct that education: which is a totally different thing."

(6) The State should allow reasonable choice and discretion to educationists in respect of teachers, curriculum, and textbooks.

(7) Guardians must realise that due to over-population and need for over centralization in an under-developed country, liberty of thought and education is menaced from many directions and therefore, it requires urgent action and normal vigilance to protect that liberty.

In view of the importance of liberty of education to liberty of thought and consequently to democracy, one must lean in favour of the protection of the liberty and against the State's power to infringe that liberty in matters of doubt. For, once the dictators and organization men succeed in moulding the minds of citizens into their own pattern, it would require heroic sacrifices over a long period to regain the liberty of thought.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sanskrit language is very rich in subhashitas or wise sayings. A hundred and eight of them have been collected by this compiler for the benefit of our readers. The original Sanskrit is given with the object of being memorized by those who wish to do so.—Ed.

Wisdom from Sanskrit

Compiled by V. M. GIRI

(१) पृथिव्यां त्रीणि रत्नानि जलमन्नं सुभाषितम्।
मूढैः पाषाणखण्डेषु रत्नसंज्ञा विधीयते॥

Three things are most precious in this world: water, food and wise sayings. It is only fools who consider pieces of stones (gems) alone as precious.

(२) विद्वत्वं च नृपत्वं च नैव तुल्यं कदाचन।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते॥

Scholarship and kingship can never be equated. The king is honoured only in his country, while the scholar is honoured everywhere.

(३) अनारम्भो मनुष्याणां प्रथमं बुद्धिलक्षणम्।
आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम्॥

The will to do is the first sign of men's wisdom. To persevere in it till completion is the second sign of wisdom.

(४) किमत्र चित्रं यत्सन्तः परानुग्रहतत्पराः।
न हि स्वदेहशैत्याय जायन्ते चन्दनद्रुमाः॥

What strangeness is there in good people devoting themselves to the well-being of others? The sandal trees do not grow to cool their own bodies (but those of others).

(५) परोपदेशे पाण्डित्यं सर्वेषां सुकरं नृणाम्।
धर्मे स्वीये त्वनुष्ठानं कस्यचित्तु महात्मनः॥

It is possible for all people to be wise in advising others. But to act up to their own convictions (Dharmas) is given only to a few great men.

(६) कुसुमस्तबकस्येव द्वे वृत्ती तु मनस्विनः।
सर्वेषां मूर्ध्नि वा तिष्ठेद् विशीर्येत वनेऽथवा॥

High-minded people are like a bunch of flowers. Two courses are open to them: either to be at the top (head) of everybody or to wither away in the forest (unknown to others).

(७) वित्ते त्यागः क्षमा शक्तौ दुःखे दैन्यविहीनता।
निर्दम्भता सदाचारे स्वभावोऽयं महात्मनाम्॥

Sacrifice in wealth, forbearance while powerful, courage in distress, humility in good conduct—these are the characteristics of great men.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...)सज्जना एव साधूनां प्रथयन्ति गुणोत्करम्।
...णां सौरभं प्रायस्तनुते दिक्षु मारुतः॥
Just as the winds alone diffuse the
...eet fragrance of flowers all round,
also the good qualities of the vir-
...us can be made known only by
...od people.

...)गङ्गा पापं शशी तापं दैन्यं कल्पतरुस्तथा।
...तापं च दैन्यं च घ्नन्ति सन्तो महाशयाः॥
Ganga washes away all *papas*
...s), the moon lessens heat and
Kalpaka tree removes all misery,
...e good and noble-minded people
...troy all the three—sins, sorrow
...d misery.

...)निर्गुणेष्वपि सत्वेषु दयां कुर्वन्ति साधवः।
...ह संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मसु॥
Just as the moon does not with-
...d its rays from the house of a Chan-
...a (because he is a Chandala), so
...od people are compassionate
...ards all creatures even though
...y are devoid of all good qualities.

...)स्वभावं न जहात्येव साधुरापद्गतोऽपि सन्।
...ः पावकस्पृष्टः सौरभं लभतेतराम्॥
Just as camphor, when burnt, gives
...eater fragrance than before, so also
...od men never abandon their natural
...ring even in adversity.

...)अमृतं किरति हिमांशूर्विषमेव फणी समुद्गिरति।
...एव वक्ति साधुः दोषमसाधुः प्रकाशयति॥
The moon sprinkles nectarine rays
...ne and the snake spits out poison.
...e virtuous speak only of the good
...alities of others, while the wicked
...claim only evil qualities.

(१३)क्षारं जलं वारिमुचः पिबन्ति तदेव कृत्वा मधुरं वमन्ति।
सन्तस्तथा दुर्जनदुर्वचांसि पीत्वा च सूक्तानि समुद्गिरन्ति॥
The clouds absorb saline waters and pour out the same after sweetening them. In the same way, good people return good advice even after listening to the bad words of the evil-minded.

(१४)धवलयति समग्रं चन्द्रमा जीवलोकं किमिति निजकलङ्कं नात्मसंस्थं प्रमार्ष्टि भवति विदितमेतत्प्रायशः सज्जनानां परहितनिरतानामादरो नात्मकार्ये॥
The moon floods with light the entire world full of creatures, while it keeps the black spot unto itself. So also it is generally known that to good people who are devoted to the service of others, their own affairs are of little moment. [*To be continued*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Classical Dances and Dance-dramas of India

2. Kathakali and Related Forms

Mohan Khokar

INDIAN classical dance is the result of a long period of evolution. In ancient India, dance was an essential part of drama (*natya*) in which the lyrical and rhythmical elements predominated. Dance, as such, also had a separate existence from very early times. It was used, with *abhinaya* or meaningful expression, to expound verses, chants and musical recitations.

In the previous article, we have examined the classical dances and dance-dramas which share the characteristics of the Bharata Natya technique. Similarly, there are dances and dance-dramas which are related to the Kathakali tradition, and, like Kathakali, they all belong to Kerala. All but one of these forms have preceded the Kathakali, and almost all the earlier modes have helped the evolution and crystallisation of this art. The Chakiar Koothu, Kudiyattam, Pathakam, Krishnattam and Ramanattam comprise the earlier forms while the Thullal dances came into existence about two centuries after the genesis of the Kathakali art.

The Chakiar Koothu is a very ancient art; it is perhaps the earliest type of histrionic art in India which

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ives in its more or less pristine
. The *Silappadikaram*, a great
il epic composed by the Kerala
ce Ilango Adigal in the second
tury A.D., contains reference to
erformance of Koothu which took
e at Paravur, in north Travan-
under the aegis of the Chera
arch Senguttavan, who is believ-
to have been a
ber of that au-
.

The Chakiar Koo-
is so called be-
e it is perform-
only by members
the Chakiar
e. The Chakiars
resent a sub-
sion of the 'Am-
vasis', who con-
te a caste of
editary temple
ants of Kerala.
e name Chakiar
ns to have been
ved from the
d *Slaghyavak-*
ur, which means
se with eloquent
rds.'

A male character in Kathakali.

The Koothu is a very orthodox
e of entertainment. As a rule, it
be performed only inside certain
ples. These temples are provided
h a permanent theatre, known as
thambalam; this is in the form of
mall stage with an artistically built
illion.

The Chakiar is a master story-teller
d a great wit. He takes episodes
m the epics and the *Puranas* and
his own inimitable way, recites them
for the people. As he unfolds a story, he brings numerous allusions into his narration and skilfully uses his wit, his fund of humour and his ingenuity to expose the social and political foibles of his time. The Chakiar is also a privileged jester, and one at whom nobody can take offence. He enjoys unrestrained freedom to criticise anything and everything around him, and it is known that even powerful kings and vainglorious noblemen have had to silently endure the Chakiar's sallies and wisecracks hurled at them. However, in spite of his unique prerogatives, the Chakiar is rarely known to have misused them.

A Koothu performance always takes place in daytime, usually in the afternoon. Even then it is customary to keep a big oil lamp, known as *nilavilakku*, burning throughout a performance, which usually lasts about two hours. The Chakiar begins his performance by sitting on a small stool and reciting hymns in praise of the presiding deity of the temple and, if he fancies, of other related gods and goddesses as well. He then stands up and recites a Sanskrit verse from the episode he has chosen to expound and then explains its meaning in sim-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Enjoy life with

more than a sweet...a food!

CADBURY MEANS QUALITY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

, Malayalam and augments this by ing comment of his own. As the ration develops, he begins to im- sonate the different characters in- lved in the story, making ample of facial expressions and hand stures. He occasionally dances with whole body, the dance consisting simple steps and movements.

The Chakiar's recitation is accom- ied by drumming and by the nding of cymbals. The drum, which known as *mizhavu*, is used only to company a Chakiar's performance d it is played only by a member the Nambiar caste. The cymbals e played by a woman, who is known the Nangiar, usually the wife of performing Chakiar. The Nan- ar's is a peculiar function, for apart m accompanying the Chakiar on cymbals throughout his perfor- nce, she has all the while to be re that she maintains a serious ex- ssion on her face.

The make-up and attire of the hakiar are not very elaborate. The ce is painted in three colours, white, d and black, and a conventional sign is followed. The forehead, the est and the arms are covered with ndal-paste and on top of this are dded various caste marks. An ankle- ngth and much-pleated skirt is worn ound the waist and on top of this tied an *uthariyam*, which is an or- mental belt. On the head is worn ornamental crown which looks e a turban.

When, instead of a solo perfor- nance, a dance-drama is presented by group of Chakiars, this is known s Kudiyattam (dancing together). The Kudiyattam presents Sanskrit plays in the form of pantomimic dance-dramas in which the male roles are taken by Chakiars and the female ones by Nangiars.

A Kudiyattam performance is a very elaborate affair. The preliminaries of the performance alone may take from three to five days. It is only after these that the play proper is begun, and this again may take three to ten days. The *koothambalam*, where the performance takes place, is usually decorated for the occasion.

On the first night of a performance a person in the disguise of the *Sutradhara*, or master-of-ceremonies, appears on the stage; he recites some verses and dances a little and with these the performance ends. On the second night the hero of the play makes his appearance and he introduces the audience to the story. On the third night the *Vidushaka*, or buffoon, appears, and for three or four nights he gives, with song and dance and wit, an exposition of what are called the 'aims of life'. After this the play proper begins.

In Kudiyattam, the characters speak no words. They give interpretations, through *abhinaya*, of the verses of the play which are sung or recited by the musicians or the *Vidushaka*. The language of the plays is invariably Sanskrit, but the interpretation, which is given by the *Vidushaka*, is in Malayalam. There is little of dancing, but much importance is given to *abhinaya*, which is done through the use of conventional facial expressions and codified gestures of the hands. The make-up is more elaborate than that employed in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

An Ottan Thullal dancer.

Chakiar Koothu, and the costume, which is colourful and gorgeous, reminds one of Kathakali in certain ways.

Closely related to the Chakiar Koothu is another variety of dance which is known as Pathakam. It is neither pure singing nor pure dancing nor pure acting but comprises a discreet blending of all the three ingredients. Its themes are borrowed from the epics and the *Puranas*. In its rendering the text is enunciated in Sanskrit but the exposition proper is done in Malayalam. In this way, the Pathakam, like the Chakiar Koothu and Kudiyattam, has done a two-fold service: it has kept Sanskrit alive with the masses, while, at the same time, it has enriched the Malayalam language and literature.

The Pathakam can be performed anywhere. No stage or curtain is required. An oil lamp is, however, always required. The performance begins with a musical invocation. Then the dancer gives in rather elaborate detail the nature and purpose of his work. He then recites an excerpt from classical literature and explains it in Malayalam, with a wealth of illustrations, which include undisguised references to current social topics. The exposition is all along punctuated with bits of acting and dancing.

The costume and make-up of the Pathakam exponent is quite simple and unostentatious. He smears his face and body and arms with sandal-paste and applies a thick layer of *kohl* around his eyes. He wears a plain piece of cloth around his waist and occasionally another piece of relatively fancy material a bit above it.

A Pathakam dancer.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

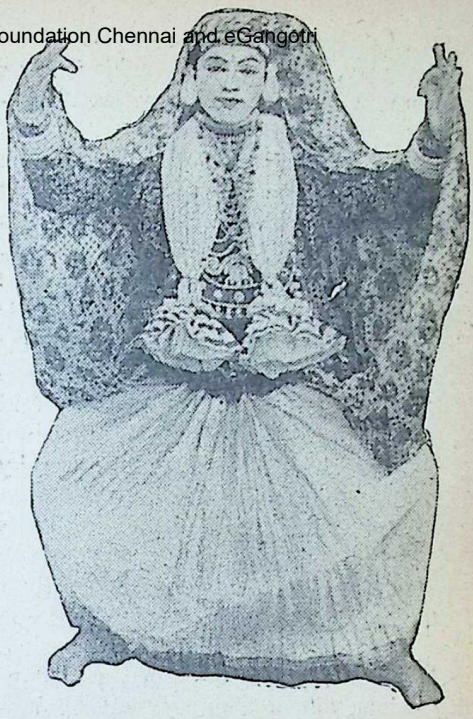
Digitized by Arya Samaj Foundation Chennai and eGangotri

dons a head-dress which has some
blance of ornamentation.
nother form of histrionic art in
ala is the Krishnattam. This is be-
ed to have started in the middle
the fifteenth century. The Krish-
am is a form of dance-drama re-
ing many characters. Its text,
ch is known as *Krishna Geethi*,
composed by Manavedan, a
morin of Calicut. This text is in
krit, though it is written in the
ayalam script. It is a clever imi-
n of the *Gita Govinda* of Jaya-

e Krishnattam is a form of
e offering. The play when pre-
d in full takes eight nights. It
s with the birth of Krishna and
with his death; sometimes, to
ending on a tragic note, the play
tended to another night when the
of Krishna is re-enacted. The
nattam can be performed only
rtain temples or in the palace of
Zamorin, and its performers are
ited from certain Nayar or
boodri families.

e Krishnattam has *abhinaya* in
form of facial expressions and
gestures but this is not so high-
veloped as in Kathakali. The
e-up, dress and ornaments, how-
are fairly similar to those used
Kathakali; and so is the music.
of the characters in Krishnattam
their faces in various conven-
l designs, but some of them also
masks.

e Krishnattam served as the in-
ation for the creation of another
y of dance-drama—the Rama-
m. It is said that once the Tham-
n, who ruled over Kottarakkara
petty principality, in the latter



A female character in Kathakali.

half of the 17th century, approached Manavedan, the Zamorin of the neighbouring State of Calicut, and requested him for the loan of his Krishnattam troupe. This request was turned down, and this prompted the insulted Thampuran to devise and produce a new type of play which he called Ramanattam. Like the Krishnattam, the Ramanattam was also intended for presentation in eight nights. Its theme was the life of Lord Rama. Masks were completely discarded and a richer variety in facial make-up was developed. The play was written in Malayalam, and this was a major liberty taken by the author, for prior to this the language of the theatre in Kerala had been exclusively Sanskrit. Later, several more plays came to be written after the pattern

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the Ramanattam, and when, in this way, this art had widened its scope, it came to be known as Kathakali.

A Kathakali performance of the traditional type always takes place at night and in the open air, on an improvised stage. A performance begins at about nine in the night and lasts till morning. The play proper is preceded by a loud flourish of drums which is followed by warming-up dances, known as *Thodayam* and *Purrapadu*, behind an improvised curtain which is held in position by two volunteers.

The writing of Kathakali plays is a specialised art and the plays, which are known as *Attakathas*, have their themes based on incidents from the epics and *Puranas*. In its rendering, Kathakali can be described as a pantomime with a highly developed language of gestures and expressions. The make-up in Kathakali is very intricate, and each character, or set of characters, has a set mode which is strictly followed. The costumes and ornaments and head-dresses are extremely gorgeous and, with the make-up, they contribute to give Kathakali a rather weird and somewhat other-worldly appearance.

The Thullal was brought into existence in the first half of the 18th century through the genius of one man—Kunjan Nambiar, and also through what may now be called a fortunate theatrical altercation. Kunjan Nambiar was once accompanying on the drum a Chakiar who was performing the Koothu. Nambiar's performance was somehow unsatisfactory and this prompted the Chakiar to rebuke him openly. Nambiar felt very much offended and, to prove his worth he worked day and night and produced a dance mode to rival the Chakiar's art. He based his technique on the different dance forms existing in Kerala at that time, but he gave a completely new colour to his creation. The dance art created by Kunjan Nambiar came to be known as Thullal.

Kunjan Nambiar composed over sixty Thullals, all based on incidents from the *Mahabharata* and the *Puranas*. He used these Thullals to project his scintillating wit and humour and also to show his peculiar knack of exposing the weaknesses of society and the absurdities of contemporary life and of being singularly unoffending at the same time.

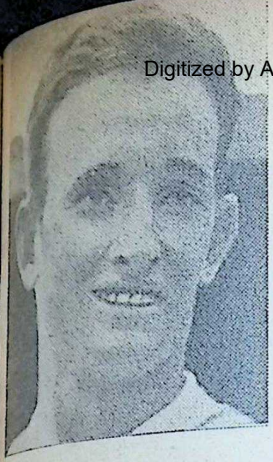
A Thullal performance is always a solo exposition. The dancer first sings a verse and then, through the use of appropriate *abhinaya*, conveys the import and significance of his song. Sometimes, he leaves *abhinaya* and does some quick and vigorous dance steps and movements. The songs are all in simple colloquial Malayalam and this accounts for the considerable popularity the Thullals have enjoyed since the day they were written.

The first of the Thullals composed and staged by Kunjan Nambiar was in a style which later came to be known as the Seetankan Thullal. Later, two other styles, differing mainly in costume and in the measure and cadence of the language used, came into being, and these were the Parayan Thullal and the Ottan Thullal. However, it is chiefly the Ottan Thullal which is popular with the people of present-day Kerala.

[In the next issue: *Kathak, Manipuri and Related Forms*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



ROD LAVER

WHEN the world's leading amateurs contesting the most prized titles met at Wimbledon the Mecca of Lawn Tennis, in this year, hopes ran high on India's champion Ramanathan Krishnan's chances to win the crown in Men's singles event, what with new experience and improved technique. But as it turned out, Rod-Archibald Laver, the 23-year-old, haired Australian left-hander it by superior merits of brain brawn.

There is no need however to be apologetic about our man and explain his failure at the semi-final for the second time to "nerves." year's champion, Laver, won it his third attempt having lost to er at the final last year and Krishnan himself has awakened to his efficiency of the quickness and length of his return services. If we are to take Krishnan at his word second failure has, far from unnerving him,—to wit his later performance at Netherlands—tend- to strengthen his resolve to win coveted title next year, God willing. Let us hope he does.

The eighth Australian to win the Wimbledon crown and the fourth left-hander to do it—Sir Norman Brooks, Drobny and Fraser being the earlier three—Rod Laver took only 55 minutes to beat McKinley, the sturdy 20-year-old player from St. Louis and the second best amateur with the U.S., at 6-3, 6-1, 6-4. It was the quickest final since Kramer beat T. Brown in 47 minutes in 1947 and the fastest since 1922.

Sports-scribes have not failed to notice the identity of technique between Laver and Hoad who won against Cooper in 1957. From the first ball to the last, Laver commanded the match. Like Hoad, Laver was merciless, driving the opponent all round the court, harnessing speed, power and accuracy to devastating purpose. It appeared it meant to him all or nothing, although Laver jumped over the net to shake hands with "Chuck" McKinley, whom he defeated at the finals.

Two years ago when Olmedo beat him in the final, Laver looked like an immature player who was surprised with himself gaining so much suc-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cess. Last year while Ayala Santa Fraser, by reach a game point, but the Australian collected up all the points and put them in his pouch like a kangaroo. Laver finished one of the games by deceiving McKinley with a top-spin loop from the fore-hand. Again, once "Chuck" turned a double somersault trying to reach a lob! Exasperated McKinley exclaimed at the end: "There is not much you can do when a fellow plays like that!"

however, he played a respectful losing match, awed perhaps by being pitched against a better known compatriot. Critics however tend to stretch this logic and say that had Fraser not been beaten earlier quite unexpectedly by England's Wilson, and left to meet him at the final, Laver would have developed a psychological complex. One doesn't know.

Although seeded second, the odds on Laver's triumph were only fifty fifty which later increased on account of his reported ill-health due to an attack of influenza earlier in the fortnight. Somehow Laver picked up marvellously and managed to show up so well at the final. As Fred Perry has said Wimbledon takes a large measure of luck in its swing. In fact the premature elimination of the three seeded players Fraser, Pietrangeli and Santana tilted the match in his favour. The moment Laver had accounted for Krishnan in the semi-finals, therefore, his chances became certain. This is how Krishnan described his defeat at the hands of Laver: "I lost to a better player. The Australian was too good for me. His volleys were devastating. They power-punched their way past my racquet."

Left to contest McKinley, the 8th seed, in the final, Laver was supremely confident and tried to make every shot a winner. It took some time for Laver to find his range. Once he did, there was nothing that the American could do to stop him. By standing where he chose to, Laver practically dictated the course of a rally, making poor McKinley run about with tenacity and optimism but poor rewards. Only once did McKin-

Seasoned critics are of the opinion that Laver was in very fine fettle that day and only three players in the world—Gonzals, Hoad and Sedgman—could have stopped him that day and even they would have had to strive hard. And that is saying a great deal of Laver and of his second chance in winning the crown next year too since, fortunately, Laver has no plans yet for turning professional. When he visits India in January for the Asian Tourney we shall have a fine time watching him and his star-studded retinue play.

Wimbledon has its own interesting asides too. For instance, green is her colour as indeed it should be, the game having been intended originally to be played on the lawn. Green benches, green screens, green umbrellas, green basket-chairs in the royal box, green towels for the players. Its flag is half-green, striped with purple.

And there is an etiquette for the umbrella in Wimbledon! If it rains when the play is in progress and you watch it without a mackintosh on, you cannot open your umbrella, but get wet with the players till the signal goes to stop play, when of course you can open your umbrella, not otherwise and this is an excellent practice to follow in India too.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

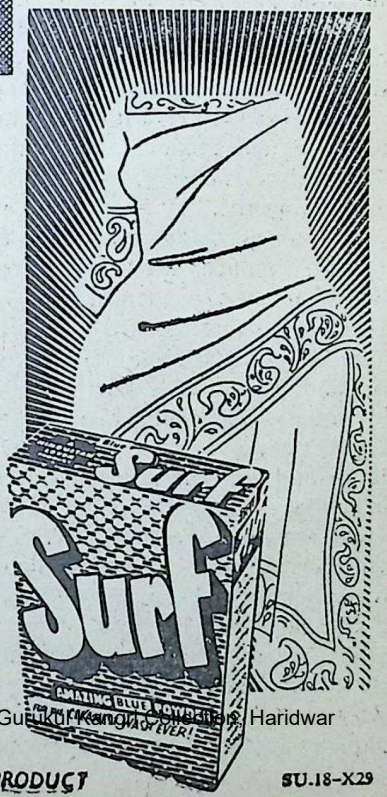
'THE WAY WE LIVE TODAY...'

says Bombay housewife
PREMA SOONDERJI

'THE WAY WE LIVE TODAY,' says Mrs Prema G. Soonderji of Walkeshwar Road, Bombay, 'we all want new and better things. SURF, for instance.

'SURF washes beautifully white: Shirts, saris, towels and sheets, *everything* in my home.'

WHY NOT SURF IN YOUR HOME? SURF cuts your washing work in half, yet gives you washing that's gloriously white. Try SURF for yourself today!



Surf gives you the WHITEST WASH

CC-0. In Public Domain. Gurukul Kangri Vishwavidyalaya, Haridwar

A HINDUSTAN LEVER PRODUCT

SU.18-X29

Digitized by Arya Samaj Foundation Chennai and eGangotri

TaPasvini

K. M. MUNSHI

Translated from Gujarati by
H. M. Patel, I.C.S. (Retd.)

54. Ravi starts a new life

RAVI slowly went up the narrow, decrepit staircase which led to his office. When he opened the door he found Mona at her desk, reading the morning post. There was a grim expression on her face.

"Mona, you must have got up very early," remarked Ravi with a smile on his face and anxious to resume their normal relationship, as if nothing had happened.

"I woke up no earlier than on any other day," replied Mona, and returned to her correspondence.

Ravi stood irresolute for a while near the door. Some hope still lurked in his mind. Perhaps, as usual, Mona would resume their unfinished discussion and possibly, then, her anger would go and her stiff attitude soften in the austere atmosphere of the office.

It was a vain hope, however. She seemed determined to remain silent. To force her to look up, he pulled a chair and sat down in front of her.

"Mona, we must somehow try and reconcile our views."

"Very well," said Mona, pushing her papers away from her, as she leaned forward, her elbows on the ta

"Mona, let us agree that there h been a radical change in my outlo I feel that we can serve our coun much better by adopting methods d ferent from those we have hithe adopted. Let us agree indeed th it is our duty to face the fact th there is need for a change in our o jectives. What would you say the Ravi ended with an affectionate sm on his face.

Mona looked at Ravi for a f moments without saying anything a then spoke, for her, in a gentle voi "May I remind you of what I h told you right from the beginning had told you that Communism is foreign product. In order to make flourish in the soil of this count not only would we have to toil ha but we would have to have immen faith. You had then told me that view was incorrect and spoken length on your determination to the prophet of Communism in country. I must admit that you s ed very effectively. I was convinc Anyhow I felt then that I could n

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

possibly because my heart was ous to trust you. And you for part expressed great confidence our joint life. Later I had occa- to have misgivings about your Today I see that there was ry justification for those misgiv- That is my reply to you."

"We can never achieve our great ective if we adhere to one idea and line of thinking, irrespective of ther it turns out to be right or ng," said Ravi with a humility ch he did not feel.

Ravi, I do not blame you. It is your nature to worship the rising I am not in the least surprised, efore, at the change that has come you. You are young, you are some, and you are able. Wher- you go you are bound to win gold medal.' Very well, then, go get it."

But you will come with me. Will not?" Ravi asked with a deba- skill in a voice which suggest- his deep anxiety for the answer e in the affirmative.

You had better ask your own rt. If I were to say 'yes', you will disappointed. You need not worry, i. I am not coming with you. I remain here, working at my pap- Right at the outset, I told you the moment we find it difficult get on together, we should go, each respective way. That time has e today."

Mona stopped for a moment then made up her mind say whatever else she wanted to firmly. "I made up my mind night. What you said about pas- resistance, non-violence, the mo- therland was not something that came from your heart. You were just making conversation. Ambitious as you are, you had already made up your mind. You had decided to give up running risks, which adherence to Communism involves and to adopt a safer course. Why do you look at me as if you are surprised? To you all this is a game. Do you really think that I am so foolish as to accept everything you say as gospel truth? Is that not so? But I prefer to be foolish in my own way. I have no interest in being wise on your lines."

She paused for a moment and then laughed aloud: "You see I have also been infected by you into making speeches! I am not sure if I have not used some favourite expressions of yours! You will do well to remember them yourself. Some day they will come in useful to you when you decide to talk against Communism!"

Ravi had indeed been asking himself what he should do about his relationship with Mona, but now he found that she had already found the way out and settled everything. He had to admit to himself that she was much more skilful at this game. He was relieved and gave a sigh of relief. Nevertheless he could not give up the pretence, and beseechingly asked "So then you will desert me, Mona?"

"I have left you already," said Mona with grim lips.

"So Communism and its teachings are dearer to you than our life together?"

"Yes. The principles of Commun-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ism are true and can be relied upon. You are not," said Mona as she lit her cigarette.

Ravi's mind immediately turned to Sheela with her highly cultivated mind, and of Uday's sister who made him feel so insignificant.

"You may be right," said Ravi. "There is also the possibility that I may now discover the right and true approach."

"Ravi, only when you realise that your mind is not anxious to find the truth, will you be able to get at the truth. That day is yet far away. You will not be able to see truth so long as you are obsessed with greatness and importance. Only when you fail, will you realise the truth of what I am telling you now."

"So, Mona, you think that Sanyal and Mathurakar are devotees of truth and they are not mere dissatisfied and frustrated souls, anxious for power and influence?"

"What have I to do with them? I was not doing all this work for them. I was working for you and I was prepared to do so so long as I had faith in you."

"What will you do now?" enquired Ravi.

"I? I shall stay on here. I shall do nothing else."

"Will it be best if I stay on until the local Committee releases me?"

Mona came close to him erect and determined as she said: "It is not necessary for you to do any more work here. You had better go away. If you feel like it you may write to the Committee. You may write in it what you like... your reasons, your principles, whatever you regard as truth and anything else you like. B you had better go right away. U Mathurakar sends some other or niser, I shall be able to manage thin here. But let this be clear. I shall n work with you for one moment mo You are now free. I am releas you. Do not worry about Po bureau. They will listen to me a in any case why should you was your time? Your new masters will waiting for you" said Mona co temptuously.

"Mona, do you realise what y are saying?"

"It is truth which I am uttering a I know you do not like it," repl Mona forgetting to be harsh for moment, and allowing some signs affection to creep out of her eyes, do not wish to make you unhappy. am prepared to admit that our l together was very pleasant and happ We were genuine collaborators. B alas, that period of purity of purpo is over. Do not think that I like sayi this. From a personal point view, you are bound to go fo ward and I shall watch your progre with interest and pride, even if taking the road which you are n taking, you are disloyal to truth. consider that everyone has a rig to discover for himself what is tr and what is falsehood. Good-b Ravi. Some day if we have to fig each other, we shall do it with rancour."

Ravi felt that Mona was right a that if their relationship had to terminated, it was best that it sho be done right away. "Good-b Mona."

"Good-bye, Ravi."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...Will you not shake hands?" asked ...

...No. I do not feel like it" replied ...ra.

...avi could not make up his mind ...t to do. By now Mona had settled ...n at her table and resumed read... letters. After a while, she lifted ...head and said: We have now ...ed up all the points, why are you ...ing your time? Why are you still ...ing?"

...For my papers and note-books." ...inting to a parcel lying on the ..., Mona said: "There are your ...rs and note-books. I have kept ...n ready."

"So, Mona, you seem to have made up your mind for sometime past to part from me."

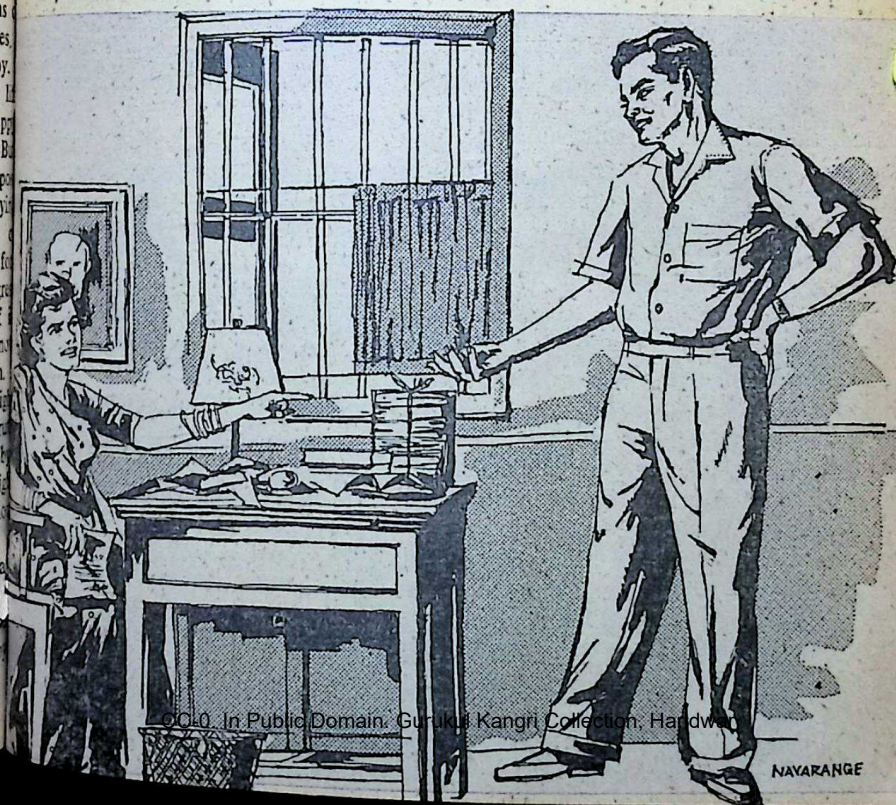
"I came to the decision that that was the only course, and that is unalterable. I wish you would go now. You are only wasting my time."

There was neither hostility nor irritation in Mona's voice. She was speaking frankly, though bluntly, as if she were talking to a stranger.

Ravi picked up the parcel and said: "Very well, then I had better be going. Good-bye."

Keeping her eyes glued to her papers, Mona said: "Good-bye Ravi."

Ravi went to his room, packed



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

everything in his trunk and then relaxed for a moment. It was here that he had spent so many happy months with Mona. And now the time had come to part, and along with that came also the parting from Communism. He was surprised that he did not feel unhappy in any way.

Ravi removed his clothes, waistcoat, pyjama, shirt and black cap. Mona used to say that the workers would be more impressed, if he went about in somewhat dirty clothes. The workers were not quite so foolish as to look for their guides and leaders among persons who put on dirty clothes. And if they were so foolish, then surely, you could not hope to get them to make a revolution! And what was the point, in any case in giving special importance to ugliness? What was the object in putting on dirty clothes? To hide the fact that we cannot afford to pay our workers well enough to enable them to dress in clean clothes. But he was tired of dirty lanes, smelly rooms and torn and dirty clothes.

A number of ideas flitted across Ravi's mind. "Although Dadaji had lived in poverty, he could appreciate the beauty and greatness of the *Vedas* and the *Bhagawat* and of the commentary of the great Sankaracharya. His deep affection for his motherland was such that it brought real beauty into his life. I, on the other hand, found attraction in poverty, because I felt gratified in propagating hatred among people, by laying emphasis on the misery of the people and their lives.

"From today onwards, let me strike out a new path. Come what may, I shall study afresh and try to lea something from the company of new class of people. By my abil and eloquence I shall give fresh li to those halfdead."

Once again he applied his mi to his plans for the future. It w clear that he must build his new l with the help of Bhagwandas, Jag van, Sheela and Uday. Uday was straightforward person. It would be difficult to make Uday do wh ever he liked. Bhagwandas had much initiative and there wo be no difficulty in dealing w him either. The first task therefo would be to make the fullest use Sheela and Jagjivan. In order to this, he must first of all overcome dislike for Sheela. If he could overcome it, then he must at le learn to hide it.

His experience of his life with Mo was bitter. It is true that a wom brings happiness in one's life, that companionship reduces one's lon ness and that her surrender makes satisfaction. But it is equally t that a woman creates many diffi ties. You have to dance to her tu it is necessary to see that she is offended; if she is determined stick to you, it would become di cult to achieve your ambition; if y have children you need more mo and your responsibilities increa By taking a mistress or a wife to o self, one's ability to gain power a influence over others is greatly red ed. It was therefore lucky for that Mona chose to go out of his so easily. He therefore made up mind not to give any woman a p in his life.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vi was convinced that by re-
ng single and unmarried, he
d be strong and powerful and
fluence will be very much grea-
Radharaman owed his position
influence to his profession and
s wealth. Uday seemed to be
ving it by his goodness and by
ulture. If he tried to imitate
there was no certainty that he
d be successful. He must find
ome shorter road to success.
had seen in the *ashram* at Bar-
many persons who walked about
d in short loin cloth in imita-
of Gandhi. Some of them ate
boiled and tasteless food.
had given up tea. He had
heard that it was Gan-
directive that one should try
e on less than six annas a day.
med to him that if he followed
methods, he was certain to ac-
prestige.

Ravi tried to work out how he should set about making a complete change in his life to be a pucca Gandhiate. He must fetch his own water and wash his clothes himself. He must wear clothes spun and woven by himself. He must give up tea and tasty foods. He must sleep on the floor. He must at the same time recite *Bhagavad-Gita* every day.

He was convinced that if he could follow this programme, people will soon begin to respect him and his influence will grow in the circles into which he had drifted.

That very day, he decided to make a beginning: he decided to attend the Charkha class, which Sheela was running. This, he realised, would make it easier for him to come in close contact with Bhagwandas Master.

[To be continued]

'ANACIN'
with FOUR medicines

RELIEVES PAIN | CALMS NERVES | FIGHTS DEPRESSION | REDUCES FEVER

cin' with its FOUR medicines scientifically combined like a doctor's *safe*
cription gives *faster* TOTAL relief from pain. Anacin (1) relieves headaches, colds,
, toothache and muscular pain faster. (2) calms jittery nerves—leaves you
fortably relaxed (3) fights depression
reduces fever. Anacin with its FOUR
EDICINES is better for pain relief.
ays keep 'Anacin' in the house.

• Available in the hygienic-sealed cellophane pack.
Only 13 nP. for 2 tablets.

'ANACIN' IS BETTER

Registered User: GEOFFREY MANNERS & CO. LIMITED.

Z. 43 (C)

CC-0. Prof. Satya Vrat Shastri Collection, Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any time...
any place...
any occasion...
YOU LOOK YOUR BEST IN
Khatau
VOILES
THE KHATAU MAKANJI SPG. & WVG. CO. LTD. MILLS: BYCULLA, BOMBAY. OFFICE: LAXMI BLDG. BALLARD ESTATE, BOMBAY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In Search of Lord Siva

T was the turn of the elder Princess next night. When she therefore entered the nuptial er with all the accoutrements occasion Prince Chaturya smil- her out of compassion.

usual the Princess gave him hoice dishes she had brought, the time he had finished eat- e could see unmistakable signs rising tempo of her passion. ng the nature of his mission ided to put her off again by ng upon her a story to which tened with rapt attention. He

e capital of Kalinga there liv- poor Brahmin who eked his by begging alms from house se. Towards the later part of a son was born to him whom ated in the prescribed man- d in due time gave him the thread too.

n the boy was eleven years old her died and the son duly per- the last rites and later on, ther and son had to go with- n of what the old Brahmin bring every day. The widow r took upon herself the task asking paddy for other people small consideration. Even then man was in the habit of daily a Brahmin first and then only her food.

oung boy who noticed it day after day, asked her one day: "Mother, why do you make it a point to feed a Brahmin every day even though we earn pretty little?"

The mother replied: "My child! I have heard from my elders praising *anna-dana* in very high terms. It is superior to all the sixteen *danas* mentioned in the *sastras*."

On hearing this the young boy asked his mother: "Mother! What are the benefits of *anna-dana*?"

She replied: "My son, I have only heard my elders praising *anna-dana*, but not all its virtues. In fact I have heard it said that no one but Lord Parameswara can explain all of the benefits of *anna-dana*."

On hearing this the boy replied: "Mother, if it is so great as all that I am very eager to know of it from Lord Parameswara Himself. Please permit me to proceed to the forest and seek by *tapas* to see Iswara and know from His own mouth the full benefits of *anna-dana*."

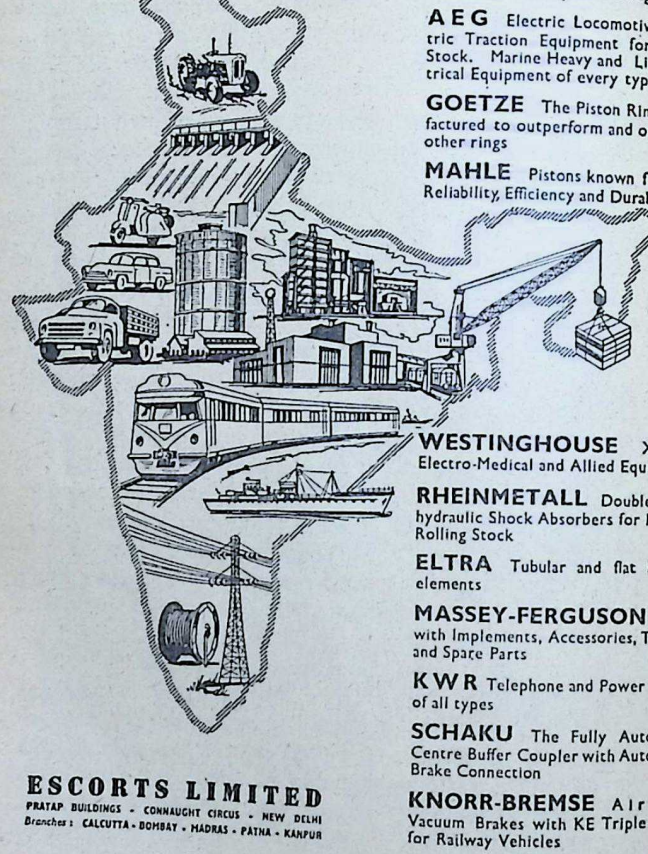
The mother, on hearing this, felt greatly pleased that her son went on the right road, and with all the love capable of a mother she blessed him with success in his valued mission.

With the single-mindedness of purpose characteristic of all great men, the boy proceeded in the direction of the forest which he traversed fast without once turning back, looking for a place which would be most suit-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ESCORTS *help implement India's five year plans with world's best equipment*



M·A·N Diesel Engines, Boilers, Steam Turbines, Cranes, Rolling Stock, Sluice Gates, Pumps and Bridges

A E G Electric Locomotives, Electric Traction Equipment for Rolling Stock. Marine Heavy and Light Electrical Equipment of every type

GOETZE The Piston Ring manufactured to outperform and outlast all other rings

MAHLE Pistons known for their Reliability, Efficiency and Durability

WESTINGHOUSE X-Ray Electro-Medical and Allied Equipment

RHEINMETALL Double acting hydraulic Shock Absorbers for Railway Rolling Stock

ELTRA Tubular and flat heating elements

MASSEY-FERGUSON Tractor with Implements, Accessories, Trailers and Spare Parts

K W R Telephone and Power Cables of all types

SCHAKU The Fully Automatic Centre Buffer Coupler with Automatic Brake Connection

KNORR-BREMSE Air and Vacuum Brakes with KE Triple Valve for Railway Vehicles

ESCORTS LIMITED
PRATAP BUILDINGS · CONNAUGHT CIRCUS · NEW DELHI
Branches: CALCUTTA · BOMBAY · MADRAS · PATNA · KANPUR

CPH/64

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to him for the purpose he had taken. It was nearing dusk and had not yet found one. At that a hunter who was passing by ed the boy. Fearing that if he eeded further he would surely get up in the wilderness when night set in and that the place was f wild beasts, the hunter ran after nd stopping him, addressed: "Sir, getting dark now and the dis- before you is too great. This y is dangerous, being infested ild beasts. Please listen to me tay with me this night. You can ur own way with the sunrise." h reluctance the boy followed unter to his place. The hunter his wife that he had brought a and that between them they d share their meagre food of flour with him and give him at the tree-top where they had vised a hut for spending the

it happened, the hunter-woman ferocious one. Replied she: "I have nothing to do with your I can neither spare from my nor my sleeping berth on the You can do what you like with

ppointed by this reply, the hun- ared his food of corn flour with oung Brahmin guest, gave him est part of his sleeping berth imself clung to the end of his The youngster slept safely. It ppened that at night the hun- rned in his sleep and slipped from his perch and wild beasts lay in wait below killed him taneously and ate him up.

The young boy woke up with the early rising sun and not seeing the host by his side, resumed his journey. But soon the hunter-woman sprang upon him and abused him for having been the cause of her husband's death.

The boy replied: "Mother! I had nothing to do with the death of your husband. I never wanted his hospitality. It was he who voluntarily took me on to your place gave me a little of his food and gave me shelter. If he fell down to death, I am sorry for that. But to accuse me of his death is preposterous. Please make room, I must go."

Unmindful of the lament set up by the hunter-woman, the boy proceeded further in his journey.

After crossing the forest, the young Brahmin came across a small village. While passing along the village a Brahmin who owned large paddy fields saw this youngster going fast; stopping him he asked: "Who are you, son? Where do you come from and whither are you bound?"

The youngster stopped for a minute and replied: "Sir, I am going to find out from Lord Siva the virtues of *anna-dana*."

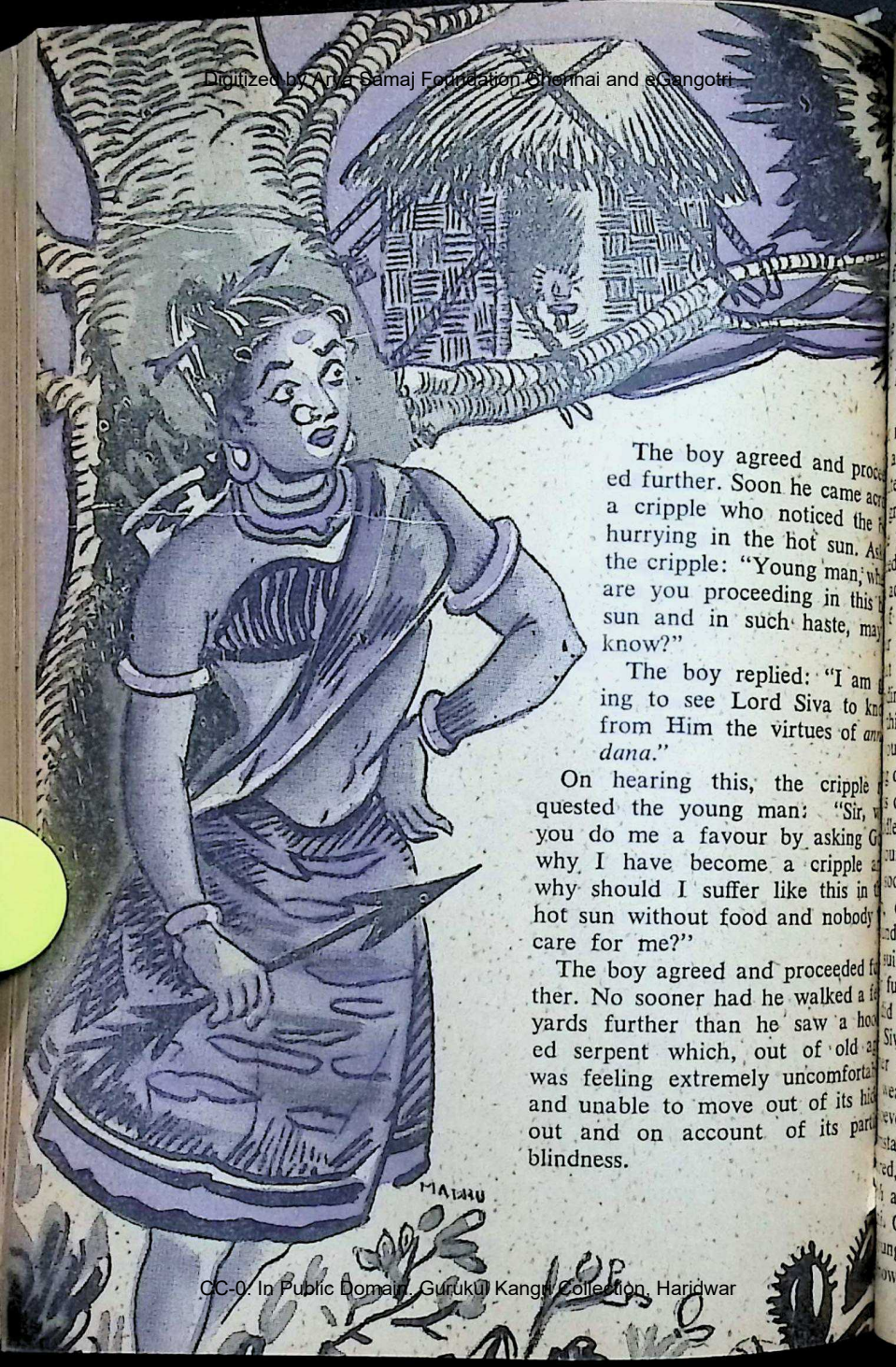
The Brahmin villager replied: "I am so pleased to hear it. I bless you with success in your quest; but can you do me a favour?"

Asked the boy: "What is that?"

The older Brahmin replied: "When you see Lord Siva, will you ask Him why the tanks which irrigate my fields break the bunds very often? Please be kind enough to return this way and let me know what the Lord has to say."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



The boy agreed and proce
ed further. Soon he came acr
a cripple who noticed the
hurrying in the hot sun. As
the cripple: "Young man, wh
are you proceeding in this
sun and in such haste, may
know?"

The boy replied: "I am
ing to see Lord Siva to kn
from Him the virtues of *ann*
dana."

On hearing this, the cripple
quested the young man: "Sir, w
you do me a favour by asking G
why I have become a cripple a
why should I suffer like this in
hot sun without food and nobody
care for me?"

The boy agreed and proceeded f
ther. No sooner had he walked a f
yards further than he saw a hoo
ed serpent which, out of old a
was feeling extremely uncomforta
and unable to move out of its hi
out and on account of its part
blindness.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

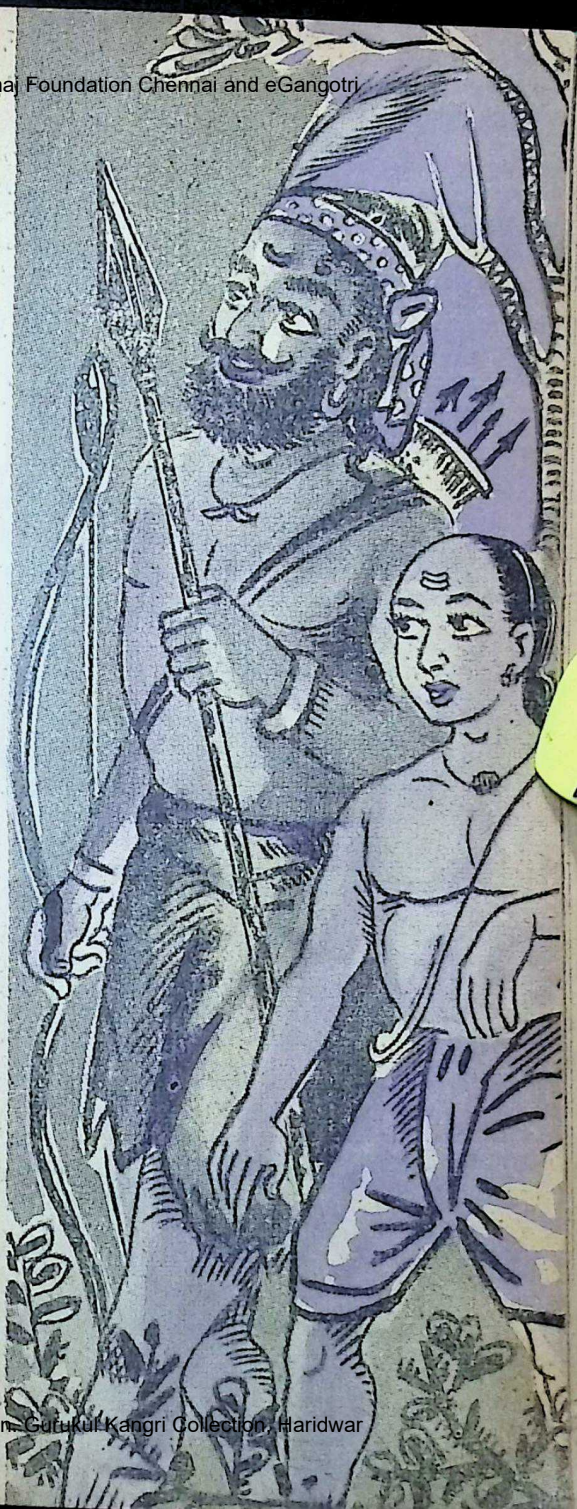
Digitized by Arya Samaj Foundation Chennai and eGangotri

ng however the young Brahmin
in such a haste, the old serpent
empted to ask him: "Young
where are you walking in such

am proceeding to meet Lord
for finding out the full benefits
na-dana."
e serpent replied: "I am so
you are going to meet the
May you succeed in your mis-
But would you ask the Lord
my condition? I am partially
and I have completely lost my
e and at the same time experi-
great discomfort."
young Brahmin assented and
ded further. Soon after, he
across a mango-tree which was
f ripe, luscious fruits and yet
r men nor birds came near it,
all the fruits went rot.
ing out the young man's objec-
this mango-tree also entrusted
oungster with the mission of
out from the Lord the reason
s own strange existence.
lled with all these commissions,
oungster went further on and
oon came across a mountain
on account of its charming
ndings, appeared to him as the
uitable place for his *tapas*.
full one year the young Brah-
d austere penance devoted to
Siva in the blistering heat of
r and benumbing chill of the
eather, without any respite
ever. The inevitable under the
stances happened—the Lord
ed, riding on his majestic
and accompanied by Mother
. On seeing the Divine couple,
ng Brahmin jumped with joy
owered ecstatic prayer.

[*To be continued*]

———*———



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

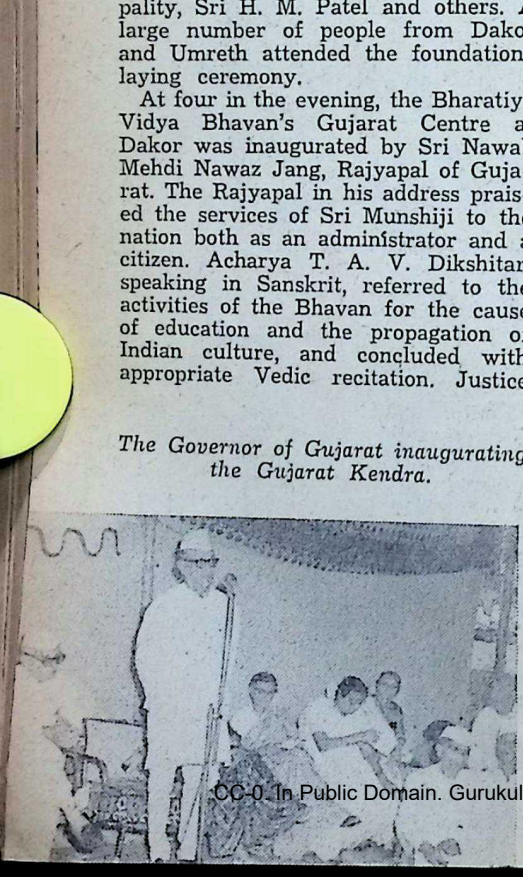
NOTES & NEWS

BHAVAN'S GUJARAT CENTRE

THE Khatotsava (foundation-laying ceremony) of the proposed Bharatiya Vidya Bhavan's College of Arts & Science at Dakor in Gujarat was performed in *sastraic* manner by Kulapati Sri K. M. Munshi at 11.45 in the morning on 22nd of last month at Dakor, Gujarat. Nawab Mehdi Nawaz Jang, Rajyapal of Gujarat, graced the occasion, besides many prominent citizens of Dakor and Umreth including Sri N. M. Desai, President of the Dakor Municipality, Justice J. M. Shelat of the Gujarat High Court, Smt. Lilavati Munshi, Sri M. M. Parikh, President of Umreth Municipality, Sri H. M. Patel and others. A large number of people from Dakor and Umreth attended the foundation-laying ceremony.

At four in the evening, the Bharatiya Vidya Bhavan's Gujarat Centre at Dakor was inaugurated by Sri Nawab Mehdi Nawaz Jang, Rajyapal of Gujarat. The Rajyapal in his address praised the services of Sri Munshiji to the nation both as an administrator and a citizen. Acharya T. A. V. Dikshitar, speaking in Sanskrit, referred to the activities of the Bhavan for the cause of education and the propagation of Indian culture, and concluded with appropriate Vedic recitation. Justice

The Governor of Gujarat inaugurating the Gujarat Kendra.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

The Khat-Muhurt being perform by Kulapati Munshiji and Smt. Li vati Munshi.

Sri Shelat in his speech stressed t necessity for a college at Dakor a praised Sri Munshiji for having f filled the long-cherished wish of t people of Dakor and Umreth.

Sri Munshiji explained to the aud ence the ideals for which the Bhav stands and attributed all his activiti to propagate them to the Grace the Almighty.

Both the Rajyapal and Sri Munsh were profusely garlanded by vario Associations and individuals. T meeting came to a close at 6 p.m. a was followed by a tea-party whi was attended by many of the disti guished guests.

VYASA JAYANTI

BHARATIYA VIDYA BHAVAN cel brated the Vyasa-Jayanti on July, '61 at 5 P.M. in the Gita Mandir und the Presidency of Kulapati Sri K. Munshi. Swami Sri Akhandamand was present by special invitation participate and a distinguished gathe ing attended the function.

The celebration commenced wi Vyasa *pooja* performed by pundits the accompaniment of appropriate Ve hymns and was followed by recitati from the Vedas. Acharya T. A. Dikshitar, speaking in Sanskrit, pa tributes to Vyasa and entreated Swa

Digitized by Arya Samaj Foundation Chennai and eGangotri

Akhandamandaji to enlighten the ence with his talk. Sri Swamiji in course of his speech said that avan Vyasa was the greatest -cum-philosopher of India and His glory rested on the codification e Veda, writing the Puranas and laying the foundation for the religion and philosophy. The of all sciences that flourished in and the various religious sects developed later, he said, could be d to the great Vedas, the treasure- of Indian philosophy. Sri Mun- in his address pointed out that avan Vyasa was largely responsi- or the great cultural heritage of country and also for the valuable pts of the Hindu religion which ed the importance of virtuous . The meeting came to a close *panditasatkara* performed by Sri hiji.

A MAHOTSAVA

G. G. GADHE, Minister for Forests Rural Development, inaugurated Vana Mahotsava celebrations of n's College on Sunday, the 23rd st month at the College Campus dheri, by planting a tree. Shri- Gadhe, Kulapati Sri Munshi, ati Lilavati Munshi, Sri Nanalal shi, President, Baroda Munici- , Sri P. M. Kavadia, Fellow of cate of the University of Bom- and Sri Navin Khandwalla also d the trees. A large number of ts, professors and distinguished s were present on the occasion. Munshiji who presided on the on welcomed the Minister Sri and Shrimati Gadhe and com- d upon the significance of the in the life of the nation. Sri , addressing the gathering ex- d the importance of the forests venting the erosion of land and ting the rain clouds which pro- agriculture considerably. He ore advocated the planting of all over the country and so spread ult of *VANA MAHOTSAVA* in the towns and cities by planting trees in surroundings of the public buildings like schools and colleges. He also congratulated the Bhavan's College and its programme of tree planting. The function terminated with a motion of thanks proposed by principal Sri B. N. Naik.

MADRAS KENDRA

"WE are talking of national disintegration and growth of fissiparous tendencies, but we have not taken the one step which is so obvious, namely, the strengthening of Sanskrit," said Sri K. M. Munshi on 29th of last month whilst distributing certificates and prizes to the successful candidates in the Bhavan's Saral Sanskrit Examinations held in March last, under the auspices of the Madras Centre of the Bharatiya Vidya Bhavan. He added that Sanskrit kept the Indian languages together and promoted the unity of the people. It was unfortunate, he said, that after the attainment of freedom, the study of Sanskrit had been particularly receding. He blamed the Government for being "indifferent" towards the study of Sanskrit.

He said that the very fact that a private agency like the Bharatiya Vidya Bhavan was able to make rapid strides showed that there was "hunger" for the study of the language.

Continuing, Sri Munshi said that to-day the moral fibre of the nation was being destroyed by various negative pressures, which counteracted the positive moral pressure in the society. Firstly, the large amount of money pumped in to the economy had broken the tradition of honesty and austerity among the people. Secondly, there was the cinema which seemed to specialise in crime and sex. It was necessary to arrest the moral decay. It was for those who believed in the moral values of truth, love and beauty in *Satya* and *Dharma* to do whatever they could by dedicating themselves to the moral uplift of the people.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SUCCESSFUL DRAMA

KAKA-NI-SHASHI, a three-act play of Sri K. M. Munshi, was successfully staged by the Bharatiya Stree Seva Sangh in aid of Smt. Sarayubala Khandwalla Memorial Building Fund in the presence of a full house consisting of the elite of Bombay. Sri K. M. Munshi presided and Sri Mohanlal D. Mehta, an industrialist, was the Chief Guest. This hilarious comedy cum purposeful play held the audience in grip from the beginning even though the play is an old one and was first staged about 30 years back

Its ability to sustain interest till the final curtain, in fact, assumed an added significance considering the handicaps that a revival after decades must face.

This play may prove to be the best production of the Gujarati Unit of the Kala Kendra. Without the usual slipstick and jokes verging on vulgarity, humorous situations and splendid acting kept the audience roll with laughter time and again.

Sri Madhukar Randeria as Kaka Varsha Acharya as Shashi, Vanlata Mehta as Shiva Gauri, Namdev Lahute as Indrajit were outstanding. Madhukar proved beyond doubt that he can rise to equal height both in humour and serious acting. Every entry of Namdev Lahute was greeted with laughter; apart from appearance his excellent acting contributed to this. The foregoing artistes were very ably supported by Chandrika Shah as Vidumukhi, Vrajlal Parekh as Vallabhram, Honey Chhaya as Kundanlal, Kanti Madia as Poet, Ashar as Durlabhram, Usha Malji as Gangaben Mehti and Arvind Trivedi as Police Superintendent. Miss Dinaz Hakim the well known dancer played the role of Piroja impressively. Sri Navin Khandwalla played the role of Gulabdas Sol... very effectively even though this i... first re-appearance on the stage a... the lapse of about 30 years.

The play was directed by Adi M... ban and ably produced by Sri L... Shah. All the artistes gave their se... ces free of charge as a token of th... esteem for late Smt. Sarayub... Khandwalla.

The Stree Seva Sangh expects... collect about Rs. 35,000/- out of... two performances and the total for... building Fund has now reached ab... Rs. 85,000/-. They are staging 4 m... performances of different dramas a... ballets during the coming month... raise the balance amount.

Sri Mohanlal Mehta donated a s... of Rs. 5,001/-. The new premises... the Sangh are to be located in... building that is coming up in... place of the old Merchants' C... in which the Sangh proposes to e... pand its activities for the welfare... women.

DRAMA COMPETITION

THE Inter-Collegiate Drama Comp... tion conducted by the Bharatiya Vi... Bhavan is an eagerly looked for a... nual event for the student commu... of Bombay. All colleges take part... this festival. A rotating shield, t... phies, individual prizes and m... certificates are awarded to winn... teams and candidates each year. To... Bhavan thus goes the credit of ha... discovered many a dramatic talent... the past.

This year's Inter-Collegiate dra... festival is the eleventh in succes... and the entries which number 76 ... in 8 languages—Hindi, Marathi, G... rati, Tamil, Sindhi, Sanskrit, Kann... and English. The festival has sta... on August 14.

It is not the number of books you read; nor the variety of sermons which you hear; nor the amount of religious conversation in which you mix, but it is the frequency and the earnestness with which you meditate on these things, till the truth which may be in them becomes your own, and part of your own being, that ensures your spiritual growth.

—F. W. Robertson.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A WITHOUT SENTIMENT. By rion Barwell. Published by New Publishers Private Ltd., 22, ning Street, Calcutta-1.

is a book remarkable in many . It is apparently an autobiogra- but it is really very much more that. It is really a frank and ful record of the reaction of a kind sympathetic soul to the conditions dia before and after independence particularly to the Hindu outlook e and its problems.

n before she came to India the r was interested in Yoga and had to some practices, but she did with caution. She was able to for herself the possibility of loping psychic powers by such ces.

arriving in India, before she to Calcutta, she passed through as and was taken to Adyar by cousin Ernest. Even in England had come into touch with the sophical Society and Mr. J. namurti. She had attended a lec- by the latter in London to which was taken by friends. She was ly impressed by his personality freshness of ideas, but she was able to understand the point of talk. Afterwards when she talked r friends she discovered that most em were in the same predicament. troubles she had in adjusting ıt to new surroundings and con- ons and in managing to retain balance between the opposing of two alien races not particu- well disposed to each other.

pictures only and Gandhiji in the latter part of the book. Her work in connection with the "Society for the Protection of Children in India" brought her into close touch with Indian life, and she was able to get first-hand knowledge of many things which otherwise she might have missed. While her deep admiration for Hinduism is unbounded she does not hesitate to refer to some of the undesirable elements as well. One may not entirely agree with what she says about, for example, the caste system or the treatment of women; but we cannot but feel that her observations are based on sincere love for and anxiety to purify and elevate the great culture of India.

She also writes about the changes that have come about in India since independence; of course here she is apologetic and hesitant. Some of her observations may be unpalatable, but they are true. Especially what she says in regard to the decline of taste in our people is worth taking to heart. In her own words, "In this interim period Indian society has become for too much of a hotchpotch, hence the

PANDIT
D. GOPALACHARLU'S
JEEVAMRUTHAM
FOR HEALTH & STRENGTH
AYURVEDASRAMAM
(PRIVATE) LTD.
MADRAS-17

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

startling increase of vulgarity in the entertainment world and some at least of the indiscipline among the young .....In the years I have been in India I have seen a change-over from a reticence where the human form was concerned which was a sure sign on inner and spiritual grace and that was therefore a delight to the Westerner, sated as he is with bodily exhibitionism, to a tolerance of a nudity of the most provocative and degraded kind." Rather unpleasant words! Yes, but profoundly true; and they spring from a heart filled with love and reverence for Hindu culture.

—*Prof. R. Srinivasan*

SANSKRIT

SIDDHAHEMACHANDRA - SHABDANUSHASANA with the versified commentary 'Siddhahema-Sarasvati' (Part I, Chaps. I to 5). Sanskrit. By Pannyasa Dhurandharvijay-gani. Copies can be had from Sarasvati Pustaka Bhandar. Jhaveriwad, Ahmedabad. pp. 424 + viii. Price: Rs. 5.

IN the Indian grammatical tradition of the past, Jainacharya Hemachandra's *Siddhahema* represents the last effort to construct a new exhaustive system of Sanskrit and Prakrit grammar. Prabandhas record how the *Siddhahema,* when completed, was taken out into a grand procession and was ceremonially deposited in the Royal Library of the Chaulukya King, Jayasimha Siddharaja of Gujarat with great honour. Three hundred copies of the grammar were prepared and presented to various centres of learning within and outside India. A special school was established at Anahillapattana to teach courses in the new grammar. This account reveals the degree of live and intensive interest in grammatical studies in the Gujarat of the twelfth century. That interest waned in the course of succeeding centuries, though some of the Jain monks (down to the present) did make some noteworthy efforts to expound Hemachandra's system or prepare student manuals based on the same.

The work under review is a laud attempt to present in the verse fo the explanations and examples of t Sutra of the *Siddhahema*. The v form is suitable for memorizing. E the traditional efforts like the pres one help, in their own way, keep interest in grammatical studies Sanskrit learning alive and train students in acquiring precision familiarity with analytical and str tural methods and procedures.

—*Dr. H. C. Bha*

PAÑCHAPĀDIKĀ with two comm taries and *PAÑCHAPĀDIKĀ VARNA* with two commentar Text edited by Sri Polagam Rama Sastri and S. R. Krish moorthy Sastrigal of Madras Sansk College, Mylapore. Published by Government of Madras in Mad Government Oriental Series CLV, Part I pages 397 and Part 792. Price: Rs. 28.75 nP. only.

THE Advaita Vedanta as a Ve philosophical system has a memora intellectual ancestry. The dim orig of the system we find scattered in *Upanishads* and the *Gita*. Gaudap gave it a very rigid form in his *M dukya Karikās*. But it redounds to glory of Sankara Bhagavatpāda to h given Advaita a perfect and immo shape. At his hands Advaita assu an imposing perfect systematisti without one like it either before after. This he achieved through commentaries, independent tracts (*karanas*) and devotional hymns.

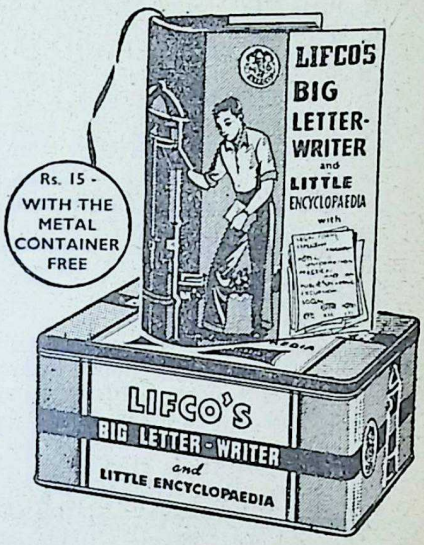
The philosophy of Sankara flo into two channels towards the s goal. The first tradition is called Bhāmati school of Vachaspati M (9th century). Vachaspati Misra co mented on Sankara's *Sutra Bhas* "So great was his zeal, so mighty task and such the patient and tire devotion of his wife that the co had grown old before he could fi his commentary on Sankara." Vac pati realised the magnitude of neglect of his wife and his wife's sacrifice. As a tardy measure

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tion, he gave her name Bhāmati
lasting greatest work, so that it
live on perpetually in the minds
n. The Bhāmati has been com-
d on by Amalananda in his
a *Kalpataru* (13th century).
manda's work is commented on
payya Diksita (16th century) in
rimala and also by Lakshminar-
(17th century) in his *Abhoga*.
are three other commentaries
hamati: (1) *Rajuprakashika* of
anganatha (2) *Bhamati-tilaka*
mativilasa. This entire group
is called *Bhamati-Prasthana*.
second tradition is called the
na tradition. The sumptuously
volume under view gives us
ic texts of the *Vivarana* school.
Panchapadika of Padmapada, a
disciple of Sankara, is printed
with two unpublished commen-
The *Panchapadika* is a com-
y on Sankara's *Sutra Bhasya*.
e only the commentary on the
r *sutras*. The rest is not found.
rned editor holds the view and
s it with substantial evidence
scholarly documentation that
pada did write a commentary
entire *Sutra Bhasya*. We have a
riginal and refreshing interpre-
of the term *Panchapadika* not
ning five *Pada*. Our Sastriji
that *Panchapadika* means five
of explaining a scripture: (1)
the words; (2) dissolving the
nd; (3) giving the meaning of
rds; (4) explaining the meaning
words in the proper context;
ection and reply. Further the
is also interpreted to mean
e commentary.
Panchapadika is explained best
two commentaries (1) Atma-
's *Prabodha-parisodhini* (2)
tman's *Tatparyarthadyotini*.
e second part of the work we
rakshatman's *Vivarana*, a com-
y on *Panchapadika*. This also
only four *Sutras*. Here too, the
have printed two important
shed commentaries on *Vivarana*
minent *advaitins* (1) Chitsukha-

A MIGHTY BOOK!



with

LEGAL FORMS, EFFECTIVE ENGLISH, PUBLIC SPEAKING, EXCURSIONS, SELF-HELP, SOCIAL FUNCTIONS, HOBBIES, LETTERS OF ADVICE* POSTAL MATTERS, ETC., ETC.

- 3000 Topics in 1600 Pages
- For Every Office, School, Home & Library
- A Novel Gift for All Festive Occasions
- The Greatest Ever Published

Price Rs. 15/- per copy with the charming Metal Box FREE!
By Regd. Post Rs. 18.50 — No V.P.P.

* LETTERS OF ADVICE —
Sold Separately ... ... Re. 1.50

THE LITTLE ENCYCLOPAEDIA & EFFECTIVE ENGLISH —
Sold Separately ... ... Re. 1.30

LITTLE FLOWER CO. (LIFCO), MADRAS-17; M. DAMODARAM & CO., APPAH BLDGS., MADRAS-1; HIGGINBOTHAMS (PRIVATE) LTD., MADRAS-2, THEIR BRANCHES & THEIR RLY. BOOKSTALLS; AND THE POPULAR BOOK DEPOT, BOMBAY-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

charya's *Tatparyadipika*. (2) Narsimhasrama's *Bhava-prakasika*.

The present volume constitutes the basic texts of the Vivarana School. The doctrines of the Vivarana school are summarised by Vidyaranya in his book *Vivarana Prameya Sangraha*.

The two Sastris who represent the best in the Indian *panditic* tradition (a tradition fast disappearing) give us a critical account of the differences in doctrine between these two schools in their learned and long Sanskrit introduction of 136 pages. It is difficult to state in a review the differences in the doctrines between the two schools. We have in tabular form the differences in the doctrine stated on pages 18 and 19.

Whatever may be the differences in the doctrines of the schools, their differences are only cases of difference in emphasis and are not basic differences. The message is timeless, it is neither old nor new; it is eternal.

—*Dr. P. Nagaraja Rao*

BOOKS RECEIVED

(1) STEPS TOWARDS IMMORTALITY; (2) THE PATHWAY TO GOD; (3) THE DIVINE MESSAGE. By Dinshaw S. Paowalla. Published by the Spiritual Healing Centre, P. S. Puram P. O., Coimbatore-2. (Free Distribution).

GURU-RAMANA-VACHANA-MALA. By "Who". Re. 1. *THE POEMS OF RAMANA MAHARSHI* (Rendered into English Verse by Sadhu Arunachala). 75 nP. Published by Sri Ramanasramam, Sri Ramanasramam P. O., Tiruvannamalai, S. India.

THUS SPAKE THE CHRIST. Compiled by Swami Suddhasatwananda. Published by Sri Ramakrishna Math, Mylapore, Madras-4. 40 nP.

INSPIRED TALKS—Swami Vivekananda. Published by Sri Ramakrishna Math, Mylapore, Madras-4. Price: Board Rs. 2, Calico Rs. 3.

Ramtirth Brahmi Oil Special No. I Registered.

An invaluable hair tonic for the prevention of dandruff and falling hair. It is manufactured scientifically with many precious ingredients, which cool brain, improve system, and bring sound sleep. Most ideal for body massage. It is useful to every one in all seasons.

Price: Rs. 4.50 for big bottle; Rs. 2.25 for small.
Available everywhere.

YOGASANA CHART — A chart printed on artglazed paper and illustrated with pictures of Yogasana is also available from here. Price: Rs. 3.00 including postage to be sent by M. O. Only.

Shri Ramtirth Yogashram,

Dadar, C. Rly., Bombay-14. Tel. 62899. Grams: 'Pranayam', Dadar, BOMBAY.

HVB

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vidya Bhavan at Associated Advertisers & Printers, 505, Arthur Road, Bombay-7.
Associate Editor, V. A. K. Ayer : Managing Editor, J. H. Dave.

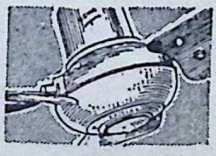
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

EASY INSTALMENTS

at no extra cost..

- This Offer is only for a short period.
- Remember: All USHA ceiling fans have double ball-bearings to ensure long life.
- For terms contact the nearest USHA fan dealer.



USHA

BUY NOW Most popular fan on sale to-day.

AY ENGINEERING WORKS LIMITED, CALCUTTA

47-47

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

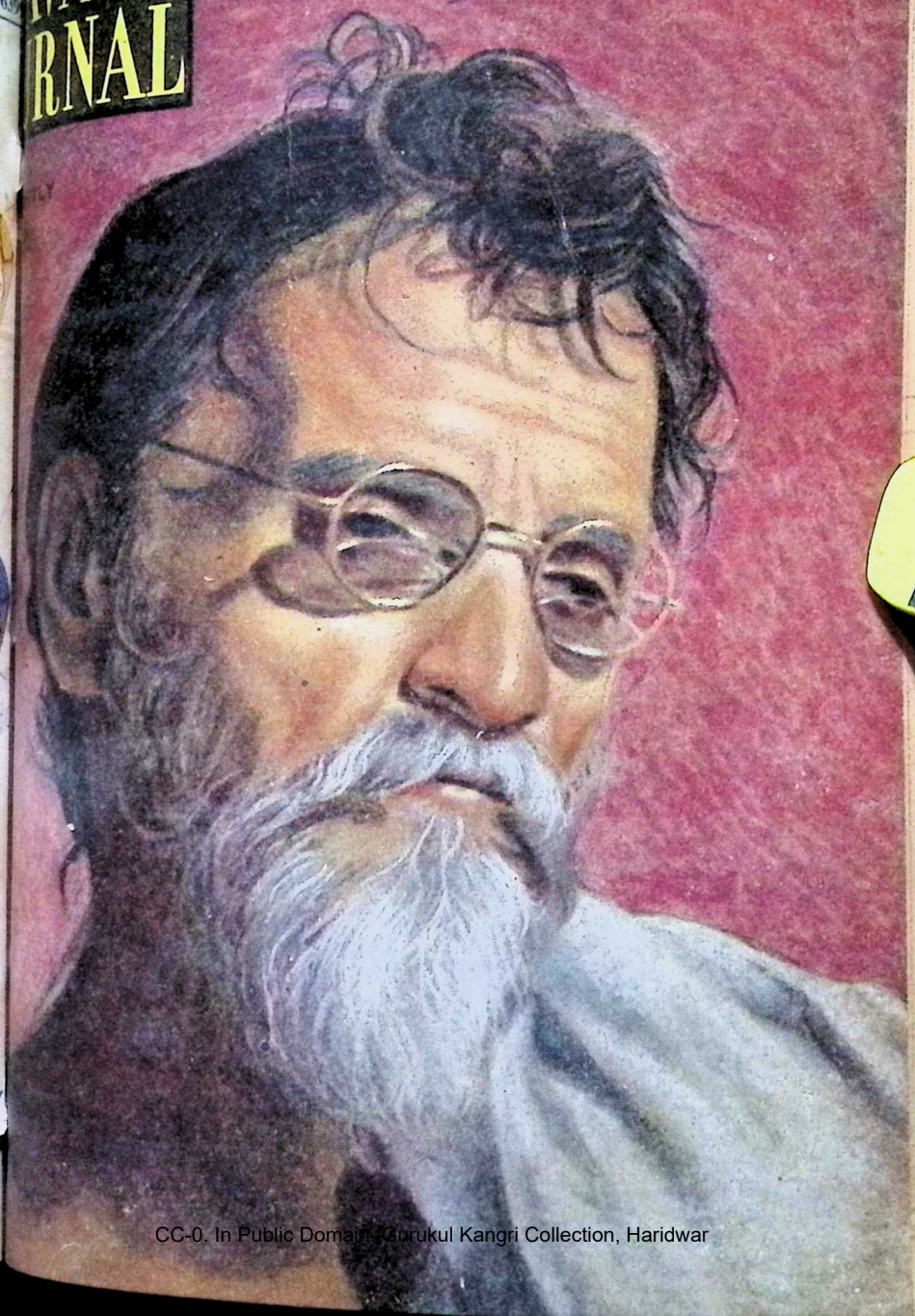
Digitized by Arya Samaj Foundation Chennai and eGangotri
Regd. No. B. 639

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SEPTEMBER 3, 1961
Vol. VIII No. 3

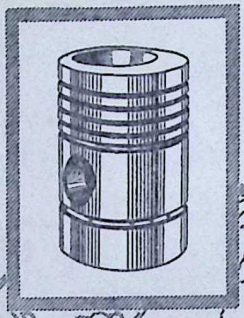
AVAN'S RNAL



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

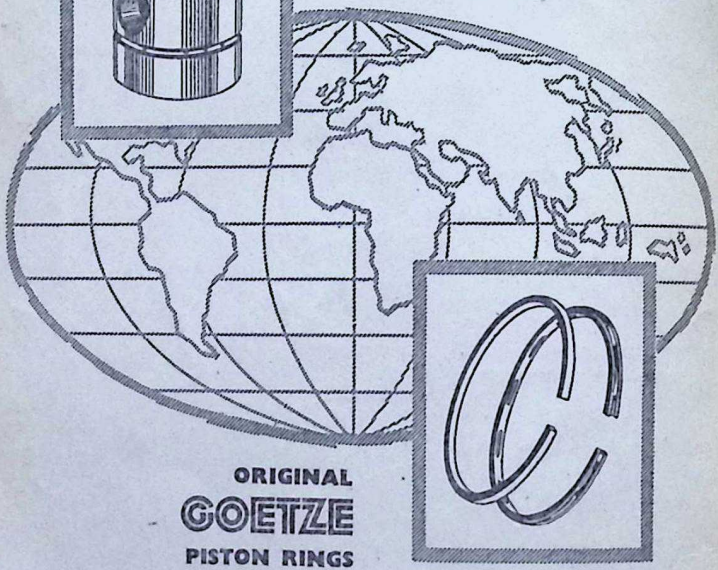
Digitized by Arya Samaj Foundation Chennai and eGangotri

Products of distinction known throughout the world



MAHLE
PISTONS

Known for their reliability, efficiency, durability and high performance



ORIGINAL
GOETZE
PISTON RINGS

Engineered to outperform and outlast all other rings!

Manufactured Under Licence :

Distributors of Pistons & Piston Rings for :

Automobiles : Central Automobiles Private Ltd., 466, Sardar Patel Road, Bombay-4 *(for Bombay State)*
Tractors : Standard Spares & Machinery Corporation, 105, Apollo Street, Bombay-1 *(for Bombay State)*
Industrial Engines : Elva Business Contact Corporation, Green Street, Fort, Bombay-1 *(for Bombay State)*

Sole Selling Agents :

ESCORTS LIMITED
Automotive Division
BLOCK H, CONNAUGHT CIRCUS, NEW DELHI
Branches : BOMBAY • CALCUTTA • MADRAS • PATNA • KANPUR

CPH.GM.111

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vol. VIII, No. 3 SEPTEMBER 3, '61

BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

CONTENTS

	PAGE
* **Prayer for Enlightenment** ..	5
* **Kulapati's Letter No. 239:** Rabindranath, The Renaissance Poet—The Poet of the Universal Man—The Seer ..	6
* **A Symposium on Progress** ..	11
* **The Art and Aim of Living** —Mahatma Gandhi ..	13
* **How to Build a Strong Indian Nation**—Annie Besant ..	17
* **Bhagavata: Store-house of Ancient Mysticism** —Dr. R. D. Ranade ..	21
* **Purpose of the Gita** —Acharya Vinoba Bhave ..	25
* **Child Krishna**	28
* **Adhyatma Ramayana** ..	
* **Nine Modes of Bhakti** ..	30
* **Krishnavatara: Balaram Wins a Bride**—Sri K. M. Munshi ..	33
* **Classical Dances and Dance-dramas: Kathak, Manipuri and Related Forms** —Sri Mohan Khokar	43
* **Asthma: Its Cause and Treatment**—Swami Sivananda ..	51
* **Wisdom from Sanskrit**—Compiled by Sri V. M. Giri ..	57
* **Question Box**	61
* **Phyllis McGinley:** (Profile) ..	63
* **Tapasvini: Ravi Has New Problems**—Sri K. M. Munshi ..	65
* **Stories of King Madana Kama: Virtues of Anna-Dana** ..	71
* **Our Bookshelf**	77

FRONT COVER

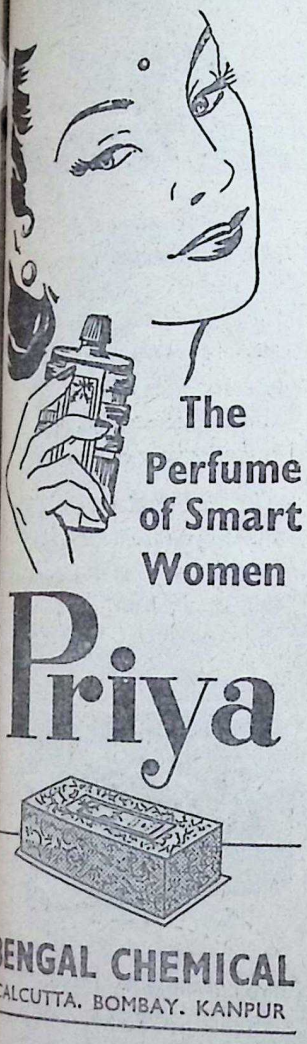
ACHARYA VINOBA BHAVE

Artist: Sri V. N. O'key

Editorial & Business Offices:

BHARATIYA VIDYA BHAVAN

Chowpatty Road, Bombay-7.



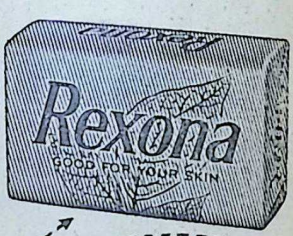
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Day by day a lovelier skin with new Rexona

Something wonderful happens to your skin each time you use REXONA ! Its creamy lather contains *Cadyl*—a special blend of beautifying oils that goes deep into the skin and softens, smoothens, *beautifies* your complexion !

With that special fragrance to keep you fresh for hours, REXONA is ideal for your daily beauty bath.



You'll love new REXONA with its new wrapper, new shape, new green colour !

New Rexona—good for your skin

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

RP. 169-50

Made in India by Hindustan Lever Ltd. for Rexona Pty. Ltd. Aust

Digitized by Arya Samaj Foundation Chennai and eGangotri

STOP BAD BREATH WITH COLGATE while you FIGHT TOOTH DECAY all day!

Because: Just one brushing with

Colgate Dental Cream removes up to 85% of odour and decay-causing bacteria

Scientific tests have proved that Colgate instantly stops bad breath in 7 cases out of 10 and that the Colgate way of brushing teeth right after eating stops more decay—for more people—than ever before reported in all dentifrice history.

Only Colgate has this proof!

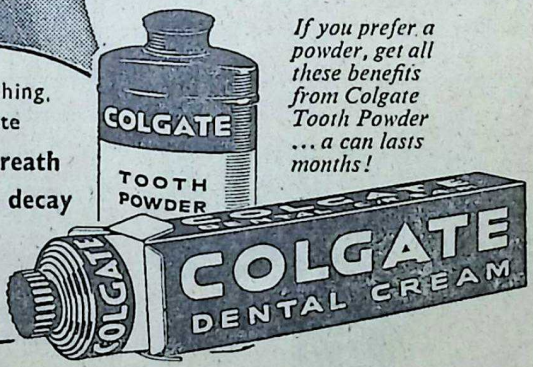
Just gargling after meals is not enough—brush your teeth regularly with Colgate after each meal. Its active penetrating foam gets into hidden crevices between the teeth, removing decaying food particles, the cause of much bad breath and tooth decay.

Children like brushing their teeth with Colgate because they love its long lasting minty flavour.

Regular brushing, with Colgate

- ✔ stops bad breath
- ✔ fights tooth decay
- ✔ keeps teeth sparkling white

If you prefer a powder, get all these benefits from Colgate Tooth Powder ... a can lasts months!



DCG.31

For cleaner, fresher breath and whiter teeth ... more people buy Colgate than any other dental cream in the world.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NERVOUS DEPRESSION

A nerve Tonic to combat general Weakness and depression

INDICATIONS

- Nervous depression and weakness.
- Physical exhaustion, over-fatigue and weakness.
- Loss of bodily and mental vigour.
- Anaemia and general weakness after long illness or operation.
- Disturbed sleep.

Backed by 57 Years of Experience

GOLD MEDALS
LONDON - BOMBAY
BUENOS AIRES - SAO PURO

Huxley's
Ner-Vigor
Tonic Compound of Glycero-Phosphates with Formates & Vitamins

HUXLEY & CO. (INDIA)
P. O. Box 1992, 25, Dalal Street, Fort, Bombay 1

For All Muscular and Rheumatic Pains

Use **HUXLEY'S**

WINTOGENO

Gives Quick Relief from the agonising RHEUMATISM, PAINS IN JOINTS, PAINS OF LUMBAGO, SCIATICA, GOUT, NEURALGIA, NEURITIS, CHEST COLDS, Etc.

Available at all Chemists & Stores

Principal Distributors—**P. M. ZAVERI & CO.**
Chemists & Druggists, Princess Street, BOMBAY 2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

8761
Digitized by Arya Samaj Foundation Chennai and eGangotri

BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

PRAYER FOR ENLIGHTENMENT

रुचं नो धेहि ब्राह्मणेषु रुचँराजसु नस्कृधि।
रुचं विश्येषु शूद्रेषु मयि धेहि रुचा रुचम्॥

Oh Lord of the universe! Impart, we beseech Thee out of Thy refulgence, lustre to those of us that are devoted to learning and contemplation of Thee; bestow on our rulers amiability of disposition, on our commercial and agricultural, artisan and labouring classes light; and enlighten me also with a ray of Thy splendour.

Yajurveda XVIII, 48.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 239

★ *RABINDRANATH, THE RENAISSANCE POET OF THE UNIVERSAL MAN* ★ *THE POET* ★ *THE SEER*

BHARATIYA VIDYA BHAVAN
BOMBAY.

SEPTEMBER 3, 1961.

MY YOUNG FRIEND,

I WAS invited by the Visva-Bharati of Santiniketan, West Bengal, to deliver on August 9, 1961, the inaugural address on the occasion of "Rabindranath and Indian Literatures" Conference. I would like to share what I said there with you.

'My ignorance of the Bengali language has denied me the privilege of reading Gurudev's works in the original. Whatever I have read of his works is from their English, Gujarati or Hindi translations. But, I do not propose to speak on them. So much has been said about Gurudev and his works by competent persons during the last few months that it would be presumptuous on my part to go over the same ground.

'I, therefore, propose to speak today generally of Gurudev and the Indian Renaissance, as also of his place in the history of the mind and soul of man in the context of the present-day world.

'The Indian Renaissance, like a such phenomena, was the product the impact of the alien culture of t West on the old and indigenous cu of India.

'In the first stage, such an impa liberates the mind and soul of th receiving culture from the thraldo of the past. In the next stage it driv sensitive men to go in search of th fundamental values of the receivi culture if it has any vitality left, an invest them with fresh creative vigou If the culture has no vitality left, is so overwhelmed that it loses creative energy.

'In the third stage of the impa the new values of the impacting c ture are softened down, modified a absorbed under the pressure of t freshly recaptured vigour of the ol values. Then they only serve to t tilise the mind, leading to an burst of all-round creative activ This we call Renaissance.

'In the first stage, the sensitive m of the receiving culture become

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in the second, seekers after
synthesis; in the third, creators
w and vital forms of thought,
ssion, art and values.

●●●

e British conquest brought to this
ppy land relief in two forms:
e peace and the impact of the
The Indian mind, freed from
ar of centuries, became recep-
o new influences. Contact with
nd and the English education
uced in the country, broaden-
r horizon.

the same time, European scho-
and following them Indian scho-
unearthed the vanished glories
dian thought, literature and re-
This provided the Indian mind
a consciousness of continuity
proud source of inspiration.

the early decades of the twen-
century when this process of
on began, the sensitive mind
ia was in the grip of mediaeva-
Its dominant note was other-
ness. Its literature sang of the
ons and snares of this life and
ways to escape from them. This
tle scope for the self-expres-
f the individual.

e impact of the West brought
the spirit of the European Re-
ce. We were made heirs to the
l freedom, aesthetic sensibility
ympathetic understanding which
henomenon had released. We
woke, as did post-Renaissance
e in the 16th and 17th centuries,
beauties and joys of life and
right of man to be himself
ess of conventional restraints.
literature of the nineteenth
y also provided new inspira-
o the university men in India

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

who took to Shakespeare and Scott, Byron, Shelley and Keats, and to the histories of Greece and Rome with avid enthusiasm.

'In intensity the Indian movement was not like the liberalising movement in Europe. It was not followed by the unrestrained pouring forth of vital energy in forms of dazzling beauty. But it had a liberating influence all right—a liberation from the thraldom of mediaeval traditions and techniques. However, those who felt the force of the impact in the first glow of enthusiasm became rebels like Narmad (1833-1886), the first poet in modern Gujarati literature. Carried away by the force of the impact, he alternated between hope and disappointment—always impressionable, tempestuous, egotistic, courageous and sentimental.

●●●

'With the next generation coming out of the British-established universities, the movement reached the second stage. Their gifted products turned to their own language for self-expression. Deeply influenced by English literature, they drew upon the beauties of Sanskrit classics, and some of them even sought the inspiration of the ageless Upanishads. The creative energy which this fusion produced laid the foundation of our Renaissance.

'Bankim was the foremost pioneer of this new movement, in fact, the prototype of such gifted men in several parts of the country. He tried to recapture the beauty of Sanskrit literature. Drawing upon the inexhaustible linguistic resources of Sanskrit, he made Bengali a vehicle of rich

Bankim Chandra Chatter

expressive power.

'At the same time, he softened influence of the West without l its inspiring value. His creative found expression in terms of the of this life. He invoked with re ence the glory and heroism of past, responded to the joys and rows of the present and transf them to the future by the power his creative imagination.

'Bankim exercised great influenc the literature of several region the country. His *Durgesh Na* and *Visha Vriksha* were beacon l which lighted the horizon of ro tic literature throughout India. *Anandamath* gave the message w the country was waiting for; mot land was to be worshipped as Divine Mother; martyrdom achieve her freedom was the hig form of Karma Yoga. In this Bankim taught us to shed our in rity complex and stand unab proud of what we were and fir our resolve to do our duty in the sent undeterred by fear.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...spite of the diversity of langu... ...n the country, its literature has, ... times, been inspired by one ...on unifying impulse. *The Ma...rata, Ramayana, Bhagvat* and *...Govind* had, age after age, exer... ...influence over all literatures in ...country. The same thing happen... ...the modern period when in many ...of the country gifted men took ...erature under the influence of ...English literature of the Roman... ...ool.

...e founders of the new move... ...in their works, gave posi... ...xpression to the modern attitude ...e which accepts the actions and ...ons of the human heart as fun... ...tal. Breaking away from the ...they showed the courage to face ...motional, intellectual and spiri... ...cts of life as they were. They ...ined man's relationship to men, ... relationship to supernatural ...s and man's relationship to wo... ...and made the inner life of the ...dual the central theme of lite...

...en Rabindranath began his lite... ...career in the 80's of the last ...y, he was the child of the In... Renaissance, though from the ...he represented the culmination ...s tradition, method, style and ... But even in his youthful works, ...ut-distanced other authors in ..., outlook and technical mastery. ...ensitive mind also shrank from ...oud elements of the early Re... ...nce literature. The arrogance ...e rebel and the tumult of the ...s were foreign to his nature. ... the poet produced work after ... he gathered confidence, his art became well-night perfect, his self-restraint savoured of the classical and his delicacy of touch was inimitable.

○ ○ ○

'In and after 1904, Rabindranath was the poet of that flaming nationalism of which Sri Aurobindo was the militant apostle. His nationalism, however, was not chauvinistic. He could never harbour hate against the foreigner, though his faith in India's mission to give the world a message of peace and the strength of the Spirit was unbounded.

'The voice of the Poet was no longer the mere voice of Indian freedom. His became the authentic voice of Asia seeking emancipation from political bondage as also from the self-aggrandising nationalism of the West. His songs therefore found their echo in the hearts of men in India as well as in Japan, China and several countries of South-east Asia.

'The highly receptive mind of the Poet gathered its impulses from the East and the West. His mind responded to beauty from whatever source it came—whether it was literary, artistic or spiritual.

○ ○ ○

'Now he was no longer the poet of the Indian Renaissance. His vision, which came to embrace the world in which there was no Asia and no Europe, glowed with the luminous colours of basic human nature. He stood forth as a poet of the 'universal man', viewing human personality as expressed in every variety of form, and began to build the fabric of beauty not only with words but with sounds and shapes.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

'The Poet's aesthetic sensibility developed endless variety in perception, emotion and social graces and found an intimate kinship with nature and men. His exquisite touch reflected an untiring search of beauty which ever yearns and yet is never satiated—thereby developing an ethereal quality which, among modern poets, one finds only in Goethe.

'The Poet's stature grew with age. Asserting the supremacy of the Spirit over passions and emotions, he responded to the call of the joys of the senses as much as to the sweetness of human relations and the timeless aspirations for Beauty which fades not and for Love which, in the words of Shri Krishna is, "see Me in all, and all in Me."

'The Lord in the *Bhagavadgita* has said that the seers are either *Munis* or *Kavis*. "I am Vyas among the *Munis* and Ushanas among *Kavis*."

मुनीनामप्यहं व्यासः कवीनाम् उशना क

In this highest sense of the te Gurudev was the *Kavi* of the mod world.

On this occasion, therefore, I c not pay a more appropriate tri than the one given to him by An in the *Golden Book*:

Lo! A glitter of light,
The purple gleaming at the apex
the Himalaya!
Who doubts that it shall fi
pervade the plains of the Ga
Quickened by the first touch
the rising Sun,
The *Pundarika* lotus opens its pe
Harbouring the life of heaven i
lustre and scent.

Yours sincerely,

K. M. Munshi

The human individual consists of body, mind and spirit. Each requires its proper nutriment. The body is kept trim by food and exercise, the mind is informed by science and criticism, and the spirit is illumined by art and literature, philosophy and religion. If the spirit of humanity is to grow it can only be by the exercise of its lovelier energies. The Asiatic and the European streams have achieved marvellous results each in its own way, the former by its absolute spiritual sincerity and the latter by its severe intellectual integrity. The great stream of life carves out its bed for itself according to the slope of the region traversed.... The great peoples differ not so much in the presence or absence of this or that quality as in its degree or extent. The West is not devoid of mysticism and martyrdom nor the East of science and public spirit. The distinction, if any, is a relative one, as all empirical distinctions are.... For while dogmatists and narrow nationalists distinguish in order to divide, a seeker of truth divides only to distinguish.

—S. Radhakrishnan

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A Symposium on PROGRESS

सूरिरसि वर्चोधा असि तनूपानोऽसि।
आप्नुहि ॥

Thou art wise, powerful, thou art the protector of a body. Attain (supreme bliss and surpass thy equals).

—Atharva Veda II, 11, 4.

शुक्रोऽसि भ्राजोऽसि स्वरसि ज्योतिरसि।
आप्नुहि श्रेयांसमति समं क्राम ॥

Thou art power, thou art enlightener, thou art bliss, thou art light. Attain to supreme bliss and surpass all thy equals.

—Atharva Veda II, 11, 5.

अश्रान्तस्य त्वा मनसा युनज्मि प्रथमस्य च।
उत्कूलमुद्वहो भवोदुह्य प्रति धावतात् ॥

Oh man, I endow thee with a mind that knows not weariness, such a mind as is possessed by the man who is always foremost. Be thou, therefore, the pilot of thy followers carrying them up towards the upper shore, and leading them uphill run thou with confidence.

—Atharva Veda XIX, 25, 1.

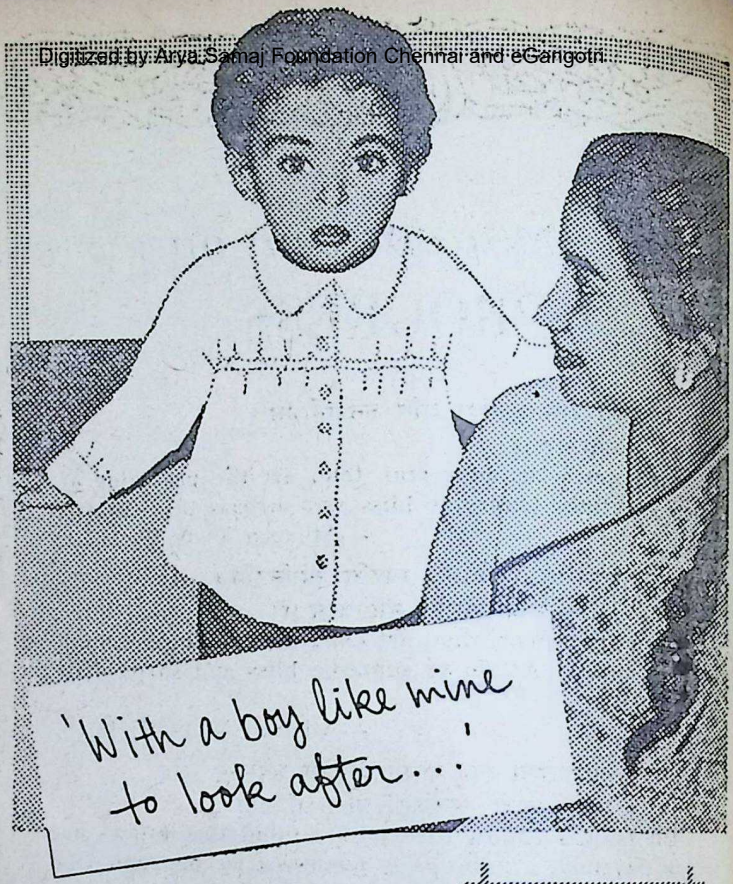
इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयति।
यन्ति प्रमादमतन्द्राः ॥

Gods like him who is persevering and not those who sleep. Forsooth they crush him who blunders.

—Rigveda VIII, 2, 18.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



'With a boy like mine to look after, you have your hands full—full of washing, for instance, if you want to keep him clean and smart.

'Thank goodness I have SUNLIGHT. That rich lather gets his clothes so clean. Only a pure soap could wash like that—and with so little trouble.'

Mrs Kamala Wadhwani of Flat No. 54, Bhagatsingh Market, New Delhi, says: *'There is no soap like SUNLIGHT for washing.'*

Sunlight

IS SO KIND TO CLOTHES

A HINDUSTAN LEVER PRODUCT

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When the heart is pure, we at once realize what is our duty at every moment.

THE ART AND AIM OF LIVING

Mahatma Gandhi

IT is not literacy or learning which makes a man, but education for real life. What does matter if we knew everything, but not know how to live in brotherness with our neighbours?

If some people have committed ...vous mistakes in their dealings ...h their neighbours, they should re...nt and ask the pardon of God. If ...grants it but the world does not, ...n then it does not matter to a man ...o has learnt to depend on God; such punishment nobly borne serves to elevate a man. In a book of sayings of the Prophet, I have found that a man should never leave an error uncorrected. If he did, he would be hauled up on the Day of Judgment and find no favour in the eyes of God.

●●●

It is not enough that we acquire the art of reading, writing, etc., but it is necessary that we should learn the art of living on friendly terms

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with neighbours. We should rescue the women-folk, who form half our numbers, from the thraldom of ignorance and superstition. Men should live in co-operation and work for the common good. For this, they should not look up to political parties for direction, but to their own souls or God.

●●●

A MAN, whose spirit of sacrifice does not go beyond his own community, becomes selfish himself and also makes his community selfish. In my opinion, the logical conclusion of self-sacrifice is that the individual sacrifices himself for the community, the community sacrifices itself for the district, the district for the province, the province for the nation and the nation for the world. A drop torn from the ocean perishes without doing any good. If it remains a part of the ocean, it shares the glory of carr ing on its bosom a fleet of migh ships.

Duties to self, to the family, to th country and to the world are not in dependent of one another. One can not do good to the country by in juring himself or his family. Similar one cannot serve the country by in juring the world at large. In the fin analysis, we must die that the fami may live; the family must die th the country may live; and the coun try must die that the world may liv But only pure things can be offere in sacrifice. Therefore, self-purifica tion is the first step. When the hea is pure, we at once realize what our duty at every moment.

●●●

LIFE for me is real as I believe to be a spark of the Divine.

Religion, not in the conventiona but in the broadest sense, helps me t have a glimpse of the Divine Essence This glimpse is impossible without full development of the moral sense Hence, religion and morality are, fo me, synonymous terms.

Striving for full realization keep me going.

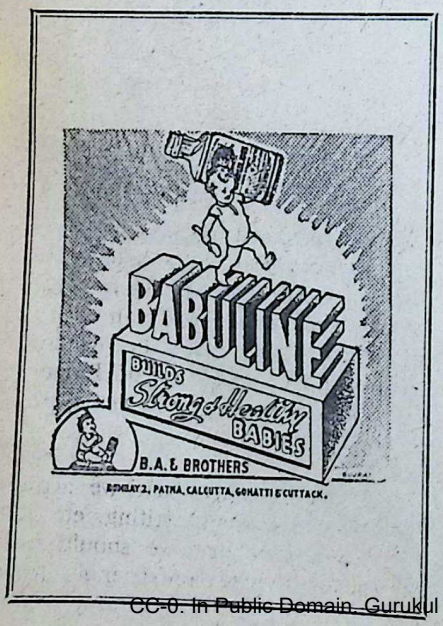
This strife is the source of what ever inspiration and energy I possess

My consolation and my happines are to be found in service of all the lives, because the Divine Essence is the sum-total of all life.

My pleasure lies in battling against darkness and all forces of evil.

●●●

MAN'S ultimate aim is the realiza tion of God, and all his activities social, political, religious, have to be



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ded by the ultimate aim of the on of God. The immediate service all human beings becomes a neces- part of the endeavour, simply be- se the only way to find God is to Him in His creation and be one h it. This can only be done by vice of all.

The purpose of life is undoubtedly know oneself. We cannot do it un- we learn to identify ourselves with that lives. The sum-total of that is God. Hence, the necessity of lizing God living within every one us. The instrument of this know- ge is boundless, selfless service.

Of all the animal creations of God, an is the only animal who has been ated in order that he may know his ker. Man's aim in life is not, erefore, to add from day to day to material prospects and to his ma- rial possessions, but his predominant ling is from day to day to come arer his own Maker.

Man is not born day after day to plore avenues for amassing riches d to explore different means of elihood; on the contrary, man is rn in order that he may utilize ry atom of his energy for the pur- se of knowing his Maker.

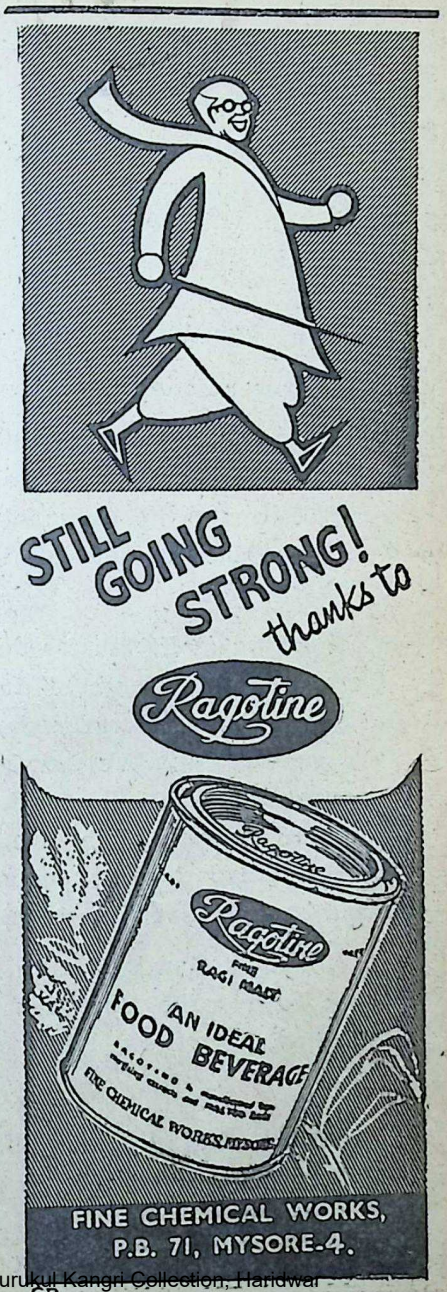
The aim of life is that we should ve the Power that has created us, d on Whose mercy or consent de- nds our very breath, by heartily ving Its creation. That means love, t hate, which one sees everywhere.

[Courtesy: Navajivan Trust].

———*———

Forgive thyself nothing; but others much.

—Anon.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Books that matter....

THE ART OF LIVING

by Mahatma Gandhi

By virtue of his facile mastery of the true art of living, Gandhiji could get along famously with his fellowbeings far and near. The book bears abundant testimony to that rare practical wisdom so peculiar to Gandhiji.

It will help the readers to imbibe the essentials of this most elusive of all arts and to regulate their daily affairs in an unruffled, constructive, beneficial manner. Thereby they could secure a good measure of mental peace and solace.

Special Library Edition: *Rs.* 4.00

A VISIT TO JAPAN

by Rabindranath Tagore

(*Translated into English by Shakuntala Rao Shastri*)

Published in English for the first time, this delightful travelogue gives a charming description of Gurudev's eventful voyage to Japan. It provides a likeable picture of the dynamic life and character, culture and civilization of the people of that picturesque land.

Many a diverting incident and anecdote is also recounted with hearty relish. The gifted translator has tried to preserve the subtle beauty and grace of Tagore's style.

Price: *Rs.* 2.50

Available at all leading Booksellers or directly from:

BHARATIYA VIDYA BHAVAN

Chowpatty - BOMBAY 7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

....Strength of body and mind, noble character, wide and gracious piety, these are the things necessary for the good citizen and without good citizens there is no nation possible.....

HOW TO BUILD A STRONG INDIAN NATION

Annie Besant

IT is often said that "India is only a geographical expression." What is necessary for the existence of a nation? (1) A convenient and defensible area. (2) Pride in a common past. (3) Hope for a common future. Are these things possible in India? If yes, then the work of nation-building is possible, and the means thereto may be considered.

(1) *Convenient & defensible area*: That India possesses this is beyond dispute. India is a vast peninsula, ringed on three sides by the sea, and on the fourth guarded by the mightiest of mountain ranges, which can easily be rendered impregnable. No human hand could build such bastions as the mighty Himalayan peaks, and the passes have poured invading hosts in the past, but then there was no united nation to hold and guard. Besides, India has never been conquered from outside, she has been conquered by some of her own children, siding with the invader against

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

their brethren. She has been conquered ever by Indian swords.

(2) *Pride in a common past*: Is this possible for India, with her warring races? Has not the past seen continual provincial wars? Has not Maratha warred against Rajput, Punjabi against Sikh, Bengali against Hindustani, Southerner against Northerner? Yes, but what of that? Are these feuds any worse than those of Tuscan against Neapolitan, of Hanoverian against Prussian? All nations in their making are smelted in the furnace of war, hammered on the anvil of battle. These things go to the making of a nation, and when the idea of nation becomes dominant, then all the heroic deeds wrought on every side by warrior hosts become the common pride of the united peoples who form the single nation. How this pride may be aroused is one of the means to which we shall presently come. But have not the vast majority, the Hindus, a pre-eminent claim to be considered the true owners of the land, the real Indians, and should the invaders of the past be welded into the nation of the future? Why not? Were not the Burgundians and the Gascons ever warring against the centre and the north of France? The Muhammadans have written many chapters of Indian history, have absorbed into their community many millions of Hindus, are fast rooted in Indian soil, and are now Indians, whether they trace back to Mughal, to Afghan, to Truk, or what not. Of such diverse elements are Gaulois compounded, to their own great advantage. As Tennyson sang of English nation:

Saxon and Norman and Dane are
And so shall some further
sing of the Indian Nation:—
Hindu and Muslim and Parsi are
But all of us one in our worshi
Thee, Our mother.

For is not India the mother of
and in the nation there are no
children?

(3) *Hope for a common fut*
This hope is to be inspired in
Indian hearts by patriotic writers
speakers, who shall limn in glo
colours the picture of the Mo
land ignoring divisions save as va
ties that make for richness and be
The nation must be an ideal be
it can become an actuality, and
brings us to the means, the ac
Nation-Building.

First of all, the Ideal must
preached everywhere. This is
lesson we learn from history.

The Ideal of India, the Mother
must everywhere be preached;
thinkers shape the Ideal, orators p
larise it, and this Ideal must liv
myriads of hearts ere statesman
actualise it in this mortal world
none must hesitate to do this, bec
some may speak or act unwisely
the same lines.

Next, the common past must
shown forth and dwelt upon. H
education must be called upon to h
us. History must be taught in ev
school in a new way. The Histor
of India now used are dry-as-d
wearinesses; they might be desig
to make boys look on India with
difference, even with contempt, th
it is certain that their writers had

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

design, but were merely un-pathetic and uninterested. Indians write the History of India; the rians who write for boys should patriots, pulsing with love and in the splendid story of India's Our school histories should be not dead; full of stories of ism of India's past. Our school ries should be alive, not dead; of stories of heroism of Indians all parties, all religions, all races. s and girls of different religions ld be taught to look with equal on Prithviraj, and Pratap, Sanga, Akbar, and Guru Nanak, and Singh, and Shivaji, and Chand , and Ahalya Bai. Makers of were they, and hundreds more, every Indian heart should cherish all, and be proud of them all, glory in them all, as India's dren. Let history be thus taught in schools, and we shall breed pat- therein.

To this end also it should be taught religion in its spiritual essence is and indivisible, and that the ous religions are merely the in-ctual representations of one basic h. In the one universal spiritual gion the various religions are simply ts and bear the same relation to as Vaishnavas and Shaivas bear to duism, Shias and Sunnis to hamadanism, Greek Catholics, man Catholics and Protestants to istianity. The one basic spiritual h is the Oneness of God, the reme Life, and the derivation of lives from that one Life—there is e other. All other doctrines are intellectual attempts to represent the facts of the universe, of these derived lives in their relation to the One. As intellects differ, so must the formulation of these facts differ; but when religion and religions are thus seen, religions will cease to divide in any mischievous sense.

Students should also be trained in the management of their own clubs and associations, athletic, debating and other. In all these things professors and teachers should help, not control. The lads will make mistakes, and learn by them, and thus develop ability to deal with worldly affairs.

To promote free intercommunication among the peoples of the various provinces, a common language, and above all a common script, should be popularised. The northern vernaculars can already be read with fair facility by anyone who knows one of them well, if written in a common script, so alike are they. This script should obviously be Devanagari, since the Urdu script is Persian and the Roman is European. Hence, in every school, the Devanagari script should be taught. In the south also it may be accepted, since the vast majority there are Hindus, who ought already to know it as Sanskrit. If all vernacular books were printed in Devanagari, a great step forward would be made.

Further, Hindi should be made a second language everywhere, the common vernacular. It is too much to ask the Bengali, the Maratha, the Tamil and the Telugu to give up their rich literatures; the sacrifice would im-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

poverish the nation. It is not too much to ask them to learn Hindi as a second language for the sake of the national unity. If this is not done, English will become the national language, for it is the only language in which educated men of all vernaculars can converse. Vital to Indian nationality is a common language.

All Indian Muhammadans talk Urdu, and Urdu is only Hindi with some Persian additions. The Hindi-knowing man can talk with the Urdu knowing man, but neither can talk with the Tamil or Telugu-knowing man. As all Indian Muhammadans learn Urdu, why cannot all Indian Hindus learn Hindi?

The question of physical health and strength must be carefully attended to. Indian bodies are losing vitality under the stress of modern conditions and competing civilisation. How many "English-educated" men are thoroughly sound and robust at forty years of age? The old rule of Brahmacharya, celibacy during student-life must be revived and enforced; boy and girl parentage must be branded as irreligious and unpatriotic by public opinion; mothers must be taught that it is cruel to pamper their sons with highly seasoned and stimulating dishes. Physical training must be insisted on; not merely the fashionable and costly English games, but the wisely designed indigenous exercises, the Indian *jiu-jutsu*, which trains every muscle of the body, not only the arms, and legs, and eyes. Drilling should be universal; there are plenty of retired non-commissioned office available, who are glad to take this work, and thus add to their sm pensions. Wrestling, *lakri* (a form single stick), flag-drill, should all hav their place. No student should leav college without knowing how to u his body to defend his body; a natio cannot be built out of weaklings.

Such are some of the ways, it seem to me, in which a nation may b built—nay, is building. Strength body and of mind, noble character wide and gracious piety, these are th things necessary for the good citize and without good citizens there is n nation possible. Such citizens of United India, will be citizens also o the world-wide Empire, which cann exist save as a federation of fre nations.

Past are the World-Empires tha were built by the sword, for they hav perished by the sword; swords are not good tools for building thoug they prepare the materials. Th World-Empire now shaping must hav as its contents free and self-gover ing nations, knit in bonds of love an based on justice and mutual respect.

Of those nations India will be one and for that great part she must f herself by building herself into a nation. That is her immediate task and may He who lives in all, whether we name Him Mahadeva, Vishnu, Allah, Hormazd, Jehovah, God, so make His unity felt in the midst of all differences that the many people of India may become One Nation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bhagavata

Store-house of Ancient Mysticism

Dr. R. D. Ranade

THAT the *Bhagavata* influenced systems of philosophical thought like those of Rama- and Madhva, that it had by that earned sufficient confidence from people to be used as a text-book, it is the repository of the ac- nts of the greatest mystics from ancient times, that, though some s language may be modern, it con- s archaisms of expression and dic- which may take it back to the centuries of the Christian era— these facts make it impossible that *Bhagavata* should have been writ- as is sometimes contended, about 12th century A.D., thus implying istakably that it must have been en earlier, *pari passu* with the lopment of early philosophical ems, so as ultimately, in course of time, to be able to influence later formulations of thought.

The *Bhagavata,* is a repository of the accounts of the Ancient Mystics of India, and if we may seek for some Types of Mystics in the *Bhagavata,* we may find a number of such Types, which later on influenced the whole course of the Mystic movement.

Dhruva, in the first place, is a child-prince who leaves his kingdom and the world when he is insulted by his step-mother, and who, in the agonies of his insult, seeks the forest where he meets the spiritual teacher who imparts to him the knowledge of the way to God, and who ultimately succeeds in realizing His vision (IV. 8).

Prahlada, the son of the Demon-King, whose love to God stands unvanquished in the midst of difficul-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SATYAM EVA JAYATE

By

RAJAJI

Volume One Now on Sale

560 pages - Cloth Gilt

Available at Higginbothams in Madras and their principal stalls elsewhere, and at Kalki office, Madras & with Kalki & Swarajya agents at Delhi, Bombay, Calcutta, Nagpur, Poona, Bangalore City, Bangalore Cantt., Trivandrum, Hyderabad, Secunderabad, Tirunelveli, Tuticorin, Madurai, Trichinopoly, Pudukottah, Tanjore, Kumbakonam, Cuddalore, Chidambaram, Vellore, Salem, Coimbatore and Palghat.

This is a collection of Rajaji's articles in Swarajya and other journals on various topics from 1956 to 61 in two volumes.

Price: Rs. 6/-

If sent by post Rs. 1.50 extra. Second Volume will be released in October at the same price.

BHARATHAN PUBLICATIONS PRIVATE LTD.

Kalki Buildings, Kilpauk, Madras-10.

ties, whose very alphabets are the a
phabets of devotion, who escapes
dangers of the fire and the mount
when his earnestness about God
put to the test, supplies another e
ample of a pure and disinterested lo
to God, so that he is able to say
God when he sees Him—"I am T
disinterested Devotee. Thou art
disinterested Master. But if Th
wishest to give me any boon at a
bestow upon me this, that no de
should ever spring up within me
(VII. 10).

Uddhava is the friend of Go
whose love to Him stands the test
time, and of philosophical reason
(X. 46). Kubja, the crooked conc
bine, who conceived love towar
Krishna, which made her ultimate
the Beloved of the Divine (X. 42
Even the Elephant who lifted up
trunk to God when his foot wa
caught hold of by the great Allig
tor in the sea, supplies us with a
other illustration as to how even an
mals might be saved by devotion, an
as to how God might come to the
succour in the midst of their affl
tions (VII. 2-3).

Sudaman, the poor devotee, wh
has no other present to offer to Go
except a handful of parched rice,
ultimately rewarded by God wi
makes him the lord of the City
Gold (X. 80-81).

Ajamila, the perfect sinner, who
merged in sexuality towards a *pari*
woman, gets liberation merely by u
tering the Name of God at the tim
of his death (VI. 1-2).

The sage Ajagara, who lives a
of idle contentment and of unco
mous service to others, has deri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

's virtues from a Serpent and a whom he regards as his spiri- teachers (VII. 13).

Rishabhadeva, whose interesting ount we meet with in the *Bhaga-* is yet a mystic of a different whose utter carelessness of his is the supreme mark of his God- ation. We read how, having en- ed to his son Bharata the king- of the Earth, he determined to a life of holy isolation from the ; how he began to live like a or a deaf or a dumb man ; how habited alike towns and villages, s and gardens, mountains and ts; how he never minded how- much he might be insulted by e, who threw stones and dung m, or micturited on his body, or cted him to all sorts of humilia- how in spite of all these things ining face and his strong-built , his powerful hands, and the on his lips, attracted even the en in the royal harems ; how, ss of his body as he was, he dis- ed his excreta at the very place hich he took his food ; how, theless, his excreta smelt so frag- that the air within ten miles d became fragrant by its smell ; he was in sure possession of all grades of happiness mentioned in Upanishad ; how ultimately he de- d to throw over his body ; how, he had first let his subtle body ut of his physical body, he went lling through the Karnataka and r provinces, where, while he was dering like a lunatic, naked and , he was caught in the midst of eat fire kindled by the friction of

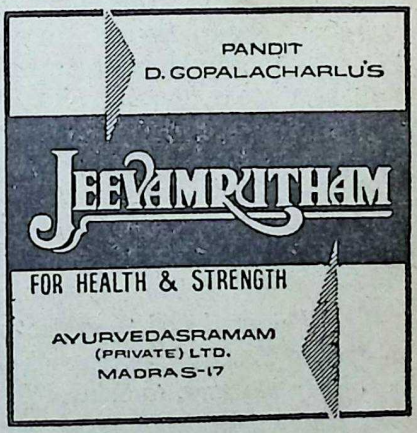
PAGODA'S sure success KEYS

contain important & expected Questions with up-to-date Answers in simple Language.

	Rs.
Philosophy	3.00
Psychology	3.00
College Essays	1.50
Current Essays	1.50
General Knowledge	1.50
Modern Interviews	1.50
Civics	1.50
Indian Constitution	1.50
Jurisprudence (Law)	1.50
World History	1.50
Elements of Economics	1.50
Shakespeare's **Merchant of Venice** ..	1.50
Shakespeare's **Hamlet**	1.50
Shakespeare's **Twelfth Night** ..	1.50
Principles of Economics	3.00
Indian Economics	3.00
Mercantile Law	3.00
Political Science	3.00
M.E.D. (Economic History) ..	3.00
I.A.S. Compulsory Papers ..	3.00
Landmarks in Indian Administration	2.95

Send 10 nP. more per Rupee for Postage, etc.

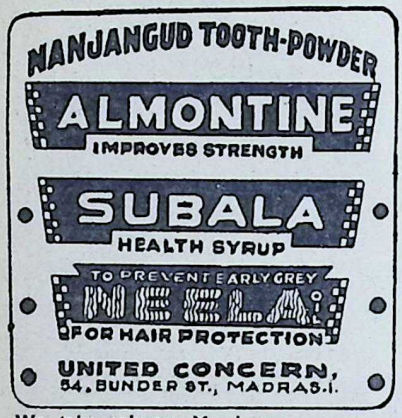
PAGODA PUBLICATIONS,
9-B, Laxmi Estate, Andheri BOMBAY.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE
SADVAIDYASALA PRIVATE LTD.,
NANJANGUD
Ayurvedavidwan B. V. PANDIT'S



We take only one Merchant
as OUR STOCKIST for each City.

bamboo trees; and how finally he offered his body in that fire as a holocaust to God (V. 5-6).

Avadhuta is yet a mystic of a different type, who learns from his twenty-four Gurus different kinds of virtues, such as Forbearance from the Earth, Luminosity from the Fire, Unfathomableness from the Ocean, Seclusion from a Forest, and so on, until he ultimately synthesizes all these different virtues in his own unique life (XI. 7).

Suka, in whose mouth the phil phico-mystical doctrines of the *gavata* are put, is the type of a mystic who practises the philos that he teaches, whose mystical ut ances go to constitute the whole the *Bhagavata*, and who sums up teaching briefly in the 87th chapte the Xth Skandha of the *Bhagav* where he points out the necessity a Spiritual Teacher, of Devotion, of the Company of the Good fo truly mystical life.

Finally, Krishna himself, who is hero of the Xth and the XIth Sk dhas of the *Bhagavata*, who, on count of his great spiritual pow might be regarded as verily an inc nation of God, whose relation to Gopis has been entirely misrepres ed and misunderstood, whose tea ings in essence do not differ from th advanced in the *Bhagavata*, who d not spare his own family when an ance had seized it, who lived a life action based upon the highest ph sophical teaching, and who, when time of his departure from earthly e istence came, offered himself to shot by a hunter with an arrow, t making a pretext for passing out mortal existence, supplies us with greatest illustration of a Mystic w is at the top of all the other mys mentioned in the *Bhagavata Purana*.

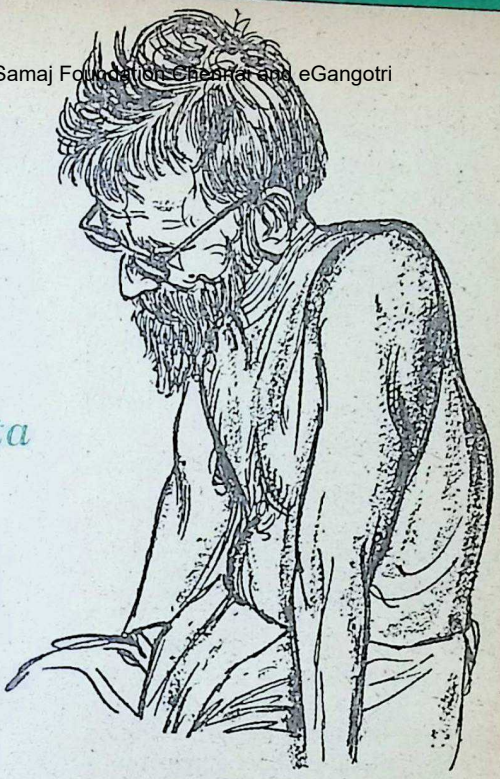
I am reduced to subjection, even as a good husband by a virtuous wife, by those men who listen with devotion, and for the sake of My pleasure, to Srimad Bhagavata, the scripture par excellence, *during all festivals connected with Me, offering the book a cloth covering, ornaments, flowers, incense, lights and food.*

The Lord in *Skanda.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

...o remove the illusion
...stands between
...and our svadharma,
...sense of "mine",
...chment, is the...



...rpose of the Gita

...arya Vinoba Bhave*

ARJUNA used not merely the language of non-violence, but even that of *sannyasa,* complete ...nciation. "Even a life of renun...ion is better than this bloodstain...*kshatriya dharma,*" he says.

...But was this the way of life for him, ...*svadharma?*

...Was this the true expression of his ...re?

...Arjuna could have cheerfully don... the garb of a *sannyasi,* but how ...d he have lived the life?

...f in the name of *sannyasa,* he went ...o the forest, he would start killing ...deer there. Therefore, the Lord ...him plainly, "Arjuna, your pre...reluctance to fight is delusion. ...nature that has become yours ...ugh the years will not permit you to refrain from fighting."

Arjuna felt at odds with his *svadharma.*

But however unattractive a man's *svadharma* may be, he has to find fulfilment by persisting in it, because it is only through such persistence that growth is possible.

There is no question of dignity involved here. This is the law of growth.

Svadharma is not the sort of thing that one takes up because one thinks it is noble, or gives up because it seems lowly. In fact it is neither great nor small. It is equal to our measure. In the words of the *Gita,* "*sreyaan svadharmo vigunah.*" ("One's own *dharma,* even if devoid of merit, is the best for oneself.")

The word "*dharma*" means not the

* *Acharya Vinoba's 68th birthday falls on the 11th of this month.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

organised religions like Hindu-*dharma,* or Muslim-*dharma,* or Christian-*dharma.* Every individual has his own distinct *dharma.*

Even my own *dharma* today is not what it was ten years ago; it will not be the same ten years hence. As the course of one's life changes through thinking and experience, one's old *dharma* drops off and a new *dharma* comes in its place.

One achieves nothing by self-willed obstinacy in this matter.

However superior another's *dharma* may appear to be, it is not good for me to adopt it.

The light of the sun is dear to me. But if, for this reason, I wish to give up living on the earth, and go to the sun, I would be burnt to ashes.

On the other hand, even if living on earth is quite dull by comparison—even if the earth is quite despicable when compared with the sun, even if it has to borrow its light—even then, so long as I lack the capacity to stand the sun's power, I shall have to stay away from the sun and keep growing on the earth.

If someone were to say to a fish, "Milk is costlier than water; come and live in this milk," would it agree? Fish can only live in water; they will die in milk.

Even if someone else's *dharma* seems easier, one should not take it up.

Quite often, it only *appears* easier. If a man in household life is not able to look after his children properly and, getting disgusted, gives up the world, it will turn out to be hypocrisy and will even become burdensome. At the first opportunity, his old habits and associations will re- assert themselves.

When a man goes into the fore- because he is unable to bear life's burden, the first thing he would do there is to build himself a small hut. Then, to protect it, he would put up a fence. Going on thus, he finds that there too he has to manage, if any- thing, a bigger household.

If a man's mind is truly detached surely renunciation is not difficult for him. There are many texts in the *Smrtis* which show how renunciation can be easy. It is really a question of one's vocation.

One's *dharma* consists in following one's true vocation.

The question is not whether it is high or low, easy or difficult.

The growth must be real; the evo- lution must be a genuine process.

But some imaginative people ask, "If *sannyasa,* the way of renunciation is really always better than *yuddha- dharma,* the way of conflict, why did Lord Krishna not make Arjuna a true *sannyasi* straightaway? Was this im- possible for Him?"

Of course, there was nothing that He could not do. But, in that case, what would be the meaning and pur- pose of Arjuna's life?

What does he achieve himself?

Almighty God has given us free- dom. And so, let every man make his own efforts; for that is where the fun lies.

Children find joy in drawing pic- tures themselves. They do not like someone else holding their hand and drawing the picture for them. If the teacher gives the answers to all the questions put to the child, how is the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ld's mind to grow? So the work the teacher and the parents is only make him attend, and help him h suggestions.

God guides us all from within. He s no more than this. If, like a pot- He were to beat our clay and uld each of us into a pot, where he sense in it? We are not just pots clay. We are the living conscious- s.

From all this discussion, you would e understood that the purpose of *Gita* is to remove the illusion that nds between us and our *svadhar-*

Arjuna was perplexed about his *rma;* a delusion had arisen in his d over his *svadharma.*

As soon as Sri Krishna points this , Arjuna himself admits it. The *'s* main task is to remove this sion, this sense of "mine," this at- hment.

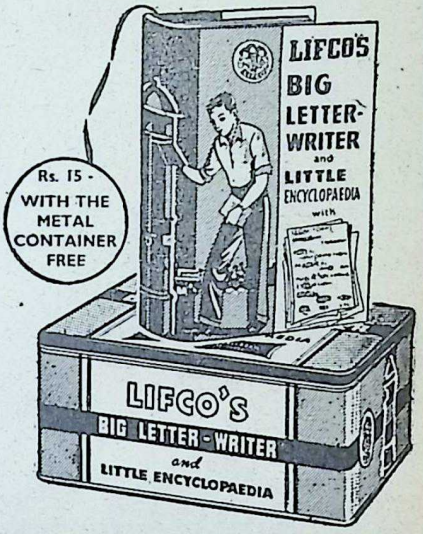
This is why, after Arjuna has list- d to the whole of the *Gita,* Sri shna asks him, "Arjuna, you have t over the illusion, haven't you?" And Arjuna replies, "Yes, Lord, The sion has left me; my *svadharma* clear to me."

If then we put together the begin- g and the end of the *Gita,* we see t its aim and effect is to remove sion.

This is true not only of the *Gita,* t of the whole of the *Mahabharata.* asa said, right at the beginning of *Mahabharata.* "In this epic, I am hting a lamp to dispel the dark illu- n that covers the heart of huma- y."

[From: *Talks on Gita*]

A MIGHTY BOOK!



with

LEGAL FORMS, EFFECTIVE ENGLISH, PUBLIC SPEAKING, EXCURSIONS, SELF-HELP, SOCIAL FUNCTIONS, HOBBIES, LETTERS OF ADVICE* POSTAL MATTERS, ETC., ETC.

- 3000 Topics in 1600 Pages
- For Every Office, School, Home & Library
- A Novel Gift for All Festive Occasions
- The Greatest Ever Published

Price Rs. 15/- per copy with the charming Metal Box FREE!

By Regd. Post Rs. 18.50 — No V.P.P.

* LETTERS OF ADVICE —
Sold Separately ... ... Re. 1.50

THE LITTLE ENCYCLOPAEDIA & EFFECTIVE ENGLISH —
Sold Separately ... ... Re. 1.30

LITTLE FLOWER CO. (LIFCO), MADRAS-17; M. DAMODARAM & CO., APPAH BLDGS., MADRAS-1; HIGGINBOTHAMS (PRIVATE) LTD., MADRAS-2, THEIR BRANCHES & THEIR RLY. BOOKSTALLS; AND THE POPULAR BOOK DEPOT, BOMBAY-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CHILD

करारविन्देन पदारविन्दं मुखारविन्दे विनिवेशयन्
वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं मनसा स्मरा

I see before my mind's eye child Kr
lying on the fig-leaf holding in his lotus-h
his lotus-foot and putting it in his lotus-m

संहृत्य लोकान्वटपत्रमध्ये शयानमाद्यन्तविहीनरू
सर्वेश्वरं सर्वहितावतारं बालं मुकुन्दं मनसा स्मरा

I see before my mind's eye the Lord
all, born to benefit the entire creation,
a form without beginning and end, lyin

the fig-leaf after swallowing the universe.

इन्दीवरश्यामलकोमलाङ्गं इन्द्रादिदेवार्चितपादपद्मम् ।
सन्तानकल्पद्रुममाश्रितानां बालं मुकुन्दं मनसा
स्मरामि ॥

I see before my mind's eye child Krishna, bluish like Nilotpala flower, with tender limbs, with lotus feet worshipped by *devas* from Indra and who is the Kalpaka tree for devotees wishing children.

लम्बालकं लम्बितहारयष्टिं शृङ्गारलीलाङ्कित
पङ्कित

बिम्बाधरं चारुविशालनेत्रं बालं मुकुन्दं म
स्मरा

I see before my mind's eye child Kris
on whose forehead the forehair curl; f
whose neck dangle long *haras*, the row
teeth bearing marks of love-play, with
lips, and lovely large eyes.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KRISHNA

...ये निधायाद्यपयोदधीनि बहिर्गतायां व्रज-
...नायिकायाम् ।
...त्वा यथेष्टं क्रपटेन सुप्तं बालं मुकुन्दं मनसा
स्मरामि ॥

...see before my mind's eye the child
...na who, while Yashoda had gone out
...g fresh milk and curds in the loops,
...d himself to them to heart's content and
...d sleep.

...दजान्तस्थितकालियस्य फणाग्ररङ्गे नटनप्रियन्तम्।
...हस्तं शरदिन्दुवक्त्रं बालं मुकुन्दं मनसा स्मरामि।।

I see before my mind's eye the child Krishna who delights to dance on the stage of the hood of Kaliya in river Kalindi holding Kaliya's tail in hand and whose face shines like the autumnal moon.

उलूखले बद्धमुदारशौर्यं उत्तुङ्गयुग्मार्जुनभङ्गलीलम् ।
उत्फुल्लपद्मायतचारुनेत्रं बालं मुकुन्दं मनसा स्मरामि ॥

I see before my mind's eye the child Krishna tied up to the mortar, valiant, who sported in felling the twin Arjun trees and is

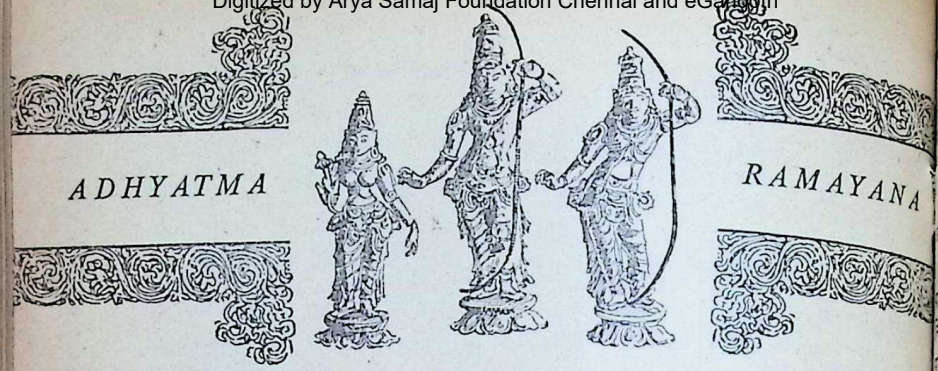
...lovely large eyes resembling full-blown

...लोक्य मातुर्मुखमादरेण स्तन्यं पिबन्तं सरसी-
रुहाक्षम् ।
...न्मयं देवमनन्तरूपं बालं मुकुन्दं मनसा स्मरामि ॥

...ee before my mind's eye the child
...a looking eagerly at his mother's face
...uckles, lotus-eyed, made up of Sat and
of endless forms and the great Lord,
...ver.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Nine Modes of Bhakti

Directed by the emancipated Gandharva (Kabandha), Sri Rama and Lakshmana came to Sabari's Ashram. On seeing them, Sabari was overjoyed. She worshipped them ecstatically and asked:

तव सन्दर्शनं राम गुरूणामपि मे न हि ।
योषिन्मूढाप्रमेयात्मन् हीनजातिसमुद्भवा ।।
तव दासस्य दासानां शतसङ्ख्योत्तरस्य वा।
दासीत्वे नाधिकारोऽस्ति कुतः साक्षात्तवैव हि ।।
कथं रामाद्य मे दृष्टस्त्वं मनोवागगोचरः ।
स्तोतुं न जाने देवेश किं करोमि प्रसीद मे।।

"O, Rama! Even my *gurus* could not have *darsan* of you. O boundless Atman: I am a woman, born of low caste, servant of Your servant in the hundredth line (utterly unbecoming to be Your direct servant). How is it then, Rama, have I been able to see You, Who are beyond description? O, Lord of Gods, I don't know how to pray before You! O, I do not even know what I am doing, pardon me!"

श्रीराम उवाच :
पुंस्त्वे स्त्रीत्वे विशेषो वा जातिनामाश्रमा दय :
न कारणं मद्भजने भक्तिरेव हि कारणम्

Sri Rama replied:—

"In the matter of worshipping m neither sex, caste, name nor station i life matters. Devotion is the onl criterion.

यज्ञदानतपोभिर्वा वेदाध्ययनकर्मभिः ।
नैव द्रष्टुमहं शक्यो मद्भक्तिविमुखैः सदा
तस्माद्भामिनि ! सङ्क्षेपाद् वक्ष्येऽहं भक्तिसाधनम्

"In the absence of eternal devotio to me, neither *yajna, dana, tap* nor the recitation of Vedas woul help in seeing me. Therefore, O young lady! Listen to the means of devotio which I shall briefly describe.

सतां सङ्गतिरेवात्र साधनं प्रथमं स्मृतम्
द्वितीयं मत्कथालापस्तृतीयं मद्गुणेरण
व्याख्यातृत्वं मद्वचसां चतुर्थं साधनं भवेत्

"The first means is without dou the association of the devout; th

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rd is to listen to or speak on my
es; the third is to recount my
ories; commenting on my words
be the fourth means.

ाचार्योपासनं भद्रे ! मद्बुद्ध्याभाययाऽ-
सदा ।
ञ्चमं पुण्यशीलत्वं यमादिनियमादि च ॥
ष्ठा मत्पूजने नित्यं षष्ठं साधनमीरितम् ।
न मन्त्रोपासकत्वं साङ्गं सप्तममुच्यते ॥

O, auspicious lady! Eternal and
aching devotion to one's preceptor
y own form is the fifth means;
engaged in virtuous activities,
fastness in *yama*[1]-*niyamas*[2] and
unceasing worship is said to be
sixth means. Engaging oneself
hanting my name with all its
raphernalia is the seventh means.

दृभक्तेष्वधिका पूजा सर्वभूतेषु मन्मतिः ।
द्याद्यर्थेषु विरागित्वं शमादिसहितं तथा ॥
टमं नवमं तत्वविचारो मम भामिनि ! ।

एवं नवविधा भक्तिः साधनं यस्य कस्य वा ॥
स्त्रियो वा पुरुषस्यापि तिर्यग्योनिगतस्य वा ।
भक्तिः सञ्जायते प्रेमलक्षणा शुभलक्षणे ! ॥

"Worshipping my devotees with greater fervour than me,[3] and looking upon all lives as myself; contempt for outer wealth and the practice of qualities *sama*,[4] *dama*,[5] constitute the eighth means. O young lady! Inquiry into my truth is the ninth means. These are the nine modes of worshipping me for all, be it for a man, woman, bird or beast. One who does so will love me for my own sake, O auspicious lady!

1. *Yamas* are: *ahimsa, asteya, brahmacharya, aparigraha* etc.
2. *Niyamas* are: *asana, pranayama, pratyahara, dharana* etc.
3. By being solicitous to the master's child, one surely pleases the master.
4. *Sama:* control by inner senses etc.
5. *Dama:* control of outer senses etc.

[*Contd. on page 38*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The mark of a luxury home...

Your home is only as beautiful as you keep it.
Cover your floors with COIR, elegant, inexpensive, long-lasting. The rich underfoot resilience of the COIR carpet softens each foot-step...quiets sounds...helps give even a low-cost home an air of tasteful luxury. And restful, too!

See the range of Coir mats, mattings and carpets at your nearest Coir Board Showroom.

COIR BOARD

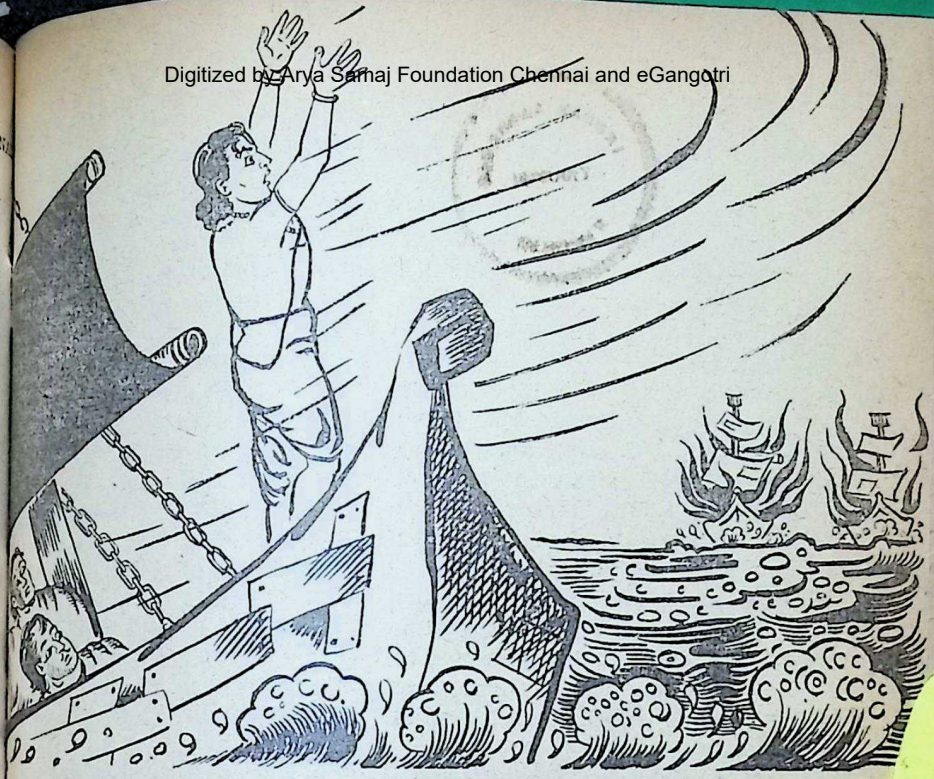
SHOW ROOM & SALES DEPOT

- 5, STADIUM HOUSE, CHURCHGATE, BOMBAY.
- 16-A, ASAF ALI ROAD, NEW DELHI-1. PHONE: 26988.
- 1/155, MOUNT ROAD, MADRAS-2 PHONE: 85787.
- 1-A, MAHATMA GANDHI ROAD, BANGALORE-1. PHONE: 70216.
- 22, LOUDON STREET (ENTRANCE ON PARK ST.) CALCUTTA-16. PHONE: 44-5287.

COIR BOARD (Govt. of India) ERNAKULAM EP

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



KRISHNAVATARA

K.M. MUNSHI

PART II

29. Balaram Wins a Bride

THE weather was good and the ships sailed on merrily with the coast in sight. Sometimes they see men on the coast seeing sailing. But as they neared Kusasthali, they sighted some light Punyajana crafts which, on seeing them, spread out fan-wise and rows straight towards them, the water foaming around their bows.

Two of the Punyajana ships had rams, which crashed into the bow-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

timbers of some of Balaram's ships. The cries of the dying were heard as arrows flew from Sandipani's pupils and Damagosh's fighting men. A Punyajana ship shot past Bhikru's ship and splintered both its rudders. There was a cry of horror raised by the ship's crew.

Balaram roared with rage as he hurled a grappling iron at the offending ship with a deadly aim. It fastened itself to its stern and jerked it to a standstill. The timber cracked and the ship broke, sending its men to fight for their life in the sea.

When the night fell, the Punyajana ships sailed away. They halted at a distance and lighted the pitch-pots to illumine the sea around them, lest Bhikru's ships might attack them in the dark.

The sea was quiet. The sails hung limp. Bhikru's rudderless ship stood still. Bhikru pulled at his beard. 'I never could dream that my ship would lose its rudders and lie rocking in the sea like a log,' he said. He ordered the ship to be lighted up and Ruddu spent half the night in repairing the rudders.

Balaram saw that the Punyajana ships would soon sail past them and warn Kushasthali of the invading fleet. It was, therefore, necessary to speed up and reach the port before morning. Bhikru said it was impossible, and hope began to flicker in every sailor's heart as the sails stood limp on the mast. Balaram, however, was in one of his furious rages. He stood on the prow of Bhikru's ship, gazing intently at the sea as if he was ordering it about. Others not knowing what he intended to do, st at a distance in awe.

Working himself into a ter mood, Balaram, now full of vigo uplifted his arms. 'I, Anant, the holder of the earth, call upon Maruts, the gods of wind.' His torian voice was heard over the so of the waves and the creak of ships. 'Send wind, send storm. us to Kushasthali.' He stamped foot impatiently and roared. 'Mar I, Anant, the thousand-hooded sha, command you. Send us awaken the storm, lead us forwa

And as he invoked the Maruts, sea, as if it obeyed the Serpent K who upholds the earth, began to the ships to rock and a gust of w to whistle past. The torches went The sails began to flap wildly, billowing out. And the sky bec overcast.

Bhikru and the crew gazed in a at the tall figure which had mir lously raised the storm.

The Punyajana ships were t unawares. The flames of their p pots were lashed by the wind, the burning pitch was scattered over their decks, setting the ti on fire.

The sea thundered and the w howled. Bhikru lashed his ear into fierce activity. In spite of t efforts, all but one ship narrowl caped from capsizing. One that capsized, sank; its rowers and f ing men had to be transferred other ships. The mast of Bhik ship was raised and the ship res ed to the improvised rudders. by that ship, the fleet was ca swiftly by the wind.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

on the storm abated. The dawn
e clear of the morning breeze.
ru's ship, leading the others,
e right into the harbour of
hasthali. All the time Bala-
stood on the prow, shouting or-
to the fighting men to be ready
ove into action. While providing
elf with 'nectar', he had also dis-
ted it with a free hand, cheering
one with a word.

o one on the shore suspected that
as a hostile fleet that had enter-
the harbour. Bhikru's ship had
a familiar sight and the harbour
ds looked on placidly.

nder Balaram's orders, the ram
Bhikru's ship crashed into a cargo
anchored in the harbour and
ed it on to the quay. Its mast fell
. The men sitting on its railings
bled into the sea.

ed by Balaram, the one-hundred
twenty men jumped aboard the
o boat, struck down everyone
met, rushed on the shore and
amed through the city gates, the
g giant smashing them open with
plough.

When they were within the city,
fighting men were divided into
groups—one was led by Bala-
; the others each by Kukudmin,
dhava and Revati, who by now
got into the spirit of the adven-
.

Bhikru knew his business. With the
fighting men left to protect him
his crew, he took command of
ships and crafts lying in the har-
r, most of which were merchant
s. The surprise attack had so daz-
the crew that a few lashes from
Hukku and Hullu were sufficient to enforce submission.

Bhikru took charge of the sheds in which Kushasthali's shipowners used to confine their slaves and broke them open. He set the slaves free and put the crew of the captured ships in their place. Then he ordered the slaves, all jubilant over their liberation, to prepare food for them.

Balaram and others swept the city, killing whomsoever that resisted. Kushasthali was completely taken by surprise. The Punyajanas were a seafaring, commercial people; they knew not how to fight on land. Most of their ships were far out at sea; only the artisans, craftsmen, brokers, money-lenders, priests, and unarmed slaves were living in Kushasthali. Balaram and Kukudmin had, therefore, an easy and quick victory.

They also stormed the temple of the Panchajana god, who was worshipped by the sacrificial offering of human blood, and locked up all the priests who were preparing to offer such sacrifice.

The wine shops were looted by the invaders. The more Balaram took to 'nectar', the more happy and clear-eyed he found himself. He was gay with laughter. When they had finished their work, he forced 'nectar' on Revati, who, unaccustomed to the drink, threw it out to the merriment of all. Uddhava alone did not touch the 'nectar' offered and was busy ordering about the affairs of the city. Balaram always called Uddhava 'the ascetic' and never worried about his strict ways.

When evening fell and the moon

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rose, Balaram's men, flushed with food, wine and victory, went about the streets of Kushasthali, singing loudly and counting each other.

The next day, the whole town was treated to high feasting. Bhikru and Kukkur had taken possession of all the ships and were busy putting them and the harbour in a shape which could resist an attack if the Punyajana ships returned. Kukudmin took charge of the city. The few of his loyal men that had survived the massacre in old days, with their young sons and grandsons, came forward from their hideouts to help him, and the indefatigable Uddhava was by his side reorganising Kushasthali.

Balaram was in high spirits all the time. He went where Revati did, and when feasting, never forgot to insist upon her taking 'nectar'. And now her pledge vindicated, she began to smile and look upon Balaram with lowered eyes full of admiration.

Then they celebrated the victory by a sacrificial session lasting three days, after which Kukudmin resumed the kingship formally. On the fourth day, Balaram ordered his men, as well as the fighting men from Kushasthali who had joined his standard, to get ready for a march.

The people of Kushasthali had come to look upon Balaram with superstitious awe. The story had gone round that he was Anant, the thousand-hooded serpent, which upheld the earth, a god irresistible and invulnerable, and wherever he went, he was offered worship.

The fighting men from Prabhas had proceeded ahead to prepare the Nagas who lived in the forests at the foot of Girinagar. They worshipped as their deity, Rama of the Battle Axe (Parashurama) who, as the elders always loved to tell them, in ages gone by had freed them from the slavery of the Sharyatas. Their priests had always prophesied that Rama would return some day to bless them again with freedom. When they heard that Rama was coming to them as prophesied, they were filled with joy. Drums beat a general fall in. They emerged from the forest clad in animal skins and armed with slings, bows and arrows to welcome Balaram. They hated the king and the people of Girinagar who, armed with powerful weapons, often captured their people in slavery and often put their captives mercilessly to sword.

Balaram, with his fighting force and followed by the Naga bowmen, reached the foot of Mount Girinagar and camped there. There was no one in sight, for everyone living on the sides of the Mount, had withdrawn into the fortress.

One of Damagosh's warriors brought an envoy from the fort, who came and stood affrighted in front of Balaram who was leaning on his mace in a menacing attitude.

'Go and tell your Prince that I, Balaram, son of Prince Vasudeva, the Best of the Yadavas, and the conqueror of Chakravarti Jarasandha—in fact, Lord Sesha Himself—have come to Girinagar to demand tribute. Your prince is the descendant of a branch of the Madhu Yadavas. He is therefore in charge of the kingdom as our vassal. I, therefore, demand fifty chariots with horses, fifty horses and gold equal to the weight of one man

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I don't receive it by tomorrow ening, I shall demolish the fort and l everybody who opposes me,' he id.

Balaram knew that the Prince had t even ten good chariots and scar- y gold enough to weigh against a ord.

When the message had been car- d to the town, Uddhava had seen it that the report of the defeat of rasandha and the sack of Kushas- ali by Balaram, had reached the ople. They also learnt from the oy that Balaram was thousand- oded Sesha himself. The people, en they heard the threat, grew ner- us and closed themselves in their uses, refusing any aid to the King. However, the King and his war- rs with bows in hand, got into the ariots that were ready and, open- the city gates, thundered down on Balaram's forces. Balaram's ders were stern. Everyone was to nd firm and strike the horses.

Balaram, in cuirass and helmet, od in front with his plough in nd. Revati, standing next to him, d her mace ready. Uddhava, his w strung, was ready, his arrow inted at the horses' eyes. The others d their swords pointed towards the llies of the horses. It was a firmly- it phalanx ready to hit the horses st.

When the first chariot came near, alaram impetuously rushed for- ard, fell on the horses, smashing e skull of one of them with his ough. Then he brought it down gain on the horses with lightning pidity. The horses reared back- d and turned around. Uddhava's well-aimed arrows hit some horses in the eyes. Revati's mace staggered the horses, and the arrows of Nagas sped at the eyes of horses and rarely missed their mark.

The Girinagar warriors, sitting in rocking chariots, could scarcely fix their arrows with a steady hand or hit the target they aimed at. The horses were of a poor breed and had never been trained for battle and knew nothing of war. For the first time, they had their muzzles smashed with maces and their eyes and bellies pierced by arrows. Wounded and frightened, they turned round and fled, overturning the chariots and throwing the occupants on the ground.

Balaram, with his warriors, pushed forward up the hill. The King was killed. The gates were opened when Balaram gave them a shattering blow with his plough. Citizens came out, offering a hearty welcome to the hero.

Balaram now thumped the back of Revati in great glee. He often forgot that Revati was a woman and, when under the influence of 'nectar', treated her as if she was a pet comrade-in-arms. And Revati, in armour, invariably took care to forget that such liberties should not be permitted to a stranger. In fact she relished them.

On the fourth day, Kukudmin arrived at Girinagar and took possession of what once was his citadel.

For a month Balaram held joyous feasts. At the end of it, Kukudmin folded his hands before his saviour. 'Balaram, you are god Anant Him-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CORRECTION

The article "Arise, Awake, Great India" published in our last issue was written by Sister Nivedita and not by Sri Aurobindo as erroneously printed. The error is regretted.

—Editor.

self. You are the god of strength. I am too old to rule and want you to accept my kingdom. I am a worshipper of Brahma, the lord, from whose four mouths the sacred *Vedas* sprang. It was he, Lord Brahma, during the grim days of my exile, promised me that I would regain my kingdom before I died. In the solitude of my heart, therefore, I had always hoped for this day. I am now old and useless. The age in which I lived has departed. A new age is come —it is your age. My only concern is for Revati. She is a brave girl. I want you to accept her,' said Kukudmin.

'Oh! Oh! Oh!' laughed Balaram. 'I could see it was all coming to that. But look at your daughter. She—though dressed like a man—looks down modestly like a young girl. I can say she likes me, and I like her too. But you are old and you have to have your daughter by your side to rule over Kushasthali and Girinagar.'

'Come and live with us here and be our king,' said Kukudmin.

'It is a slave alone who lives under the shadow of his father-in-law. The wife has to be with the husband. Ha-ha-ha,' Balaram laughed at his own joke. Then he grew serious. 'Noble King, please keep your offer open. I must now go to the rescue of Mathura. But I will come back some day to claim my bride if she can wait for me. Will you, Revati, wait for me?' he asked. 'Your father has waited so many years to see Brahma's promise fulfilled. You can wait a few years for me, can't you?'

Revati blushed, covered her face with her hands, and from parted fingers, flashed a reply with her eyes.

[*To be continued*]

ADHYATMA RAMAYANA—*Contd.*

भक्तौ सञ्जातमात्रायां मत्तत्वानुभवस्तथा।
ब्रह्मानुभवसिद्धस्य मुक्तिस्तत्रैव जन्मनि॥

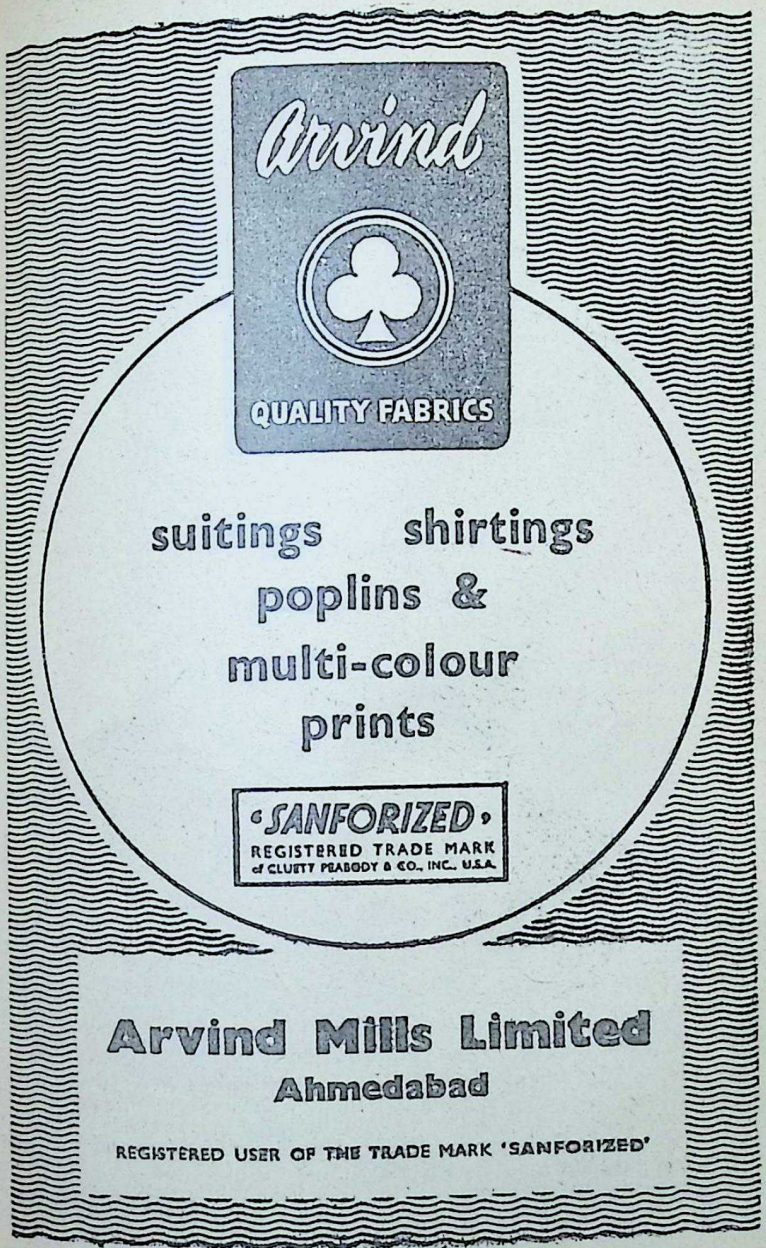
The moment *bhakti* develops, *Brahmanubhava* takes place. One who has that experience is liberated in that birth itself.

स्यात्तस्मात्कारणं भक्तिर्मोक्षस्येति सुनिश्चितम्।
प्रथमं साधनं यस्य भवेत्तस्य क्रमेण तु॥
भवेत्सर्वं ततो भक्तिर्मुक्तिरेव सुनिश्चितम्।
यस्मान्मद्भक्तियुक्ता त्वं ततोऽहं त्वामुपस्थितः॥
इतो मद्दर्शनान्मुक्तिस्तव नास्त्यत्र संशयः।

"It follows clearly from the above that *bhakti* is the sure means to *moksha*. One who achieves the first means automatically comes into possession of all other (eight) means in their order. In other words *bhakti*, it is doubly sure, is the means to *mukti*. In as much as you had that *bhakti* I am now here before you. Having seen me, you have obtained *mukti* without doubt."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SRI MAHADEV DESAI

[b. 1892; d. August 15, 1942]

"He was a living example of the wise who live and work as if they were born to immortality...."

—Mahatma Gandhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SIR R. G. BHANDARKAR

[b. July 1, 1837; d. August 24, 1925]

"....a scholar who was remarkable for the wide range of his researches as well as for his originality..."

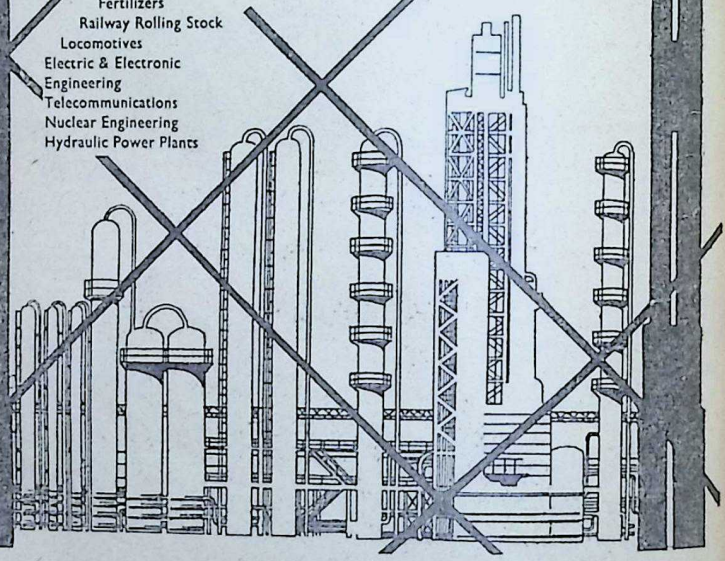
—V. G. Paranjpe.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

COMPLETE PLANT & EQUIPMENT FOR

Treatment of drinking & waste water
Production & treatment of gas
Cranes & Conveyors
Oil & Natural Gas
Chemical Industry
Cement • Refractory
Paper • Cardboard
Synthetic Fibre
Fertilizers
Railway Rolling Stock
Locomotives
Electric & Electronic
Engineering
Telecommunications
Nuclear Engineering
Hydraulic Power Plants



MOTWANE
PRIVATE LIMITED
Electronic, Electrical & Mechanical Engineers and Contractors
127 Mahatma Gandhi Road; P.B. No 1312, Bombay-1 Phone 252337 (3 lines) Grams: CHEMPOWER (all offices)
Branches at: New Delhi, Calcutta, Lucknow, Kanpur, Madras, Bangalore and Secunderabad

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Classical Dances and Dance-dramas of India

3. Kathak, Manipuri and Related Forms

Sri Mohan Khokar

THE word 'Kathak' comes from the root *katha*, which means a story, and the Kathaks were originally a caste of story-tellers or reciters of episodes from the epics and *Puranas* who were attached to temples in certain regions of North India. They recounted the stories in a probably purely oral manner at first, but later on, in order to make their interpretation more effective, they added mime and gesture to their recitation. Thus was evolved a simple form of reigious dance, and this dance came to be known as Kathak.

However, as it is known today, Kathak is far different from the art it must have been in its early formative years. For, when the Moghuls became the rulers of North India, they took Kathak from the temple to the court and they also re-cast its technique to meet their aesthetic ideals. From what was a simple, devotional dance of the people, the Moghuls made Kathak a highly technical and complex art. Furthermore, they divested it of its devotional content and imparted to it a rather mundane and sensual quality. Added to this, they brought into existence a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

whole class of professional dancing women, known as *Nautchwalis,* who, for a long time, came to be regarded as the sole custodians of the Kathak art.

Kathak gives equal importance to *nrita,* or pure dance in the form of footwork aided by body movements and gyrations, and to *nritya,* or expressional dance. In *nrita* there are items such as *Thaat, Tatkar, Salami* and *Torah,* while in *nritya* the *Gat* and *Thumri-bhava* are important.

The *Tatkar* is the basic footwork in Kathak. All *talas* have their *Tatkars* and these are invariably shown when the dancing in any *tala* is done. *Tatkar* is done in at least three speeds, single, double and quadruple, but sometimes even higher multiples are taken up. A *Torah* is a pattern of rhythmic beats in which the time-syllables are shown through footwork, and suitable actions of the hands and the body are synchronised to make the rendering more presentable. *Salami* means salutation, and in

An Expressional Pose in Kathak

Kathak this constitutes a graceful way of greeting the audience and is done in the form of a regular *Torah.* In the *Thaat,* which is done at the beginning of a Kathak performance,

The Sattriya Dance

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

e dancer tunes his body, as it were, d to do this he strikes a number graceful attitudes and embellishes ese by doing soft, gliding move- ents of the neck and the wrists and punctuating them with abrupt rting glances of the eyes, all of this ing done, of course, in rhythm.

The *Gat* is a variety of mine and is used in Kathak to tell of some cident or episode in the life of rishna or some other deity or to scribe such everyday chores as go- to the well to fetch water, dress- the hair or preparing *puja* for the rd. *Thumri* is a style of singing in ndustani music and it mostly deals th themes having something to do th love, and is, therefore, admir- ly suited for use in dancing. In thak *Thumri-bhava* means the rtraying, through expressional nce, the burden of a song. The umri gives ample scope to the Kathak dancer to do spontaneous improvising, and it is not uncommon to see a good artiste endeavour to convey the meaning of a single line of song in scores of different ways.

The two distinct aspects of Kathak, namely, that of *nrita* and *nritya*, have given rise to two different schools of thought and dance in the realm of this art. One of these schools—known as the Jaipur *Gharana*—avers that *nrita* is important, while the other—known as the Lucknow *Gharana*—equally vehemently asserts that there can be no dance without *nritya*. And though formerly the bifurcation of Kathak into the two *Gharanas* was fairly clear-cut, at present the distinction persists only in the minds of the orthodox, for technical elements of one *Gharana* are found freely used by the other.

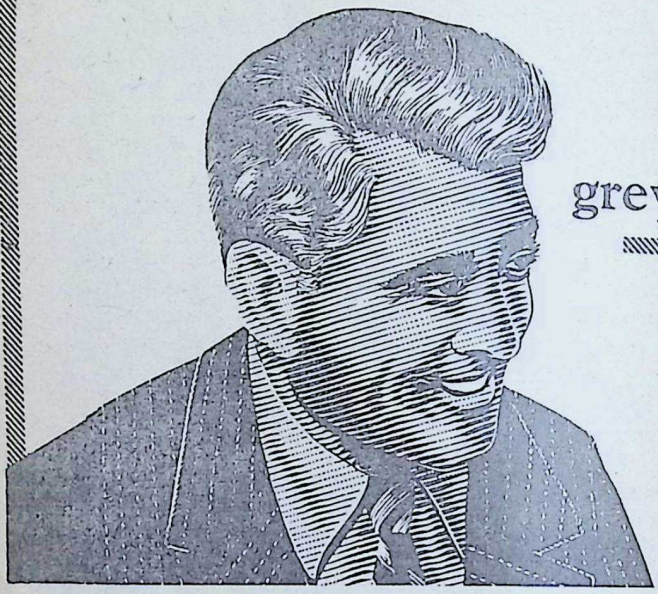
The Ras Lila is a form of dance-drama which is found in Uttar Pra-

The Ojapali Dance

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Don't blame nature for grey hair



"Nature has made my hair grey, Sir; what can be done?"–we have heard and seen men grumbling with similar remarks. But men who blame Nature for grey hair should know why one's hair becomes grey. Research has found that 90% of premature greying is mainly due to lack of hair-care, unhygienic surroundings and indiscriminate use of inferior hair oils.

"*Loma*", prepared scientifically in a most modern factory at Ahmedabad, under rigid quality control, has all the good ingredients to end grey hair. Start using "*Lama*" today and soon you will realize why millions all over India and abroad have put their confidence in "*Lama*". Remember, the name "*Loma*" spells quality – such as what you expect it to be.

Brush up with Loma *for a better look!*

Sole Agents & Exporters: M. M. KHAMBHATWALA, Ahmedabad 1 (India)
Agents: C. C. NAROTAM & CO., Bombay 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

desh, particularly in and around Braj. This art has been in existence for about 400 years and in this one can find the germs of the Kathak dance.

Like most other forms of dance and dance-drama in India the Ras Lila also had its birth in the temple. This art is a product of the Krishna cult and is believed to be a continuation of the celebrated Ras dance of Krishna. The themes of the Ras Lila are based on the Krishna lore, and in its presentation this art partakes of the nature of an opera which has a preponderance of the dance element. The performers are all men or boys and the language of the songs is *Braj-bhasha*.

A Ras Lila play is presented in three parts: *Nitya Ras*, *Sangeet* and *Lila*, in this order. The *Nitya Ras* is a sort of prologue in which there is singing as well as dancing, both of an invocatory nature. In the *Sangeet* the main character, generally Krishna, gives a discourse, in a singsong manner, on some philosophical theme. The *Lila*, which follows, consists of the play proper, and in this the characters sing their lines which are occasionally interspersed with short sequences of dance.

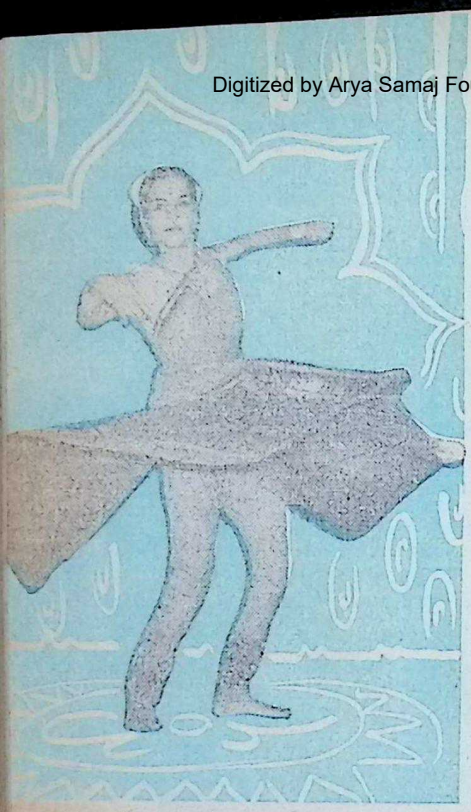
The dance content of the Ras Lila plays bears considerable resemblance to the Kathak style. The position of the hands, the gliding of the wrists, the arching of the eyebrows and the gyrations of the body are all similar, in rendering, to the Kathak technique. There is also pantomime, after the manner of *Gats*, and footwork, too, is given some importance. But a unique feature of the Ras Lila plays is the use of tableaux, which are presented at the climactic points of the story. These tableaux serve to punctuate the narration of the story and they are generally composed of several characters, all of whom strike significant attitudes.

The Manipuri dance, which belongs to Manipur, in Assam, has an interesting story about its origin. Legend has it that once, when Krishna was enjoying the Ras in the company of Radha and other *gopikas*, Shiva and Parvati happened to see this performance and, delighted, decided to arrange a similar enjoyment for themselves. Shiva went out in search of a suitable place, and finally selected Manipur, and it is here that he and Parvati performed and enjoyed their Ras dance. Centuries later, the same dance was performed again, but this time by two mortals, Prince Khamba and Princess Thaibi, believed by the Manipuris to be the incarnations of Shiva and Parvati respectively. This dance came to be known as *Lai Haraoba*, and this is the most ancient dance of Manipur, a dance which is performed to this day, though only by the followers of Shiva.

The principal dances of Manipur today are the Ras dances. The tradition of these dances began early in the 18th century, but they attained maturity and perfection only about forty years later, during the time of King Bhagyachandra. Bhagyachandra embraced the Gaudiya faith, and in a short time the entire State of Manipur adopted Gaudiya Vaishnavism as its religion. The king was a lover and patron of the arts and he took upon himself the task of converting the predominantly Shaivite traditions

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



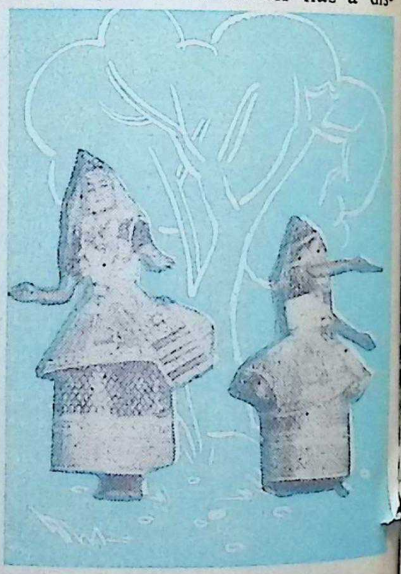
Footwork and gyrations of the body are an important feature of Kathak.

then obtaining to meet the requirements of the newly introduced Vaishnava cult. And in this way were the Ras dances created.

There are four main types of Ras, namely, *Maharas, Kunjaras, Vasantaras* and *Nityaras*, but there are also certain offshoots, such as *Nartak* and *Nritya*. The Ras dances all pertain to Krishna and the performers are women and girls, except in the case of Krishna who is impersonated by a young boy. Closely related to the Ras dances are the *Parengs* which are generally performed at the beginning of a Ras. There are several kinds of *Parengs*, the more common ones among them being *Brindaban Pareng* and *Bhangi Pareng*, and the themes of all of them revolve round Krishna.

The *Lai Haraoba, Ras* and *Pareng* dances of Manipur are all essentially lyrical, and they have extremely graceful and soft movements and steps. But the Manipuri dance also incorporates certain items, known as *Chalans*, which are quite vigorous and which often display quick and sharp movements of the body and dexterous footwork. Important in this category are the *Mridanga Chalan*, which is performed by several men, all of whom dance together and play the drum as they dance, and the *Kartal Chalan*, in which a number of women dance together, all the while showing the patterns of rhythm by striking *kartals* or *manjiras* which they hold in their hands.

Apart from Manipuri, there are three other forms of classical dance in Assam, each of which has a dis-



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ect and well-codified technique. hese dances are the Nati, Ojapali d Sattriya, and there is evidence believe that these forms are older an the Manipuri tradition and also at the Manipuri dance has borrow- certain features from them.

The Nati is a classical dance which as performed by the *devadasis* of ssam, but it is no longer in exis- nce. In this importance was given *abhinaya* and, as in the *devadasi* nces in other parts of India, the otic theme predominated. The *deva- asis* who performed this dance, it ay be mentioned, were attached to mples of Shiva as well as of shnu.

The Ojapali dance belongs to the amrup district, and it is therefore metimes spoken of as Kamrupi nce. There are two kinds of Oja- li, the Sakta and the Vaishnava. e former is in honour of the God- ss Durga or of the Serpent-God- ss Manasa, while the latter is de- cated to Vishnu or to any of his rms. When performing the Ojapali e dancers, mostly men, stand in a e, with the *oja* or the leader in e centre and the *palis* or the fol- wers on either side. The *oja* takes line of song and as he sings this shows its meaning with *hastas* and mple facial expressions. As soon he finishes a line it is taken up as chorus by the *palis,* and as they sing ey also stamp their feet in rhythm d strike small cymbals which they ve in their hands. Throughout the nce the performers, including the , remain standing at the same ce. There is not much by way of dily movement or posturing in the

In Kathak abhinaya also is done through the use of pure and mime.

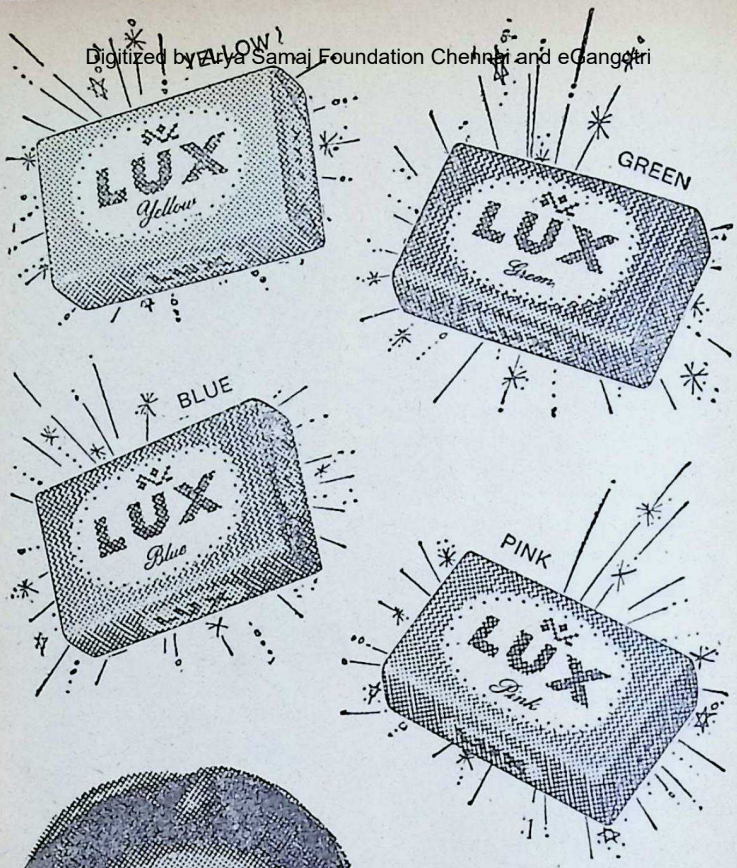
Ojapali dance, and facial expressions are also rather limited. But consider- able importance is attached to the play of the *hastas,* and these, it is claimed, are based to a large extent on the *Natya Shastra* and on certain Tantric texts.

The Sattriya dance is so called be- cause it is performed only in the Sattras, or Vaishnava monasteries. The technique of this dance is richer than that of the Ojapali and this is

(*Contd. on page 54*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



'FOUR RAINBOW COLOURS for my LUX – and white too!'

says WAHEEDA REHMAN

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

LTS. 81-X29 A HINDUSTAN LEVER PRODUCT

SWAMI SIVANANDA Digitized by Arya Samaj Foundation Chennai and eGangotri

ASTHMA

Its Cause and Treatment

ASTHMA is perhaps one of the most dreadful of bodily diseases that man may ever be acked with. Its dangerous effect of ing extreme pain is greater than other physical diseases because it directly connected with the respiory system.

The source of trouble appears to at a place midway between the oat and the heart. Suddenly the ath stops and the patient strugs for a deep sigh just as one imrsed in water for long would do. The pain from an asthmatic attack so very unbearable that one would y well be prepared to part with n his dearest possession in life if ly the trouble would be overcome any possible method. The pathetic ndition of the patient cannot be pressed in words.

If only this one disease is to trouble person constantly, then his life can easily be passed off as useless unless he possesses great spiritual discrimination and high renunciation as weapons to withstand the disease.

No earthly medicine seems to have any ultimate curative effect upon this dire disease and all the countless drugs of the physicians have been no more than temporary aids. The pity is that the cause of trouble cannot be found out. It can only be said what actions and conditions cause or remove the trouble but it cannot be said how it is actually caused.

It is told that there is a spasmodic contraction in the muscular covering of the bronchial tubes which creates trouble in rhythmic breathing. But the actual process and cause is still an unknown mystery.

What happens seems to be the spasmodic contraction of the muscle fibre surrounding the bronchial tubes that conduct air in and out of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lungs. This spasm of the muscular structure covering the bronchial tubes naturally presses upon the tubes themselves. They in turn get contracted. Their calibre is reduced. Diminishing of their calibre causes choking of the passage. The air in the lungs cannot get out nor fresh air enter properly. An awful sense of suffocation, at times unbearable, results from this. The patient sits up and gasps for breath while the extremities get cold and clammy and perspiration appears upon the pale face. There is plenty of air in the lungs, and the chest gets distended, but the air cannot be exhaled and fresh air taken in. This sort of spasm and the resultant suffocation constitutes asthmatic attack.

Nowadays it has come to be accepted, more or less, in all quarters that asthma is an allergy somewhat similar to systemic reactions like rash—urticaria in susceptible subjects. Allergy is said to be a condition of unusual or exaggerated susceptibility specific to a substance which is harmless in similar amounts for the majority of beings. These substances are termed as allergen. These allergen may be anything upon earth. But it has been observed that asthma-causing ones are mostly inhaled in the form of dust, the most troublesome among them being dust proteins, pollens from certain plants and flowers, dandruffs from coats of animals and poultry, powdered organic matter, vegetable mould, etc., etc. Some food proteins also provoke an attack of asthma when consumed.

The protein-hypersensitiveness peculiar to the particular individual can be investigated and found out without much difficulty if ordinary laboratory facilities can be availed. The various likely proteins should be tried upon the individual in question by having them applied by superficial scarification upon the skin of the patient. They may be applied in the form of a paste, powder or solution. The mischief-maker will give itself out by causing a reactionary wheal-like urticaria. This is the positive evidence that it is the culprit protein. Once found out this should be carefully avoided by the patient.

In addition, the specific antigen may be prepared and used in very minute doses in the form of injection. Very weak dilution is used to start with, say in 100,000 solution. Gradually this strength may be increased.

Generally an asthmatic attack comes only to individuals and is the best example for a non-contagious disease. But in some cases, heredity plays a great part in asthmatic conduction. If the parent has asthma, the child also may have the same trouble. But heredity is not always direct in its operation. It works in a rather curious way. The predecessor need not necessarily have had asthma. The family might have contained persons subject to migraine, hypochondria, hysteria or epilepsy. The present patient may inherit from these an extraordinary nervous hypersensitivity and a peculiar idiosyncratic irritability of the bronchus system.

Some get an asthmatic attack through a particular scent, some through a big noise or some peculiar sound, some through food, some even at the very sight of certain things.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ome get attacks through heavy men-
l strain, worry or deep concentra-
on of the mind for long. Much talk-
g and strain in the vocal chords
nd the lungs cause asthma. Chill
eather causes strain to the respira-
ry organs and asthma is caused.
henever there is profuse flow of
ucus in the nostrils, it is to
understood by the asthmatic that
attack is near at hand and precau-
ns should be taken by fast and rest.
An irritated condition of the bron-
ial system due to catarrh directly
courages such spasm, but there
y be simple spasm, unassociated
th catarrh that may also cause a
ssing attack. Though mostly the
thmatic attack comes on suddenly,
many a time there is forewarning
the coming attack. Lethargy, de-
ession, flatulent indigestion, head-
he, sleeplessness, are some of the
mptoms forerunning an attack.

Perhaps the best immediate remedy
r an asthmatic attack is fast and
t. But undue weakness of the body
to be avoided. Hot coffee, hot-water
th and any such thing which cause
mping of the blood in the heart is
y helpful in stopping the trouble.
bath and all cooling things should
avoided. Heavy meals should never
taken and the stomach should
er be filled up to more than half
three-fourth in case of mild at-
ks. An asthmatic should never eat
much as he wants or whatever
t he wants. Wrong foods taken at
ong timings with hurry and excite-
nt cause asthma. Emotional changes
m some of the greatest among the
mediate causes of asthma. Excited emotions strain the lungs and are followed by an immediate attack.

An asthmatic should not run or walk hastily or have his mind too much distracted with cares and worries of the world. He should always be calm and peaceful. No strain either physical, verbal or mental should be caused. Very little or no food followed by silence gives much release from an attack.

If an asthmatic sits in the midst of a big meeting or congregation with great hubbub all round he is sure to get an attack. Sweet music has got a great soothing effect and is very helpful in minimising the trouble. Milk, ghee, butter-milk, curd, oil or cold and cooling things should not be taken. Heavy and wind-producing foods like dal, red pumpkin, etc. should be avoided.

In case the asthmatic accidentally or carelessly takes a heavy meal, he should sit up at night on Vajrasan until the stomach becomes light and only then go to sleep. Sleeping on the back and sideways gives strain to the chest and so, should be avoided. In the midst of an attack, deep long breathing tends to stop the trouble except in very acute cases. The bowels should always be kept clean either by an enema in the morning or a laxative at bedtime.

Sun-bath should never be missed whenever possible and in winter it is better to warm the chest and the face (particularly the nose) near the fire. The effect of sun-baths upon the patient is very great. "When ultra-violet rays impinge on the skin vita-min D is formed (Steenbock). In the deeper layers of the skin ergosterol

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is present. This substance is converted into Vitamin D by the Sun's rays or ultra-violet rays. In the same way Vitamin D is prepared in the laboratory by exposing ergosterol to ultra-violet rays. This Vitamin is essential for the assimilation of calcium by the bones."

Sometimes, when reading near a lamp at night and intensely engrossed in mental concentration, the throat gets suddenly choked and immediately an attack follows. Sometimes, sitting or lying down in one posture, when suddenly changing the same to another posture, the throat and the chest are given a slight strain and at once an attack follows, mildly or acutely according as the strain is mild or great. Too much laughing strains the chest and an attack follows. Irritating and pungent substances enter the nose and corrode the gullet and immediately an attack follows.

The treatment of asthma has two distinct and clear-cut aspects that have to be borne in mind: the treatment of an actual acute paroxysm or asthmatic attack and the long-term treatment of the patient himself to cure him of his peculiar susceptibility to frequent bouts of asthma. This is because asthma is both an acute complaint as well as a permanent chronic condition of liability to such acute manifestation. In this latter aspect it has to be said that to a very large extent the patient himself is to be the physician. This is specially so in connection with the asthmatic more than with other sufferers because of the element of distinct individual idiosyncracy that is involved in asthma.

Dealing with the acute attack becomes mostly the medical man's business because the subject is incapable of helping himself in that condition.

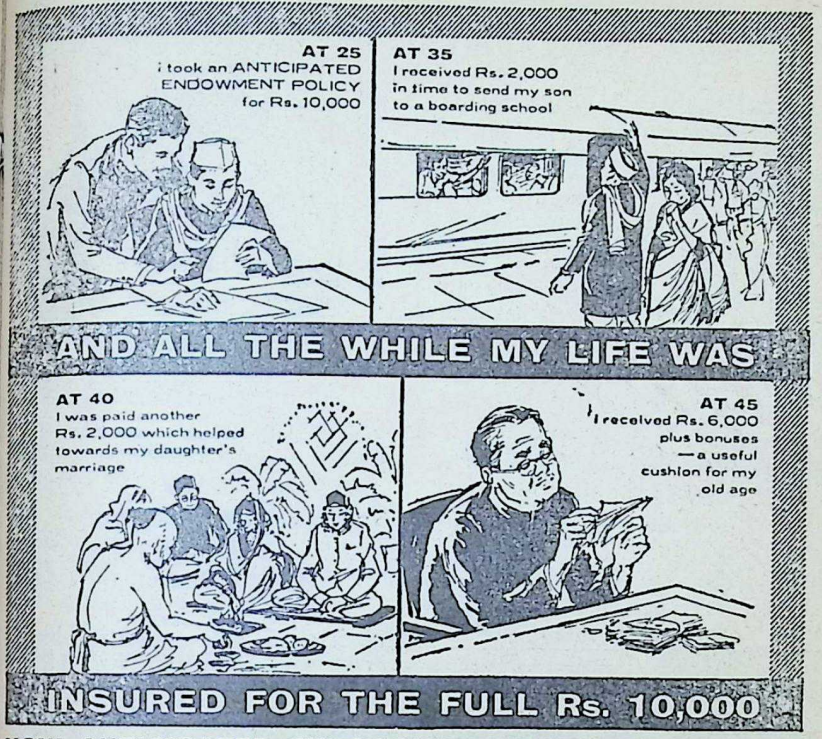
It is however in the treatment for eradication of the asthmatic tendency that continued vigilance, careful observation, constant self-restraint and scrupulous selectivity is to be exercised by the patient. He has to impose upon himself a regimen of careful dieting, intake of timely food, occasional fasting, Asanas, Pranayamas, sun-bathing, Surya-namaskara, convenient and suitable physical exercises, open-air living, constant practice of deep-breathing (apart from regular Pranayama), moderation, regular habits, careful observation of the factors which aggravate or ameliorate the disease, and avoidance of the former, and such other processes in order to render himself immune from asthma.

CLASSICAL DANCES—*Contd.*

evident in the movements, poses, gestures and expressions which, in certain ways, bear a resemblance to the Manipuri style. The performers are all males, and the dance is always accompanied by a number of *khols*, or drums, which are played in unison. The Sattriya dance also has a repertory in a manner, and this includes dances such as the *Chali*, *Jhumura* and *Sutradhara*. The Sattriya dancers are trained only in the Sattras, and this training is compulsory for those who want to join the order of the Sattra monks.

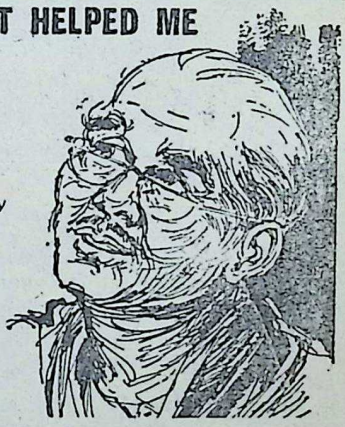
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri



HOW ANTICIPATED ENDOWMENT HELPED ME

The Anticipated Endowment Policy is Life Insurance in a very attractive form. Besides insuring the life of the policyholder, it provides him with cash lump sums at certain intervals during the currency of the policy. Here is the ideal way to plan your finances and at the same time to guarantee the security of your family. The premiums naturally vary (in the example illustrated above it was about Rs. 47 a month), depending upon many factors — such as your age, the insured amount, the policy-period, etc.



Ask a Life Insurance Agent to explain how the Anticipated Endowment Policy can help you.

There is no substitute for **LIFE INSURANCE**

ASP/LIC-(E-2)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Umesh Yoga Darshan"

(FIRST PART) In Four Languages: English, Hindi, Gujarati & Marathi.

(Author: Shri Yogiraj Umeshchandraji) An excellent treatise on the true meaning of Yoga, explaining how to control digestive, respiratory and other body systems. Fully illustrated with 108 real Asana Photographs. Remedy through the medium of Yoga Naturopathy, Chromopathy, Psycho-Therapy etc. is also discussed. Deserves a rightful place in every home, hospital and library.

Price: Rs. 15/- plus postage Rs. 2/- extra. No. V.P.P. sent.

YOGASANA CHART | A Chart printed on artglazed paper and illustrated with pictures of Yogasana is also available from here. Price: Rs. 3/00 including postage to be sent by M.O. only.

Shri Ramtirth Yogashram,

Dadar, Cent. Rly., Bombay-14. Tel. 62899. Grams: 'Pranayam', Dadar. BOMBAY. HVB

INSIST ON

Hind FLOORING TILES

DECENT—DURABLE—DEPENDABLE

Manufactured on HYDRAULIC ITALIAN MACHINERY

PREFAB—R.C.C. HOUSES—CEMENT PIPES—TANKS—DYEING VATS—GARDEN DECORATION ETC.

CONTRACTORS—SUPPLIERS TO GOVERNMENT, RAILWAY, MUNICIPALITY AND P.W.D.

HINDUSTAN CEMENT PIPES & CONCRETE CONSTRUCTION CO.

Head Office: Ochhavlal Gordhandas Shah
Tiles, Pipes & Sanitary Ware Merchants.
Khadia, Char Rasta, Ahmedabad.
Factory: Sewagefarm Road, Next to Calico Mills, Ahmedabad.

HIND

Office and Residence Telephone No. 3392. *Factory Telephone No.* 51636.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

wisdom from Sanskrit

Compiled by V. M. GIRI

II

पिबन्ति नद्यः स्वयमेव नाम्भः स्वयं
न खादन्ति फलानि वृक्षाः।
नादन्ति सस्यं खलु वारिवाहाः परोपकारस्य
सतां विभूतयः॥

The rivers themselves do not drink their water, the trees do not themselves eat their fruits. The clouds themselves do not eat the crops. To good people, all their wealth is for the benefit of others.

छिन्नोपि रोहति तरुः क्षीणोऽप्युपचीयते
पुनश्चन्द्रः।
इति विमृशन्तः सन्तः संतप्यन्ते न ते विपदा॥

A tree grows even after it is cut down. The waning moon grows to its full size afterwards. Knowing this, good men never bemoan adversity.

सज्जनस्य हृदयं नवनीतं यद्वदन्ति
कवयस्तदलीकम्।
अन्यदेहविलसत्परितापात्सज्जनो द्रवति नो
नवनीतम्॥

Poets describe the heart of a good man soft as butter. The statement is incorrect because a good man melts even at the sufferings of others while butter does not.

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य
करोति किम्।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति॥

Of what help will the Sastras be to one who possesses no intelligence? Of what use will the mirror be to a person who is blind?

पयःपानं भुजङ्गानां केवलं विषवर्धनम्।
उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये॥

The drinking of milk by a snake only increases its poison. In a like manner, good advice given to a wicked man does not quieten him, but only provokes him.

स्थान एव नियोज्यन्ते भृत्याश्चाभरणानि च।
न हि चूडामणिः पादे नूपुरं मूर्ध्नि धार्यते॥

Servants as well as ornaments should be used in their proper place. A crest-jewel should never be worn on the feet nor an anklet on the head.

माता मित्रं पिता चेति स्वभावात्
त्रितयं हितम्।
कार्यकारणतश्चान्ये भवन्ति हितबुद्धयः॥

A mother, a friend, and a father—these three alone are well-wishers by nature. Others become well-wishers with an ulterior motive or a reason.

पिबन्ति मधु पद्मेषु भृङ्गाः केसरधूसराः।
हंसाः शैवालमश्नन्ति धिक्दैवमसमञ्जसम्॥

The bees suck honey and pollen-dust of lotus-flowers, but the swans eat moss (a much inferior food). Oh! Fie on the indiscriminate providence.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

एभिर्मुक्तो महीपालः प्राप्नोति खलु वाच्यताम्।
सत्यं शौर्यं दया त्यागो नृपस्यैते महागुणाः॥

The great qualities of a monarch are truth, prowess, compassion and sacrifice. The king becomes an object of ridicule if he is devoid of these qualities.

लुब्धमर्थेन गृण्हीयात् क्रुद्धमञ्जलिकर्मणा।
मूर्खं छन्दोनुवृत्तेन तथा सत्येन पण्डितम्॥

A miser can be won over by wealth, an angry person by respectful salutation, and a fool by submissive obedience. In the same manner, a scholar can be won over by truth.

चिन्तनीया हि विपदामादावेव प्रतिक्रिया।
न कूपखननं युक्तं प्रदीप्ते वह्निना गृहे॥

One should think beforehand of precautions against difficulties. It is not proper to commence digging a well (for quenching the flames) when the house is on fire.

क्षान्तितुल्यं तपो नास्ति न तोषात्परमं सुखम्।
नास्ति तृष्णापरो व्याधिर्न च धर्मो दयापरः॥

There is no greater penance than forgiveness, no greater happiness than contentment, no deadlier disease than greediness, and no better Dharma than compassion.

यौवनं धनसंपत्तिः प्रभुत्वमविवेकता।
एकैकमप्यनर्थाय किमु यत्र चतुष्टयम्॥

Youth, opulence, power and foolishness—each of these may cause much havoc. When all the four unite in a person, imagine how much havoc they can do!

सिंहः शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु।
प्रकृतिरियं सत्ववतां न खलु वयस्तेजसो हेतुः॥

A lion, even in its infancy, attacks a wild elephant down whose cheek flows the rut. This (courage) is a natural characteristic of the strong; age has little to do with it.

काचं मणिं काञ्चनमेकसूत्रे मुग्धा निबध्नन्ति किमत्र चित्रम्
विचारवान् पाणिनिरेकसूत्रे श्वानं युवानं मघवानमाह।

Women string together glass beads, precious gems and gold (and wear as ornaments). What is strange there when the discerning Panini bracketed the dog (*sva*), the youth (*yuva*) and Indra (Maghava) in a single aphorism (for illustrating a grammatical point)?

उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः॥

Things are achieved, not by wishing alone but by efforts. Surely bucks do not enter the mouths of sleeping lions.

न लभन्ते विनोद्योगं जन्तवः सम्पदां पदाम्।
सुराः क्षीरोदविक्षोभमनुभूयामृतं पपुः॥

Creatures do not become affluent without any effort whatsoever. Devas could partake of nectar only after straining themselves in the churning of the milky-ocean.

पादपानां भयं वातः पद्मानां शिशिरो भयम्।
पर्वतानां भयं वज्रः साधूनां दुर्जनो भयम्॥

Trees fear gales; the lotus fears the winter; mountains fear Indra's *vajra*; *saadhus* fear hoodlums.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विपदि धैर्यमथाभ्युदये क्षमा
सदसि वाक्पटुता युधि विक्रमः ।
यशसि चाभिरुचि र्व्यसनं श्रुतौ
प्रकृतिसिद्धमिदं महात्मनाम् ॥

Courage in calamity; restraint in rosperity; eloquence in assemblies; alour in battlefields; passion for lory; assiduous devotion to Vedas -these are proved characteristics of reat men.

बालस्यापि रवेः पादाः पतन्त्युपरि भूभृताम्।
तेजसासह जातानां वयः कुत्रोपयुज्यते ॥

Although rising the sun's feet (rays) ll on the heads (summits) of lofest mountains. For those endowed ith prowess age is of no consequence.

एकेनापि सुवृक्षेण पुष्पितेन सुगन्धिना ।
वासितं तद्वनं सर्वं सुपुत्रेण कुलं यथा ॥

A single fragrant flowering tree fills whole forest with sweet aroma even a single virtuous son ennobles his hole family.

वरमेको गुणी पुत्रो न च मुर्खशतान्यपि ।
एकश्चन्द्रस्तमो हन्ति न च तारागणोऽपि च ॥

A single virtuous son is preferable a hundred wicked sons. Does not single moon scatter the darkness of e night which a multitude of stars annot?

उत्सवे व्यसने चैव दुर्भिक्षे शत्रुविग्रहे ।
राजद्वारे स्मशाने च य स्तिष्ठति स बान्धवः॥

He alone is a true relative who eadfastly stands by both in prosrity and adversity; in famine and n war; at the palace as well as at he cremation ground.

दुर्जनः प्रियवादीति नैतद्विश्वासकारणम् ।
मधु तिष्ठति जिह्वाग्रे हृदये तु हलाहलम् ।

The sweet tongue of a wicked person should not entitle him to confidence; for, while there is honey at the tip of his tongue virulent poison fills his heart.

शरीरस्य गुणानां च दूरमत्यन्तमन्तरम् ।
शरीरं क्षणविध्वंसि कल्पान्तस्थायिनो गुणाः ॥

It is wrong to identify the virtuous qualities of a man with his body. There is a wide gulf between them. The body can be destroyed within the batting of an eye-lid, but his virtues will outlive his body for eons.

परोपकाराय वहन्ति निम्नगाः परोपकाराय दुहन्ति धेनवः ।
परोपकाराय फलन्ति भूरुहः परोपकाराय सतां विभूतयः ॥

Rivers carry water for the benefit of others; cows yield milk for the benefit of others; trees bear fruits for the benefit of others; even so, the riches of the virtuous are used for the benefit of others.

सम्पत्सु महतां चित्तं भवत्युत्पलकोमलम् ।
आपत्सु च महाशैलशिलासंघातकर्कशम् ॥

The minds (*chitta*) of the truly great are made of strange stuff. In prosperity they are tender like lotus petals. But in adversity or in the face of danger, they become hard like soldered mountain rocks.

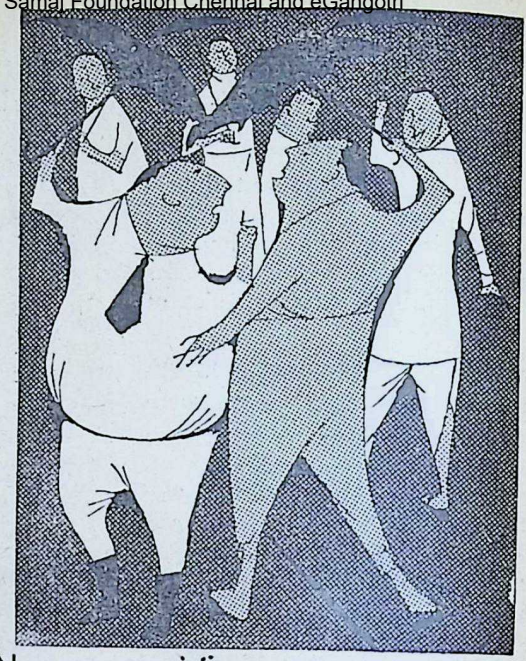
बलिना सह योद्धव्यमिति नस्ति निदर्शनम् ।
प्रतिवातं न हि घनः कदाचिदुपसर्पति ॥

Nature points to the uselessness of fighting against heavy odds; never does a cloud near a gale.

[*To be continued*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

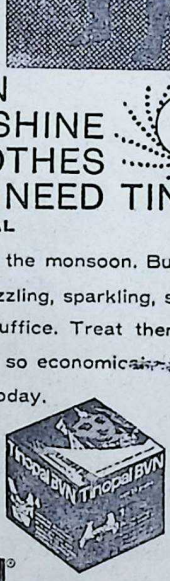
• Digitized by Arya Samaj Foundation Chennai and eGangotri



RAIN OR SHINE YOUR CLOTHES NEED TINOPAL!

Everybody is using TINOPAL

Washing's a problem during the monsoon. But rain or shine, only TINOPAL can make your clothes dazzling, sparkling, snowy white! Just washing white cottons and rayons will not suffice. Treat them with TINOPAL after they've been washed. TINOPAL is so economical—just a little does the whole of the family wash. Get some today.



Tinopal is the registered trade mark of J.R. Geigy S.A., Basle, Switzerland

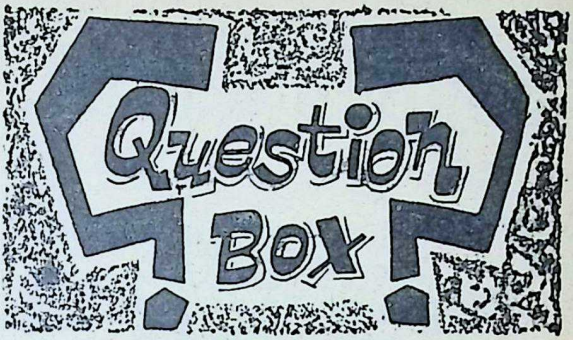
Just a little Tinopal® makes white clothes whitest of all

Manufactured by
SUHRID GEIGY LIMITED Wadi Wadi, Baroda ● Sole Distributors **SUHRID GEIGY TRADING LIMITED** P.O. Box 965, Bombay 1

SISTA'S-SG. 139 A

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



ANSWERS BY

K. M. MUNSHI

938

Sri Bipin Bihari Samant, Rayada, (Koraput).

(1) *What is the significance of a peacock feather* (*Chandrika*) *on the crown of Lord Sri Krishna?*

Krishna lived in Beauty and had selected the peacock feather as a beautiful head-dress. It had become an inseparable part for Krishna's personality. I do not see any spiritual significance in it.

(2) *When I sleep at night mosquitoes disturb my sleep and suck my blood. If I kill them, will I incur sin?*

It is the business of the mosquitoes to feed themselves on human blood and it is the business of men to see that they are driven away by D.D.T. If you go about killing mosquitoes, not only you will not incur sin, but you will earn the *punya* of saving your friends and neighbours from their bite.

939

Sri M. P. P. Menon, Bangalore 1.

Q: (1) *In your book "Bhagwan Parashurama," you have mentioned that Renuka was not killed, but my elders had told me that Parashurama killed his mother Renuka. Please explain.*

A: (1) The tradition is that Renuka was killed and then revived by Jamadagni, but I have taken liberty with the incident to bring it more in line with probabilities.

(2) *Please explain "Daddanath Aghori."*

(2) Parashurama is reputed to be one of the guardian deities of the Aghori cult and I had therefore to bring in those incidents.

(3) *I would like to know the reason for the "cry", hearing which Kavi...Chayamana ran to the spot.*

(3) It was the cry of wounded Parashurama telepathically conveyed.

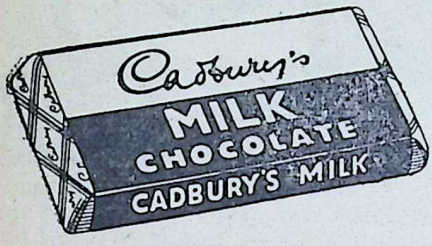
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

This is the ancient land where wisdom made its home before it went into any other country.

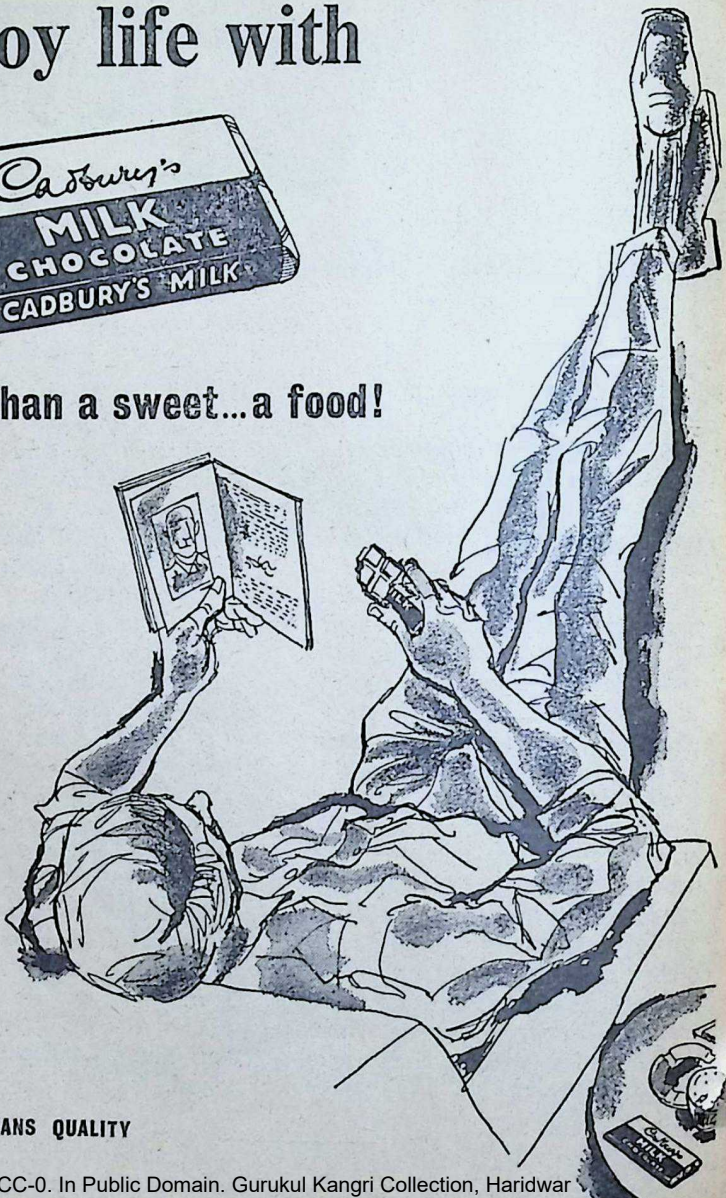
—*Swami Vivekananda*

Digitized by Arya Samaj Foundation Chennai and eGangotri

Enjoy life with



more than a sweet...a food!



CADBURY MEANS QUALITY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PHYLLIS McGINLEY

THE Pulitzer Prizes in Journalism and Letters were instituted by Joseph Pulitzer (1847-1911), newspaper publisher in a bequest Columbia University, New York rd are awarded annually by the ustees of the University on the dvice of an Advisory Board for ulitzer Prizes for work done in the eceding year. Among the winners the Prizes in literature may be entioned Steinbeck (1940), Upton nclair (1943), Hemingway (1953) d Faulkner (1955) in fiction; ugene O'Neill (1957) and Archiald MacLeish (1959) in Drama: uden (1948), Carl Sandburg (1951) d Archibald MacLeish (1959) in poetry. The latest to win the Poetry award whose value is $ 500 and all the fame thereof—all for American authors, mind you—is Phyllis McGinley, for her volume of poems *Times Three*.

McGinley who has been writing light poetry from her college days is a remarkable woman with clear-cut views of men and things. For instance she is convinced that "good cooking requires pretty much the same talents as writing good verse—taste, imagination and the patience to take pains." Small wonder that the French *chef* turned down President Kennedy's offer to take him on the White House staff! A writer of light-verse *par excellence*, she, according to Poet Auden, belongs to the genre of Belloc and Chesterton in her sensibility and imagination; she is a sort of poetical version of Jane Austen and Virginia Woolf.

Now, in a woman who indulges in light poetry it is normal to assume that the mere male should be her target. But not so Miss McGinley. Listen to her tribute to man:

For invitations you decry
He furnisheth an alibi
He jousts with taxi-men in tourney.
He guards your luggage when you journey.
And brings you news and quotes you facts
And figures out your income-tax
And slaughters spiders when you daren't
And makes a very handy parent.

Nor is she a misogynist. Listen again to what she has to sing of her own species:

The female of the species may be deadlier than the male
But she can make herself a cup of coffee without reducing
The entire kitchen to a shambles.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What has she to say about this technological age?

Deciding on reflection calm,
Mankind is better off with trifles:
With band-Aid rather than the bomb.
With safety match than safety rifles.

Born in Ontario, Oregon, in 1905 of German and Irish descent, Miss McGinley left it as a small child to live on a ranch in eastern Colorado. She remembers riding a buckskin pony three miles to school, where she and her brother were the only pupils, and vividly recalls the winter blizzards of her girlhood. Large herds of cattle roamed in her family's ranch where wheat and sugar-beets were the principal crops.

At the age of 12 she moved to Odgen, Utah, with her family where she attended the Convent of the Sacred Heart. She continued her education at the University of Utah and the University of Southern California. While still in college, Miss McGinley began to sell her poetry to national publications.

This success encouraged her to move to New York City. She taught school in nearby New Rochelle for four years and later became poetry editor of *Town and Country* magazine.

Miss McGinley's collection of awards includes the Edna St. Vincent Millay Prize of the Poetry Society of America. She is a member of the National Institute of Arts and Letters, International Literary Writers Guild, the Poetry Society of America and the Catholic Poetry Society.

Miss McGinley, who has been hailed by many critics as the best writer of light-verse in the United States, lives a quiet suburban life in Larchmont, New York. She was married in 1937 to Charles Hayden, a telephone company executive and has two daughters.

Their home is a tranquil, beige-coloured house hidden behind tall hedges and outlined with colourful flowerbeds by Miss McGinley as one of her many hobbies. She is youthful in appearance despite her 56 years of age.

Her previous books include "The Province of the Heart" (1959), "Merry Christmas, Happy New Year" (1958), "The Love Letters of Phyllis McGinley" (1954), "A Short Walk from the Station" (1951), and "Stones from a Glass House" (1946). She has also written several children's books, the most recent of which is "Lucy McLockett" (1959).

YOUR BEST INVESTMENT
for SAFETY.....for READY CASH.....
for CONVENIENCE.....for TOP INTEREST.....
CHOOSE A SAVINGS BANK ACCOUNT
THE CANARA BANKING CORPORATION LTD.
(Estd : 1906) (Regd. Office : UDIPI)
Administrative Office : MANGALORE-1.
62 convenient branches to serve you.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tapasvini

K. M. MUNSHI

Translated from Gujarati by
H. M. Patel, I.C.S. *(Retd.)*

55. Ravi Has New Problems

NCE he had made up his mind to be a Khadi-clad follower of Gandhiji. Ravi Tri- was able to go forward unhesi-gly, and do all that was neces- to play that role effectively. He up till late at night and read all dhiji's published writings. He ob- ed with care the manners and e of conversation of prominent otees of Gandhiji and adopted n himself. He began to spin y day. He learned to wash his hes as also to clean his pots and . He acquired the habit of talk- with slow deliberation and with ave mien, characteristic of Gan- weighed down with responsibility. made a point of bringing into his comments, indicative of his un- hing devotion to high moral stan- s. He got up at five o'clock in morning and recited the verses n the *Gita* describing the traits ch characterised the man of the d will, which Gandhiji liked. In evenings too, before going to bed, ecited those verses.

day had already attained the posi- tion of a front rank lawyer. However he had no hesitation in sacrificing his professional activities, in order to devote sufficient time to the task which he had undertaken to help the Bardoli movement. He made contacts with editors of newspapers, and conscientiously devoted himself to the much more difficult duty of explaining the Bardoli movement and its objectives

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to the members of the Legislature. After Ravi accepted the position of Uday's Secretary however he soon began to discharge his duties with such skill and ability that Uday's burden was considerably lightened.

Ravi found Rajba to be a much more difficult proposition. She seemed to be a very strange person. She would not even look at him. Was it because she was proud? Was it because she was arrogant? He found it difficult to make up his mind. For a long time he had no opportunity even to talk to her. But he soon discovered that although they did not realise it themselves, Uday and Sheela did exactly what Raj wanted them to do, though she spoke so little. Ravi was convinced that it was because of her that in some significant way Uday and Sheela were able to work as one. Ravi sensed a mystery. Was it possible that Raj provided a protective shield to their intimacy?

One day Ravi as usual went to Uday's house before going to work in his chamber and deliberately left his bag behind. Later in the afternoon, he went back to fetch it. As he entered the drawing-room, he saw Raj getting up from her chair and going towards a bookcase to take out another book.

"Please forgive me, I had to come back as I had inadvertently left my bag behind in the morning." As he said this, Ravi saw the title of the book in Raj's hand and could not help remarking with the sweetest possible smile that he could muster. "So you read the Bhagawat. I was not aware that you knew Sanskrit. What book do you want? Let me fetch for you."

"Please bring me Apte's dictiona from the book-case," said Raj wi a smile. "My knowledge of Sanski is most elementary."

Ravi seized this opportunity to g to know Rajba better. "Do tell m what word you wish to look up." R referred to the book in her hand an then said: "I do not know the mea ing of the word (मृष) *mrush* in th words *mrusho-palakshy* etc.

Ravi smiled "It means falsehoo Have you been reading the prayer t Brahma?"

"Mr. Tripati, You seem to kno Sanskrit very well."

"My grandfather, Ganpati Shastr was my teacher and taught me a num ber of Shastras."

"It is surprising that though yo have been a communist, you have no forgotten the prayer to God." Sh said with a smile.

Instead of making a rejoinder t the last remark, Ravi proceeded t repeat the prayer and then said "This is a beautiful *sloka,* whic means—'I hold God dearly to m heart, my tongue can never utter falsehood, my mind never moves toward falsehood, my senses never yield to false path'."

"That is a definition of complet faith," commented Raj.

"If you like I would very glad come every day at half-past one an read the Bhagawat with you."

"That is good of you. But I p fer to read books alone," replied Ra Raj said nothing more, but stood b the side of the bookcase, turning ove

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

pages of Apte's Dictionary. Ravi ised that this was the signal of dis- al and said "May I take your e?"

Yes, certainly," said Raj. "You no doubt want to join Uday."

avi went out with a feeling of tration. Although Rajba had not aved in an unfriendly way towards he felt she had shown no desire know him better. After all, was not a niece of a Maharaja, the r of a flourishing barrister? And addition, she was wealthy and utiful. As for himself, he was r, unknown, a hundred-rupee k. At the same time he could very well charge her with arrog- . Her large eyes had seemed as tting under his skin and judging for what he really was. He could help thinking that he had judged and correctly too, to be a power- vain, selfish, intriguing and al- ther a small-minded man!

evertheless, try as he would he d not get Rajba out of his mind. eyes kept seeing her in all her ty and grace and fresh colour. little conversation with her all intoxicated him.

hat evening Ravi accompanied la to Bardoli. He could not sleep thoughts about Rajba coming elessly in his mind. Would it be ect to say that she had thought to be nothing more than a small, thless creature? No, that could possibly be. However, there was harshness in her voice. Nor was e the least suspicion of contempt er eyes. There was no pride or ar- nce in her manner. What then it that made him feel humiliated?

What, then, could be the reason? He did not, of course, belong to Raj's world.

Ravi somehow obtained mastery over himself. 'After all, I am young. I have not yet begun to conquer this world,' he said to himself. Very few have found out what I am capable of, but that time will certainly come when the greatest in this country will have to take notice of me. Then Raj along with the world, also will have to bow down before me. There was no need for me to be impatient. I must be as patient as a chess player. Once Uday and Sheela begin doing as I wished, Raj would surely cease to think me insignificant!

Whenever Ravi went to Bardoli he worked as an assistant to Jagjivan. He had often to work till late at night, arranging his papers and cuttings from newspapers about Bardoli affairs. This time also he had to work till very late: but he could not concentrate.

The day he returned to Bombay, he had completed his month of service at Uday's. Uday offered him his salary of a hundred rupees, saying: "Tripati, you are a very useful person. I am giving you a hundred rupees because that is what we had fixed. But from next month I shall make it two hundred."

"Why do I want my salary?" asked Ravi in feigned tempers. You are giving me my out-of-pocket expenditure. You are working for the country. How then can I take any money from you for doing what it is my duty to do. Let me also gain some

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

try in an honorary capacity," concluded Ravi in a humble tone.

Uday looked surprised. "I have taken a vow to manage within Rs. 50 a month," continued Ravi. In addition I put by Rs. 10 for any emergency. In order to earn this amount I have arranged to write one article a month for three newspapers and each of them gives me Rs. 20 an article. I have therefore all I need. What I would ask, therefore, of you is only your blessings and kindness."

There was no humility in the smile which accompanied these remarks. He displayed merely the lofty detachment of a Sadhu. He had developed this facial expression after a great deal of practice before the mirror, and had now begun to use it from time to time in order to establish his moral superiority! Moreover, he still had in his trunk 125 out of the 200 rupees which Sanyal had given to him!

"So you have renounced the world, like a Mahatma. Since you have taken a pledge, there is nothing more that I can do," said Uday kindly. "But you are, I know, a fine worker, and I treat all those who work for me as members of my family. I will not press you to take any money today, but if you need any money, do not hesitate to ask me for it. It will be as if you have left your salary with me in safe deposit."

Uday felt deep regard for this able, industrious and self-sacrificing secretary of his, and from that day onwards began trusting him implicitly.

Ravi decided that in order to win over Rajba, he must first acquire the support of Sheela. For this purpose, it was necessary to find out the precise nature of the relationship between Uday and Sheela. That would give him a hold over them. The first time he had met Sheela he had somehow felt hostile towards her. She seemed to him a model of the bourgeoisie. She was wealthy and so it seemed to his jealous communism-permeated mind that she was arrogant and disdainful of his poverty. Sheela, however, had made it easy for him to get over his hatred. Years ago when he was ailing, she had looked after him. She had deep regard for his grandfather, and even now indeed he was one of the few from whom she drew inspiration for her work. Uday and Jagjivan were both thoroughly satisfied with his work. There was thus abounding goodwill towards Ravi. Moreover, in the new atmosphere in which he now moved all the women whom Ravi met behaved with friendliness towards him. This helped to heal the wound that Mona had inflicted upon his self-respect.

But Ravi was not content merely with making Uday and Sheela respect him. He wanted to win Raj's goodwill. His own reason kept warning him that it was not necessary to acquire any kind of influence over Raj in order to win her goodwill and friendliness. But this was one matter, in respect of which he was not prepared to listen to good sense. He could not get out of his mind. Whenever he had a little time, travelling in the train, or in the tram, or while he cooled his food, or just before he went to bed, there kept passing in front of his mind's eye Raj's face, the shape of her head, her voice, her attracti-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

bed hair, her large eyes, her dark ck eye-lashes and the graceful way which she moved.

He also felt that if he was to ac- re complete influence over Uday d Sheela, he must gain the confi- nce of everybody in both their mes. That made it all the more essary for him to cultivate the ndship of Raj. Sheela's friendly aviour towards him often gave n an opportunity to have a few rds with Raj. He also began to find ne pretext or other to go to Uday's use every morning or to accom- ny Uday to the Court. Moreover quent work had to be done at ht when they would also have their ning meal together. In this way vi found frequent occasion for nding sometime with Raj.

As he began to know Raj better vi was astonished to find that she not have any of the weaknesses he d attributed to her. It was only natural diffidence which made her pear aloof. There was no pretence d no hypocrisy in her. She was t straightforward and simple like small child. At the same time she uld forthright comment on any tter only if her opinion was sought. herwise if Ravi happened to say nething inappropriate or irrelevant, would merely smile and keep et. Raj was neither proud nor ar- ant. She could not be described as urgeoisie *grande* or *petit*. She was e someone who had come from other world, innocent and inscrut- e. But was she so very innocent? she was, why was she providing cover for Uday and Sheela?

Though he was attracted by Raj, his ability for introspection was not weakened in any way. He would often ask himself: 'What has brought this weakness in him?' He had not followed us here. He had read somewhere that love was possessive, that it was something which demanded everything and was prepared to give everything. And if one was in love, one always longed for the presence of the person loved. That was not the kind of effect which Raj had on her.

So long as he was busy at his work he forgot Raj. He therefore decided that this was not love. He was only developing a deep interest in her as a student of human nature, chiefly because she, for a young woman, had the attractive personality, the like of which he had never come across before. It is a good thing, he would say to himself, that he had not fallen in love. Rajba was only an amazing type of person.

On many an occasion, Ravi would think of Sheela's beauty. There was no doubt that she was very beautiful. It satisfied his aesthetic sense just to look at her—Sheela's shapely head, her glowing skin, her well-formed body and the great charm that flowed from the entire composition. There was a kind of perfection in Sheela which made it difficult to say how it could be improved upon. She seemed to him to be the model of the Gujarati woman of tomorrow.

Although Raj was not as beautiful, one felt totally different on seeing her or talking to her. In her presence Ravi always felt as if he was being subjected to scrutiny. He felt as if he was being challenged: "Have you the courage? If so, come along, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

face me." He found it difficult to imagine what she really was like. At the same time he found it difficult not to take up the challenge that he felt was being thrown at him.

The amazing understanding, which seemed to obtain between Uday and Sheela made Ravi sometimes jealous of them. It seemed as if the two were made for each other. Yet on no occasion did he see either of them do anything that was improper. There was no doubt, he felt certain, that there was intimate relation between them, but they seemed to be much too clever to let anybody get even a suspicion of it.

Radharaman did not seem to worry about his wife moving about freely and constantly with Uday. What could be his motive? Ravi did not also like the friendly and affectionate interest that both Uday and Sheela took in him. He did not wish to be under any obligation to either of them. He did not care for their affection. He wanted that they should be pawns in his hand and not that he should be a pawn in theirs.

[*To be continued*]

Gambling is the child of avarice, brother of inequity and father of mischief.

—Washington.

'ANACIN'

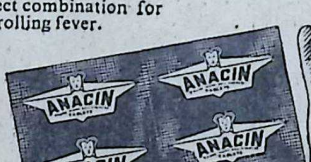
with FOUR medicines is BETTER for PAIN RELIEF

1. Anacin relieves pain faster Anacin with its FOUR Medicines scientifically combined like a doctor's *safe* prescription gives *faster* TOTAL relief from headache, colds, fever, toothache and muscular pain.

2. Anacin calms jittery nerves Anacin leaves you comfortably relaxed by removing nervous tension most effectively.

3. Anacin fights depression Anacin overcomes the depression that often accompanies pain.

4. Anacin reduces fever The inclusion of Quinine in the Anacin formula makes a perfect combination for controlling fever.



* Available in the hygienic-sealed cellophane pack.

Only 13 nP. for 2 tablets.

Registered User: GEOFFREY MANNERS & CO. LIMITED.

Z. 44 (c)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Virtues of Anna-dana

PLEASED with the Brahmin's prayer, Lord Siva asked him: "Young man! Ask me of any on you may need."

The Brahmin replied: "Lord! The oment I had *darsan* of Yourself d Mother, I have had all my needs fulfilled. I have only one desire and at is to know the virtues of *anna-na*."

The Lord replied: "Proceed from re to Virata-desa. The King of that untry is childless. The King is doing l kinds of *dharmas* for getting a ild. Take this sacred ash and *aksha-*. Give them to the King. As a re-lt of it a son will be born to him. ow, when the child is born, you ar-nge with the King to hold the child n a golden platter covered with ten- plantain leaf before touching the rth. Ask the new-born babe your estion. He will answer you!"

"I shall do so, my Lord. Now, on my way, a Brahmin asked me to find out from You why the tanks irrigating his fields burst times without number."

The Brahmin also communicated the desires of the serpent, cripple and the mango tree.

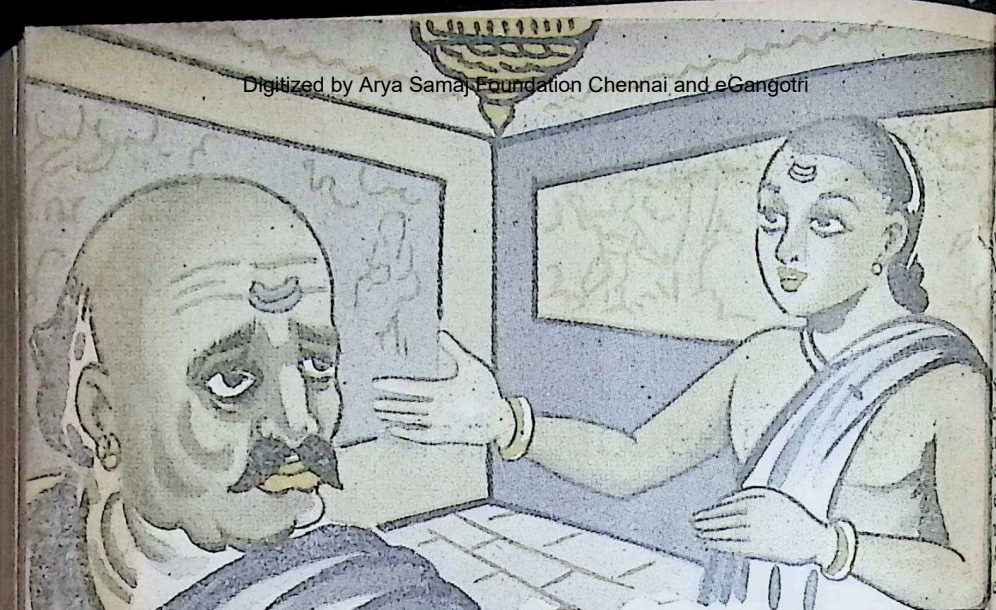
The Lord replied: "Listen! The Brahmin has two over-aged daughters whom he has not given in marriage. The cripple suffers because he is unwilling to impart the knowledge he had gained in his studies to others. The serpent is proud because of its *nagaratna*. The mango tree conceals seven jars of gold beneath it which are guarded by evil spirits. These are the causes."

The Brahmin asked: "What shall I tell them?"

The Lord replied: "Ask the Brahmin to give away the girls in marriage to suitable grooms. When he does so, his calamity will stop. Ask the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



cripple to impart his knowledge without any reserve to some suitable student. His trouble will be over. Ask the *naga* to present its *ratna* to some suitable person. It will stop experiencing any difficulty. Ask the mango tree to give away the jars of gold to the needy and it shall no longer suffer from its present disability."

Finally the Brahmin asked the Lord: "Lord! On my way here, a hunter gave me food and shelter, but just that night, he fell down and was eaten by a leopard. Why?"

"You will learn about him from the child whom you are going to interview!" replied the Lord and disappeared.

Happy that he had been able to see the Lord, the Brahmin was returning along the route he had traversed. When he came across the mango tree, he communicated the Lord's reply to its query. Happy that its fruits would be partaken by others, the tree gifted away all the seven jars of gold to the Brahmin himself. But the latter asked the tree to keep them till he returned and claimed them.

Proceeding further, he met the aged *naga* and reported the Lord's prescription. On hearing it, the *naga* became overjoyed and gave away its *naga-ratna* to the Brahmin himself for bringing the happy tiding. Taking it, he proceeded further and met the cripple to whom he reported what the Lord had said. Thereupon the cripple pitched upon the Brahmin himself to teach all his vast knowledge and wrote the *panchaksha* *mantra* on his tongue and bade him good-bye. He was immediately cured. Reaching the Brahmin's home, he reported the Lord's advice whereupon the latter showed and gave away both

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

daughters to the young Brahmin
nself. For a few days he stayed in
father-in-law's place and taking his
ve, went to Virata.

Meeting the King, the young Brah-
n offered to cure the King of his
idlessness. The King had experienc-
many people saying it and so he
s sceptic. But when the Brahmin
ered to take his own life in the
nt of failure, the King agreed. The
een was brought. After she had
en the holy bath, the young Brah-
n gave her the sacred ash and
hata given by Lord Siva. Soon the
een was in the family way and the
ng Brahmin stayed on as a valu-
guest.

When the time for delivery neared
Brahmin expressed his desire to
erview the child before it touched
earth. He also gave the antece-
is for his strange request. The
g was overjoyed. He sent for other
gs and nobles, and the new-born
e was brought to the august as-
bly in the manner indicated.

On seeing the child, the Brahmin
on his knees and asked: "Pray
me the virtues of *anna-dana!*"

The child smiled and in a distinct
ce said: "I was a hunter in my last
th. I gave you a little corn flour
shelter for the night. As a result
m born as heir to an empire. If
is the result of that insignificant
p, you can imagine the mighty be-
its of full-scale and life-time *anna-*
ma. My wife, the huntress, refused
share her food and shelter with
. As a result, she is born as the
rth child of a son in the hut of
head street-cleaner in this city. If

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

you want, you can go and verify it. The piggling has white legs and a white spot on the forehead," and closed its mouth.

The King and all those assembled were amazed at the revelation. The child was taken back to the mother.

The assembled nobles became enormously interested in the young Brahmin who appeared to them to possess extraordinary powers. So they surrounded him and asked all about him. The Brahmin related them all. The King entertained the Brahmin youngster for some more days after which he sent him back to his place.

On the way, the young Brahmin collected the jars of gold from the tree, took his wives from the Brahmin landlord, and hurried to his mother at whose feet he placed his earnings and prostrated. His two wives also fell at her feet. The old woman wept in sheer joy.

Chaturya asked the Princess by his side: "You deserve such a husband as that Brahmin boy, don't you?"

When he said it, the early rays of the morning sun peered through the chinks in the door, when the Princess rose to go inside.

[To be continued]

It is a greater thing to know how to acknowledge a fault than to know how not to commit one.

—Cardinal De Retz.

THE COMPLETE WORKS OF SWAMI VIVEKANANDA

In Eight volumes with indices

(about 530 pages each)

Containing all his writings; reports of his lectures; interviews, class talks, and replies to the addresses of welcome; epistles, original and translated, etc.

'In these volumes we have not only a gospel to the world at large, but also, to its own children, the Charter of the Hindu faith' says Sister Nivedita in her introduction.

This set is indispensable to every home and public library in India.

Price per volume : { Board Rs. 6.50 / Cloth Rs. 8.00

To subscribers of P.B. 25 nP. less per volume.

Write to

The Manager, ADVAITA ASHRAMA

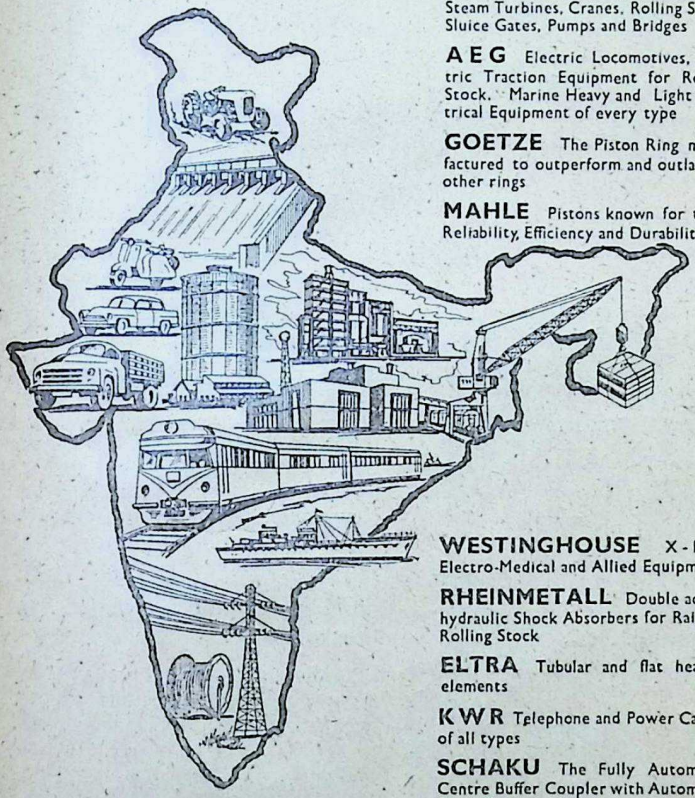
5 Dehi Entally Road

CALCUTTA 14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ESCORTS *help implement India's five year plans with world's best equipment*



M·A·N Diesel Engines, Boilers, Steam Turbines, Cranes, Rolling Stock, Sluice Gates, Pumps and Bridges

A E G Electric Locomotives, Electric Traction Equipment for Rolling Stock. Marine Heavy and Light Electrical Equipment of every type

GOETZE The Piston Ring manufactured to outperform and outlast all other rings

MAHLE Pistons known for their Reliability, Efficiency and Durability

WESTINGHOUSE X-Ray Electro-Medical and Allied Equipment

RHEINMETALL Double acting hydraulic Shock Absorbers for Railway Rolling Stock

ELTRA Tubular and flat heating elements

K W R Telephone and Power Cables of all types

SCHAKU The Fully Automatic Centre Buffer Coupler with Automatic Brake Connection

KNORR-BREMSE Air and Vacuum Brakes with KE Triple Valve for Railway Vehicles

ESCORTS LIMITED
PRATAP BUILDINGS - CONNAUGHT CIRCUS - NEW DELHI
Branches : CALCUTTA - BOMBAY - MADRAS - PATNA - KANPUR

CPH/ 6→

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURF IN THE MODERN HOMES...

'NEW IDEAS FOR YOUR HOME?'

asks secretary Mrs. CHANDER MOHINI SAREEN of New Delhi

'WHEN YOU HAVE NEW IDEAS FOR YOUR HOME,' says Mrs Chander Mohini Sareen of Amar Colony, New Delhi, 'you must try them out.'

Mrs Sareen has given SURF 'a good try'. She finds SURF's extra washing power washes clothes dazzling white.

'And what lather!' she says. 'I use SURF for sheets, trousers, frocks, everything.' Why don't *you* try SURF?

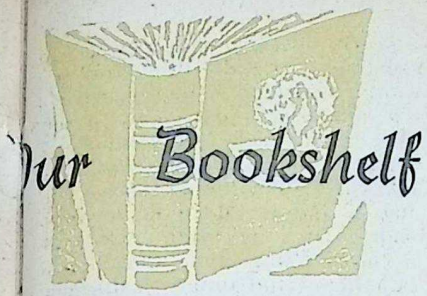
Surf gives you the WHITEST WASH

A HINDUSTAN LEVER PRODUCT

SU 20-X28

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



HE WORLD WE SAW"—K. M. Munshi. Published by Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7. pp. 232, Price: 2/-.

HE World We Saw" is a collection the letters written by Mr. and Mrs. nshi in the course of their travels Japan, America, U.K. and some of European countries during 1958. se letters were originally published the *Bhavan's Journal* but they have been brought together in this ume. Twenty-five letters are from pen of Mr. Munshi while six have n written by Mrs. Munshi. They tain a description of not only the ntries through which they passed about the customs, manners, the of the people, the development of ustries, the administrative set-up l several other topics touching the ious aspects of national life in those ds. One significant feature of these ers is that they have the authority felt experience. Starting with Hong ng, the travels took the Munshis to pan and from there to Wake Island l across the Pacific to San Fran- co, Chicago, New York and shington. The visit included ndon and the Scandinavian countries l some of the chief cities of Swit- land. They wound up their tour ith a short visit to Cairo.

With his characteristic flair and rsatality Mr. Munshi's description the lands and peoples is very vivid. refers to the American life as ttering and smart while English life described as sober and solid. He refers to the exquisitely courteous hospitality of the Japanese, the faultlessly correct approach of the English and typical American hospitality bubbling over with love of human contacts. The Chicago crowd, the beauty of Washington, the American Universities, student behaviour, the concepts of "behavioural sciences", Rule of Law—all these topics receive fair treatment at his hands. Besides all the glitter and glamour, there are equally sharp references to some of the ills of American life. The less commendable sectors of society typified by sex-obsessed people, profligates, night clubs, etc., have also been mentioned, but Mr. Munshi adds that the core of the American nation is alive to the dangers arising from these. It is refreshing to learn how well our students are working in those Universities where many of them have to earn in order to stay and learn. Speaking about San Francisco University Mr. Munshi points out that it was in the physics laboratory of the California University that the Atom Bomb was first made. It is not without a touch of sadness that Mr. Munshi refers to the mechanical life of the average American and what he calls the all-pervading "gadgetocracy".

There is an excellent description of the industrial concentration of Ruhr where, Mr. Munshi says, half a million miners working 4000 feet below the earth tear away 100 million tons of coal every year from the bowels of the earth.

Though Mrs. Munshi's letters do not cover the entire tour, the few that have been compiled into this volume are characteristically frank and, as is to be expected, she has referred to the position of women, the excellent manner in which canteens and cafeteria are run and to the normal life of the average Japanese, Americans and Europeans.

In short, these letters brought together in this volume make interesting and instructive reading.

—S. R. Krishnamurthi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE SOUL OF INDIA by Dr. Motilal Das. Copies can be had from the distributors, Das Gupta and Co. 54/3, College Street, Calcutta 12; pages 341, Price: Rs. 12.

THE volume under review is a fine collection of 47 articles from a mature mind, with a deep and profound spiritual slant and massive learning. It covers all the aspects of India's genius, her culture and philosophy and her contribution to world's thought. The author's first article is on *The Soul of India*. Dr. Das brings out the fundamental characteristics of Indian thought in every article. India's faith in the spiritual value, its exaltation and consecration of the spirit not only in the abstract theory but in the concrete planning of life is stressed. He is alive to the deeper springs of Indian religion and has brought out her power of assimilation. In his review of Vedic thought in 6 articles he shows their overwhelming intellectual, moral and poetic values. The Hindu outlook never despaired in the rationality and responsibility of men's actions. Progress for them meant, watchfulness, untiring effort towards the realisation of our ideals, a correct and clear conception of the Ends, and a realism in our choice of ends. We must live our moral life in the concrete and also look out for our mistakes. The Hindu view of education has an eye to get the pupil to a rare appreciation of values and a determination to live up to them. The articles on *The Psychological and Ethical Teachings of Gita; The basic teachings of Hinduism; The spirit of Hindu Law* are very significant in the first two parts. Part III deals about the development and tenets of Vaishnavism. We get moving accounts of Chandi Das Chaitanya in this section. In part IV we have graphic accounts of Modern Indian greatness. We have good and clear accounts of Romesh Chandra, Sarat Chandra Chatterjee, Rabindranath, Netaji etc. In the concluding section Dr. Das writes about language problem, national script and social questions like divorce, peace and power. In th treatment of all the problems, ou author's insight is highly original, an the analysis is extremely penetrati He has a wide philosophical swee scientific acumen and brings out th core of Indian thought best. The boo has a moral and human appeal. short, Dr. Das with Sri Aurobind declares: "It is time that this parro talk about the unpractical, metaphysi cal quietistic anti-vital character Indian civilisation should cease an give place to a true and understandin estimate". Dr. Das affirms the positiv view of life "the joyful acceptance o the world in terms of life affirmation The book combines delight and in struction; hence it is at once litera ture and philosophy. It shows ho vital and resurgent Indian culture i and was.

—*Dr. P. Nagaraja Ra*

THREE PHASES OF INDIA'S STRUGGLE FOR FREEDOM: By Dr. R. C. Majumdar (Birla Endowment Lectures, December, 1960) published by the Bharatiya Vidya Bhavan, Chowpatty Road, Bombay Re. 1.00, Sh. 9, $ 0.50.

This unvarnished story of India's struggle for freedom is the offspring of historical thinking mated to devotion to Clio, the Muse of History. The first phase witnessed the birth of our nationalism after the Mutiny of 1857. The second phase of development covered the period from the foundation of the Indian National Congress in 1885 to the death of Tilak in 1920. The third phase of fruition (1920-47) is generally regarded as the era of Gandhi. The battle for our freedom was fought by Subhas Bose and indirectly by Hitler and Japan; our freedom is the cumulative effect of several factors operating in and outside India. The author discusses the r of Gandhi and concludes: "While Gandhi will live in history as one of the greatest apostles of peace and non-violence, the credit now given to him for his political acumen which led the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

ns to the final victory cannot mand immediate assent, and needs reat deal of objective thinking" 61). On P. 6 the name of Asoka isprinted and another misprint is d on P. 26.

—*R. Sathianathaier*

NOMIC GROWTH AND IN-ATION: A study of Indian Plan-g by Andrew Shonfield. Pub-hed by The Council for Economic ucation, D-1, Corinthian, Bom-y-5. Pp. 49. Price: Rs. 7.50.

is small volume consists of three ures recently delivered at Delhi by rew Shonfield, the Financial Edi-of the London *Observer,* under the ices of the Council for Economic cation, Bombay.

s the title suggests, the lectures mainly with the question of in-on. Mr. Shonfield examines the re of inflationary pressure in a try under various stages of its omic growth. Inflation, according im, is never likely to become an whelmingly fierce threat so long e Government is careful to pursue tional economic policy. It is not ys harmful to a country's econo-Under certain circumstances it notes quick industrial growth as he case with cost inflation. In an er-developed country like India, tion results from want of saving consequent creation of money by State. Effective means of combating inflation are the stabilisation of prices of basic consumer goods and restriction of bank credit. By such sures the government will succeed confining the inflationary process the developing industrial sector e. Price control can sometimes be ineffective by monopolistic ten-cies under a system of restricted ue of import licences. Mr. Shonfield gests that the exceptional profits e from imported articles under circumstances can be taxed by Government. Such a measure will help the producer indirectly to find a home-substitute for the imported stuff.

Referring to the Third Plan he says that India should get more money to finance it by additional taxation. The present rise in the cost of living indicates that the government has not succeeded in its policy of stabilising prices of food by accumulating adequate reserves. He also answers the objections voiced in certain quarters that the import of food articles from foreign countries is harmful to Indian economy.

—*P.V.*

ESSENTIALS OF BIOCHEMISTRY: By R. K. Dalal. Published by M/s. Roy & Co., Princess Street, Bombay-2. Pp. 60

This booklet deals with the biochemical system of treating patients. The system, as the author professes, is based on twelve inorganic salts present in the body, the insufficiency of which is likely to cause diseases. Biochemical treatment, therefore, aims at effecting the cure of diseases by supplying the deficient salts. In dealing with these salts the author tells where they occur in the human body, what ailments their want gives rise to, the symptoms of such diseases and how in actual cases cure was effected. These are supported by appropriate clinical evidence. The section on Medical Astrology is an interesting study on Cell Salts, the Zodiacal signs and the characteristics of persons born under each. At the end of the book, there is an illuminating glossary on medical terminology. The booklet will indeed be useful to those who wish to study and practise this particular branch of medical science.

—*P.V.*

SANSKRIT DRAMAS

(1) NISHINCHANA—YASHODHARAM pp. 136. Price: Rs. 4/ (2) MAHA-PRABHU HARIDASAM Pp. 114. Price: Rs. 3/- both by Dr. Jatindra Bimal Chaudhuri published by Prachyavani Mandir, 3, Federation Street, Calcutta-9.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Of these two dramas, the first relates to the life of Yashodhara Gopaa, holy consort of Prince Siddhartha who later became famous as Lord Buddha. It is fittingly introduced by the learned scholar Dr. Kshitish Chandra Chatterji, the Editor of the *Manjooshaa*, the famous Samskrit monthly hailing from Calcutta and the second carries the blessings of Dr. Satkari Mookherjee, Director of the Nalanda Research Institute. The learned author and dramatist has long been familiar to the readers of the *Manjooshaa*. India's ancient culture and civilisation are beautifully depicted in these exquisite dramas. In these days of decadent and decaying Samskrit learning, we see a happy augury for the future in these publications of the Praachyavaani Mandir which clearly belie the myth that Samskrit is a dead language. The author's *Haribhakti* and intense religious fervour are quite clear from his quoting Sridhara (the famous Bhagavata Purana Commentator of about the 13th cent. A.D.). Laksha Heeraa a celebrated prostitute, is requisitioned to entice Haridaasa away from spiritual life, but stays behind herself to preach the holy name of Hari. An ardent devotee of the Mother cult, Dr. Chaudhuri has composed many dramas or Holy consorts like Sita, Raadha, Yashodhara, Gopa Vishnu Priya and Shaaradaamani (the last was consort of Ramakrishna Paramahamsa). Besides being a dramatist himself, this scholar has organised a Praachya Vaani Samskrit Dramatic Troupe. Both the cultured dramatist and his equally cultured wife Dr. Rama Chowdhury have acted in these dramas, touring all over India, in important roles. The allround culture of the dramatist is attested to by the fact that he has composed a Samskrit drama entitled MAHIMA MAYA BHAARATAM which is at the same time a learned treatise on the Irrigation Policy of Ancient India from the Vedic period. The style in both the drama is reminiscent of Bhavabhuti's Puri tanic fervour, particularly because th traditional Vidushaka is given here. It is particularly gratifying note that the musical portion of th first drama has won the approbation leading living musicians of Calcutt Both the dramas run into 7 acts an are divided into scenes like the Englis dramas, combining at once the excel lences of both the types of drama The appendices and the English intro ductions provided by the author be speak his indefatigable research int all aspects of Indian Philosophy, ever the Buddhist enshrined in our Pa literature.

The printing and get-up is neat and excellent and what is most importan these days, without any printer' devils.

—*Prof. U. VENKATAKRISHNA RAO*

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vidya Bhavan, at Associated Advertisers & Printers, 505, Arthur Road, Bombay-7.
Associate Editor: K. M. Munshi : Managing Editor, J. H. Dave.
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

For her, a glimpse of tomorrow's miracle

In the thrill of receiving her new sari, the promise of better things to come tomorrow. Today, India's fast-expanding textile industry turns out cloth at a fantastic pace. A once dormant art re-awakens to combine a tradition of beautiful weaving with the gigantic output of a machine age.

Alive to the nation's growing needs, the Mafatlal Group strides forward hand in hand with the country's economic and industrial progress. Today, the Group produces a wide range of products—*textiles, JUTE, sugar, dyes and chemicals*—for all types of people throughout the land.

NEW SHORROCK (Shorrock), Ahmedabad. NEW SHORROCK, Nadiad. STANDARD, Bombay. STANDARD (New China), Bombay. STANDARD, Dewas. SASSOON, Bombay. SASSOON, (New Union), Bombay. SURAT COTTON, Surat. MAFATLAL FINE, Navsari. GAGALBHAI JUTE, Calcutta. INDIAN DYE-STUFF, Bombay.

MAFATLAL GROUP

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Regd. No. B. 63

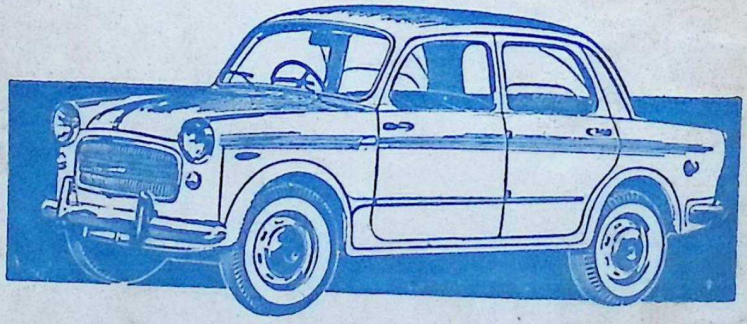
Digitized by Arya Samaj Foundation Chennai and eGangotri

FIAT

1100 SELECT

It's a new model Fiat with the big car look

...and *new* features • Handsome streamlined body • New graceful radiator grille • Bigger, more capacious luggage boot • Smarter acceleration combined with fuel economy • New self-centering shoe brakes • Cooling fins on drums for high braking efficiency • *plus* all the remarkable Fiat features



Progressively manufactured by

THE PREMIER AUTOMOBILES LIMITED BOMBAY

SISTA'S-PAL-298

CONTACT YOUR NEAREST DEALERS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

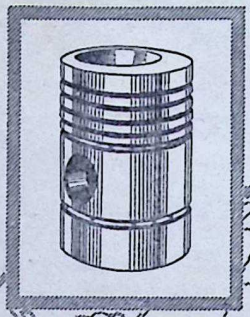
GHTLY
R 17, 1961
No-4
nP.

BHAVAN'S JOURNAL

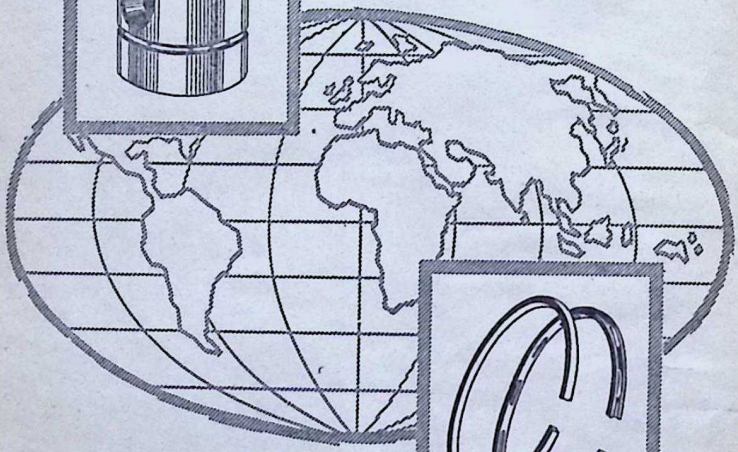
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Products of distinction known throughout the world



MAHLE
PISTONS
Known for their reliability, efficiency, durability and high performance



ORIGINAL
GOETZE
PISTON RINGS
Engineered to outperform and outlast all other rings!

Manufactured Under Licence :

Sole Selling Agents :
ESCORTS LIMITED
Automotive Division
BLOCK H, CONNAUGHT CIRCUS, NEW DELHI
Branches : BOMBAY • CALCUTTA • MADRAS • PATNA • KANPUR

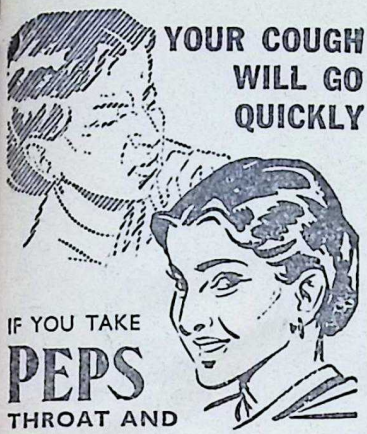
Distributors of Pistons & Piston Rings for :

Automobiles : Central Automobiles Private Ltd., 466, Sardar Patel Road, Bombay-4 (for Bombay State)
Tractors : Standard Spares & Machinery Corporation, 105, Apollo Street, Bombay-1 (for Bombay State)
Industrial Engines : Elva Business Contact Corporation, Green Street, Fort, Bombay-1 (for Bombay State)

CPH GM/119

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

1961
Digitized by Arya Samaj Foundation Chennai and eGangotri



Suck Peps and *feel* the healing vapours at work, easing the pain and helping to kill the germs of sore throat, bronchitis, cough or cold. PEPS give instant relief and dispel germs.

Contain no dangerous drugs
May safely be given to children
QUICKLY RELIEVE
BRONCHITIS, SORE THROAT, CATARRH, CONGESTION, COLDS and COUGHS
Sold by all medicine dealers

C. E. FULFORD (INDIA) PRIVATE LTD.
FPY-55

Sole Agents for Bombay
Messrs. KEMP & CO. LTD.
P. O. Box 937.

Vol. VIII, No. 4 SEPTEMBER 17, '61

BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

CONTENTS

	PAGE
* Lord Ganesa (Prayer) ..	5
* Kulapati's Letter No. 240: Books Which Influenced Me —In Childhood—In Youth ..	6
* God's Names—Sri Bhumanand Sarasvati	10
* The Meaning of Service—H. H. Jagadguru Sri Sankaracharya of Kanchi	14
* Who is Vinoba Bhave? —Mahatma Gandhi ..	17
* Ganapati Tattva—Prof. U. Venkatakrishna Rao ..	19
* Adhyatma Ramayana: Sugriva's Prayer	25
* Krishnavatara: 'He is Coming' —Sri K. M. Munshi ..	29
* Classical Dances and Dance-dramas of India: Other Forms —Sri Mohan Khokar ..	37
* Square Meal—Dr. V. N. Jai ..	44
* Question Box	53
* Tapasvini: Sir Sadique Plays Politics—Sri K. M. Munshi	55
* Oilman's Daughter (Stories of King Madana Kama) ..	67
* Notes & News	73
* Our Bookshelf	75

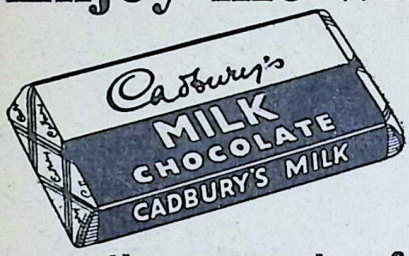
FRONT COVER
LORD GANESA
Artist: Sri V. N. O'key

Editorial & Business Offices:
BHARATIYA VIDYA BHAVAN
Kulapati K. M. Munshi Marg, Bombay-7.

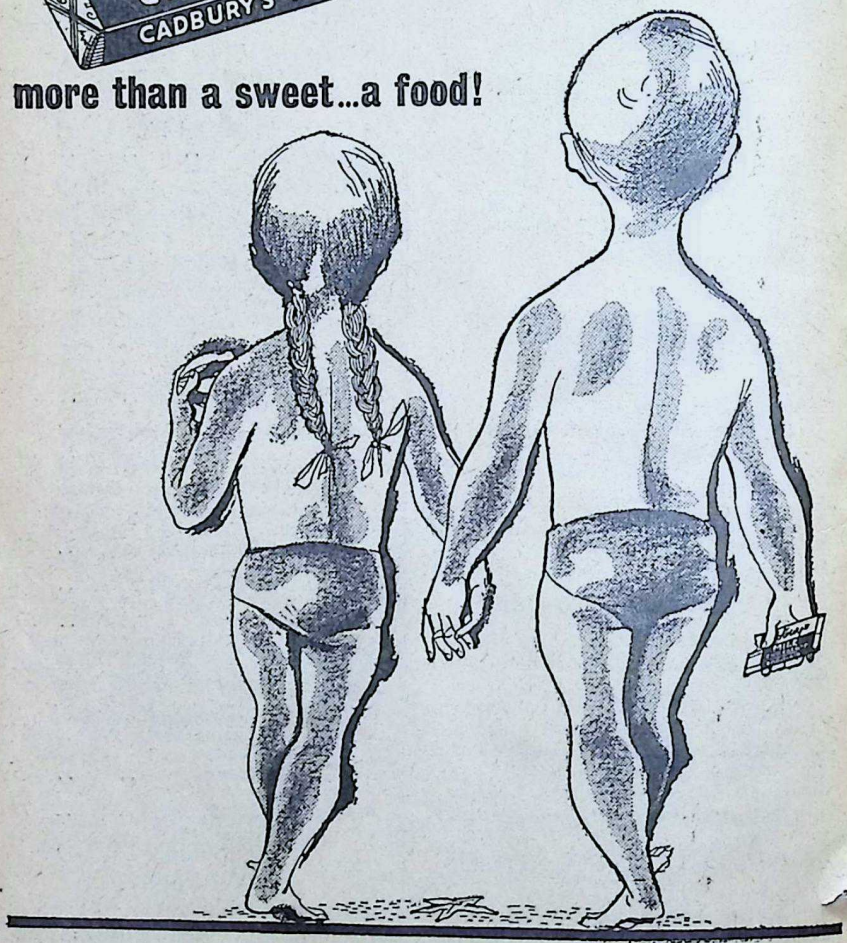
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Enjoy life with



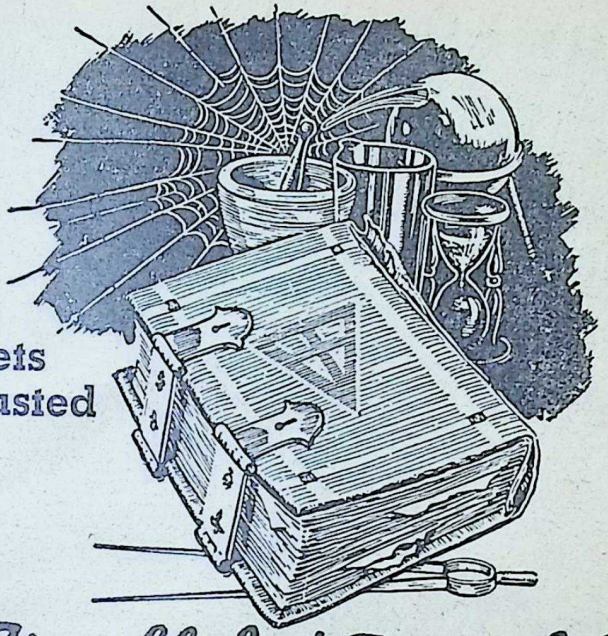
more than a sweet...a food!



CADBURY MEANS QUALITY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Secrets entrusted to a few

The Unpublished Facts of Life

THERE are some things that cannot be generally told—*things you ought to know.* Great truths are dangerous to some—but factors for *personal power* and *accomplishment* in the hands of those who understand them. Behind the tales of the miracles and mysteries of the ancients, lie centuries of their secret probing into nature's laws—their amazing discoveries of *the hidden processes of man's mind,* and *the mastery of life's problems.* Once shrouded in mystery to avoid their destruction by mass fear and ignorance, these facts remain a useful heritage for the thousands of men and women who privately use them in their homes today.

THIS FREE BOOK

The Rosicrucians (not a religious organization) an age-old brotherhood of learning, have preserved this secret wisdom in their archives for centuries. *They now invite you to share the practical helpfulness of their teachings.* Write today for a free copy of the book, "The Mastery of Life." Within its pages may lie a new life of opportunity for you. Address: Scribe Q.D.J.

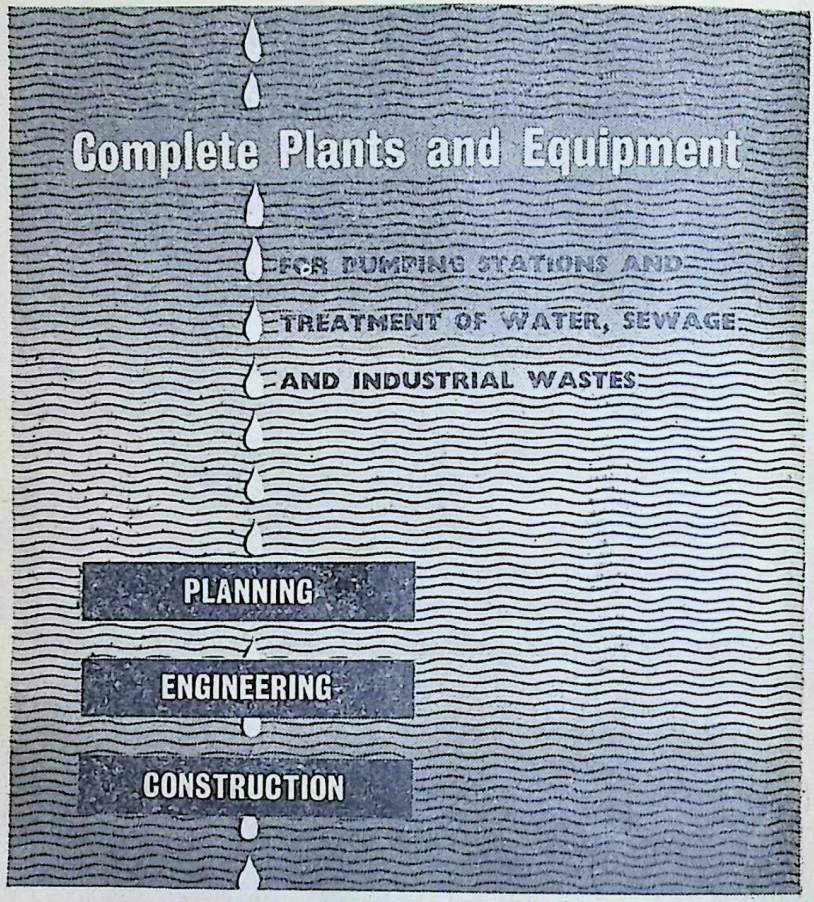
---SEND THIS COUPON---

Scribe Q.D.J.
The ROSICRUCIANS (AMORC)
25 Garrick St., London W.C.2, Eng.
Please send me the *free* book, *The Mastery of Life,* which explains how I may learn to use my faculties and powers of mind.
Name.....
Address.....
City.....

The ROSICRUCIANS (AMORC) 25 Garrick St., London W.C.2, Eng.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



MOTWANE
PRIVATE LIMITED
Incorporating:
EASTERN ELECTRIC & ENGINEERING COMPANY PRIVATE LIMITED
And
CHICAGO TELEPHONE & RADIO COMPANY PRIVATE LIMITED
Electronic, Electrical & Mechanical Engineers and Contractors
127 Mahatma Gandhi Road, P.B. No. 1312, Bombay-1 Phone: 252337 (3 lines) Grams: CHIPHONE all offices
Branches at: New Delhi, Calcutta, Lucknow, Kanpur, Madras, Bangalore and Secunderabad

SISTA'S-EE-74

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vol. VIII No. 4

BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

LORD GANESA

सदा बालरूपापि विघ्नाद्रिहन्त्री
महादन्तिवक्त्रापि पञ्चास्यमान्या।
विधीन्द्रादिमृग्या गणेशाभिधाना
विधत्तां श्रियं कापि कल्याणमूर्तिः॥

May that embodiment of auspiciousness called Ganesa who, although young always, can yet despoil a mountain of obstacles; elephant-faced yet beloved of the lion (Lord Siva) and, eagerly sought after by *devas* like Brahma and Indra—may He bless us with prosperity.

—*Sankara*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 240

★ *BOOKS WHICH INFLUENCED ME* ★ *IN CHILDHO*

★ *IN YOUTH*

BHARATIYA VIDYA BHA
BOMBAY.

SEPTEMBER 17, 1961.

MY YOUNG FRIEND,

I LOOK back some 60 odd years to revive my memory of the books which influenced me in my early years.

At the dawn of my memory, I find the impact of our two great epics, the *Ramayana* and the *Mahabharata*, particularly the latter. These works, I did not read. I heard them from my mother's lips night after night, year after year; also from the *dagaria bhats*, the typical street Puranics of Gujarat who held audiences spell-bound night after night in some seasons.

I was a shy, serious and sensitive boy, more advanced in studies than boys of my age, physically much too weak to play with them. Naturally, therefore, I lived in the world of my imagination.

I remember how the boy *bhaktas*, Dhruva and Prahlad, stirred yearnings for God in my little breast; how the exploits of Parashuram fired my imagination; how I was impatient to live in the *ashrams* of the sages Vasishtha, Viswamitra and Vyas.

What particularly appealed to in these stories was the devotio the pupils to their *gurus*; how would graze their teachers' catt all cost; how at the *guru's* comm they would stop water from run out of a field with their bodies; they would starve themselves ra than disobey the *guru's* mandate. I always had a wish, inartic though it was, to be a *rishi* m some day. The wish was too a tious to be within approachable tance, but throughout life it has vented me from being a hard-he realist.

A new world opened before m remember, when I read—and I le ed to read very young—an illust Gujarati translation of the *Ar Nights*. The impression it crea me was terrific. Night after ni flew into the Valley of the Diamo rode on flying horses; saw Shah zadee in her glorious beauty; w

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

the early dawn for the city gates pen so that at some lucky mo-t, I may be picked to be the con- of some waiting princess. Fol-ng in the footsteps of Alladin, I mber once having rubbed an old rn with my diamond ring to in- a genie. All that I succeeded in g was to break the glass of the rn as well as the little diamonds ny ring. Instead of a docile genie o my bidding, I had an angry r to face in the evening!

e book that sowed the seeds of rical romancing in me was a rati abridgement of *Durgesh dini*, the famous novel by the ali author Bankim Chandra Chat-dhyaya. The dogged heroism which the hero fought his ene- had a strong appeal for me. The of arms between the Rajputs the Moghuls stirred in me a e desire to drive out foreigners our land, a theme which I work-to more than one novel later. it need not be said that I straight- fell in love with the heroine, tama, in a childish sort of way. is impression of *Durgesh Nan-* was intensified when one of the dramatic companies of Gujarat d the novel into a play. I saw lay quite a number of times, and time I felt a complete sense of ty with the hero, Jagat Singh. y dreams, after I had seen the I often married the heroine my-

egan the study of English almost y infancy. When I was barely n years old, I began to read Eng- novels. I read scores of novels, ularly the novels of Alexandre Dumas Jr., Walter Scott and Mrs. Henry Wood, half of which I did not fully understand. Of them, two created an ineradicable impression on me. They were Scott's *Ivanhoe*, and Dumas' *The Three Musketeers*.

When I fancied a novel, I read and re-read it time and again. Often I told its story to one friend after another. Most of such days, I lived in and with the characters of the novel.

Of the two novels, *The Three Musketeers* was my greater favourite. I think I must have read it a score of times by now and every time I read it, I feel myself in a world of mine own. The impress of the novel can easily be found in some of my early historical novels. But the art of Dumas, the prince of story-tellers, has always been my despair.

In spite of my absorption in these novels, the world of the *Mahabharata* was always with me. Its superb story never left its grip over me. Mother generally told it to my sister's children and, later, to my own, as they grew up one after another, all of whom avidly waited for the hour. During the course of such narration, we solemnly discussed the frolics of Bhim, the exploits of Arjun, the misfortunes of Karna and the greatness of Sri Krishna. I confess I had a sneaking fondness for dear, old Bhim. He was so lovable.

●●●

Even from the days of my childhood, I was drawn to Napoleon—I don't remember how or why. Somewhere—I don't know where—I had read about him, and Father sometimes used to talk about his exploits. His

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

portrait in our history book—his face set in godlike majesty of power—fascinated me. And the first purchase which I hastened to make with the little money that I could gather was a copy of Abbot's *Life of Napoleon*. For years that book was my bible. The 'Leonine Bonnie of Marengo fame,' who, when his companions slept, 'studied upward in the night,' was to me a living flame of inspiration.

In puerile imitation of Napoleon's early days, I even prepared a vast programme of acquiring knowledge and planning achievements.

Pondering over Abbot's book, I also developed an urge to achieve something by ceaseless hard work—a phantom which continues to pursue me still. From that book, more than from any other—the influence of Michaelt's French Revolution was to come later—I also got some insight into the passionate yearnings of man for Liberty, Equality and Fraternity, and a vague childish desire to clear out the foreign conquerors from our land some day.

My foolish conceit that I knew English exceedingly well drove me, in the first year of my college, when I had just turned fourteen, to begin an epic poem on Napoleon in what I imagined was iambic pentametre. This I had the temerity to show to Sri Aravind Ghosh—later Sri Aurobindo—then our Professor of English in the Baroda College. He gave a well-deserved knock-out blow to my conceit. "My boy, I have been brought up and educated in England," said he, "and yet, I feel myself unequal to do justice to English poetry. If I were you, I would give up writing Englis poetry." I felt crest-fallen but to the advice. Alas! the world is l without an epic on the Great Na leon.

When I stepped out of my chil hood, I entered entirely a differe world—the world of Kalidas a Bhartrihari, Shakespeare and Shelle John Stuart Mill and Thomas Carly

I have often described how *Shaku talam* gave shape to whatever litty aesthetic sensibility I possessed. also gave me the vision of peace the *ashram* of a rishi, so badly nee ed by my tumultuous soul. Bhart hari's *Niti* and *Vairagya Shata* which I learned by heart provided with a moral code and for many yea I accepted one of the verses as guide.

I read widely of Shakespear plays. Hamlet, Tempest, A Midsu mer Night's Dream, Julius Caes As You Like It and Merchant Venice were my favourites. They troduced me to the world of Eu pean Renaissance, to life in its vari aspects and to men in different moc and women of different tempe ments. I have often wondered w ther some of my heroines were the children of my imagination Rosalind and Portia.

For two or three years I beca passionately fond of Shelley. So of his lines I learnt by heart, his Epipsychedion became the of love for me.

John Stuart Mill broke the cha of my orthodoxy, particularly *Liberty and Subjection of Wom*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

n his *Logic* provided some train-
to my impulsive nature. I remem-
to have copied out *Liberty* in my
n hand-writing. It was not unusual
educated men of my generation
ply to cherish that monumental
k.

became a Carlyle fan very early.
his works, I loved *Hero and Hero-*
rship the best, though I was not
to appreciate all that Carlyle
te. In the years between 1905 and
0 I read almost all of his works.
y had an inspiring influence which
t me from giving up the struggle
life. And I always admired the
anic eruption of his picturesque
ases.

y 1905 I was drawn to the *Bha-*
ad Gita and *Yoga Sutra*. I am
sure whether I learnt about *Yoga*
Sutra from Sri Aurobindo or from Vivekananda's work. But I remember I bought an English translation when I came to Bombay for my University examination in 1905. And throughout life, *Bhagavad Gita* and *Yoga Sutra* have been shaping influences for me.

I must have read hundreds of books, studied quite a few score and enjoyed scores, but these two scriptures have been closely woven into the fabric of what I am, although the material I was made of was too tough and unmalleable to be moulded into shape.

Yours sincerely,

K. Munshi

Truth is the one Reality in the universe, the inward Harmony, the perfect Justice, the eternal Love. Nothing can be added to it, nor taken from it. It does not depend upon any man, but all men depend upon it. You cannot perceive the beauty of Truth while you are looking out from the eyes of self. If you are vain, you will colour everything with your own vanities. If lustful, your heart and mind will be clouded with the smoke and flames of passion, and everything will appear distorted through them. If proud and opinionative you will see nothing in the whole universe except the magnitude and importance of your own opinions. The humble Truth-lover has learned to distinguish between opinion and truth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

. . . . . The sacred syllable AUM is the most perfect expression of God's name . . . . .

GOD'S NAMES

Sri Bhumanand Sarasvati

GOD'S names can be divided into two classes, *viz.*, first, those that connote all His attributes, deeds and nature and second, those which specify only some of them and are secondary.

To the first class belongs the sacred particle 'Aum' alone, and all other names fall under the second category.

The word 'AUM' is made up of the three letters 'a', 'u', 'm' each of which signifies a number of God's names.

'A' stands for, Virat, Agni and Viswa ; 'U' for Hiranyagarbha, Vayu and Taijasa and 'M' represents, Isvara, Aditya and Prajna. Of these Agni is so called because it takes a leading part in all human affairs, sacrificial ceremonies. Hiranyagarbha from *hir anya*, light and *garbha*, source, mea One Who is the source and suppo of all light and luminous bodies, suc as the sun. Visva, derived from th root *vis* to enter and suffix *va*, mea God, since the whole universe and the objects in the universe enter, i. are sheltered in Him and He ente or pervades all of them. Vayu, fro the root *va* to move or kill, suffix *u* and augment *yuk*, means One Who the life and support of the univers the cause of its dissolution, mighti than the mightiest. Taijasa is got b adding the suffix *an* to *tejas* mea ing light which itself is a composi of the root *tij* to whet and Una suffix *asun*. It means One Who is re plendent and gives light to the su and other luminous bodies. Isva derived from the root *is* to be pov erful, to rule and termination *var* connotes One Whose knowledge ar power are infinite. Aditya is a secor dary formation from *aditi* compoun ed with th suffix *nya*. Aditi itself formed of *a* negative particle, ro *do* to cut and suffix *ktic* (*ktin* in th feminine gender). It means immo tal i.e., One who never dies or d cays. (Prajna is got by adding th termination *an*, to the word *prajn* itself composed of the prefix *pra*, ro *jna* to know and suffix *ka*. It mea One whose knowledge is perfect Who is Omniscient.

Thus this sacred syllable 'Aum combining within itself nine of th most sublime names of the Suprem Being connotes His nature, attribut and deeds in the best possible m ner.

It is an underived and undeclinab word, representing in its fullest co notation only God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

s a word signifying a human be-
or anything else, it does not pos-
this characteristic.

Aum' is also taken, from time im-
morial to be one single letter and
e the suffix *kara* is added to it
ignify this idea. As such it is des-
ed as *ekakshara*—the one letter,
kakshara brahma—the one-letter-
ymbol of the Supreme Being.

his sacred word is also formed by
ng the suffix *man* to the root *av*
ng the following nineteen signi-
ions viz., protection, motion, de-
pleasure, satisfaction, attainment,
ance, hearing, owning, entreaty,
on, wish, light, obtaining, embrac-
killing, giving, division, and de-
pment.

ach of these as applied to God
ld connote the following ideas:—

1. *Protection*:—He, who directly or through some medium or media is the protector of all.
2. *Motion*:—There are three types of motion, viz., knowledge, movement and attainment. He is the Knower of every thing as it is. Himself being Immovable, He is the cause of the motion of the world which ever keeps on moving. Being all-pervading He is omnipresent and therefore always available to all. These are the significations of the three ideas of metaphorical motion. As general motion, it will connote God the Propagator of effort preceded by knowledge everywhere to keep the world going according to certain laws.
3. *Desire*:—Though Himself free from desire, He is the fulfilment of the desires of all souls.
4. *Love*:—His Essence being Bliss, He is the Object of the love of all.
5. *Satisfaction*:—Being Himself essentially peaceful, He yet always yields joy to His devotees.
6. *Attainment*:—Being essentially auspicious, He is the donor of final beatitude to souls.
7. Entrance:—Being the subtlest, He is the Inner Self of all.
8. *Hearing*:—Being the framer of the organ of audition, He is the efficient cause of the hearing of gross, subtle and hidden sounds.
9. *Owning*:—Being the Self-existent Controller of all, He is the Master of all.
10. *Entreaty*:—Being endowed with all power, He is always the protector of all, to whom all approach with their entreaties.
11. *Action*:—Being the Framer of the world in formation, He is the imparter of activity with previous knowledge. Gross effort itself is called action. This is a species of the above motion.
12. *Wish*:—Being Himself free from any wish, He reveals auspicious wishes for souls.
13. *Light*:—Being essentially effulgent, He is the expeller of the darkness in the form of wrong knowledge.
14. *Obtaining*:—Though beyond the senses, extremely subtle and uncognisable, He reveals His true form in the pure heart of His devotee.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. *Embracing*:—Being always and everywhere present through the relation of the Pervader and the pervaded, He is related to all.
16. *Killing*:—He who destroys the ignorance, wrong knowledge, hostile feelings and dissensions among those that live according to Vedic teachings.
17. *Giving*:—He who gives to souls at the very beginning of the creation a right understanding of things tending towards their happiness.
18. *Division*:—He Who is, at the time of dissolution, the cause of division of the world that is revering of the visible gross universe to its subtle invisible form.
19. *Development*:—He Who, for the formation of the world at the time of creation is the Efficient Cause of the development of the primordial or elementary matter into its gross form so that souls may enjoy the residual of their past actions.

These nineteen connotations, if expanded according to the rules of grammar, would reveal the word 'Aum' to have infinite significations. Hence, the meanings of this word being unlimited and therefore beyond human ken, it is rightly called the greatest name of the Supreme Being.

So much about the Sacred Symbo 'Aum'.

There are other and very goo names of the Supreme Being, but fore this 'Aum' they pale into ins nificance.

For example 'Rama' is derived fro the root *rama* to sport, with the su fix *ghan* or *na* and means One Wh is the cause of the world's rejoicin

So also 'Krishna' from the roo *kris* and termination *nuk* means On Who attracts all the worlds and a beings towards Himself.

Each of these, therefore, connote only one of the attributes of Go hence their use as meditative, ejacu latory prayers, can yield only partia fruit.

The devotee, through such imper fect devotion will only attain to on of the attributes of God, whereas, th utterance of and contemplation o 'Aum' will provide the pious sou eighty-seven names of God at one ut terance and place before him all Hi attributes, deeds and nature.

Hence the recitation of such par tial names is not to be recommend ed; nay, it is strictly to be prohibit ed as a *substitute* for the gloriou 'Aum.'

To put any other name befor 'Aum' is preposterous, hence 'Hari Aum' and such other expressions ar to be avoided.

If you wish to be rich—Give.
If you wish to be poor—Grasp.
If you wish abundance—Scatter.
If you wish to be needy—Hoard.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

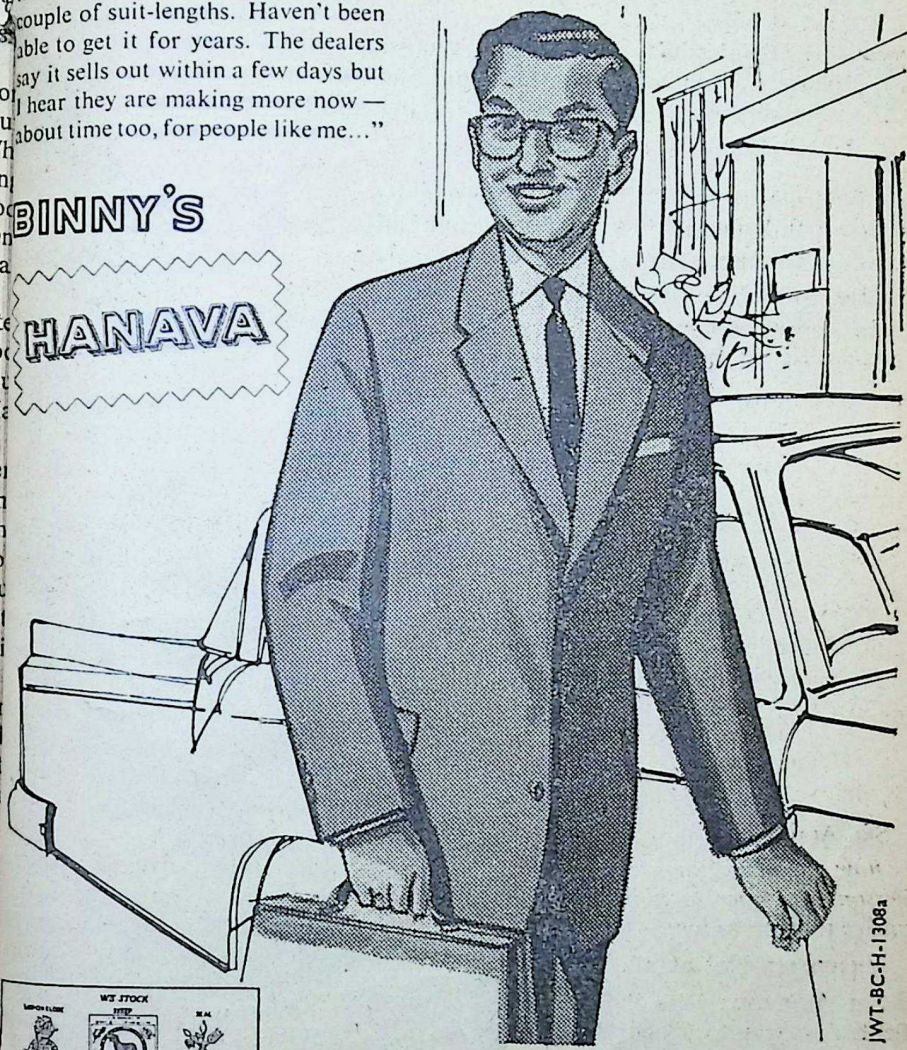
Digitized by Arya Samaj Foundation Chennai and eGangotri

"Naturally it's BINNY'S ..."

"...never wear anything else. This is their HANAVA ... just got hold of a couple of suit-lengths. Haven't been able to get it for years. The dealers say it sells out within a few days but I hear they are making more now — about time too, for people like me..."

BINNY'S

HANAVA



JWT-BC-H-1308a

QUALITY FABRICS

BINNY & CO. (MADRAS) LTD.

Buy your requirements of BINNY'S fabrics at controlled rates from authorised BINNY Stockists who display this sign board.

THE BUCKINGHAM & CARNATIC COMPANY LIMITED
A Subsidiary of BINNY & CO. (MADRAS) LTD.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Meaning of

THE 66th birthday of Acharya Vinoba Bhave was on September 11, 1961. The venerable Acharya has practically covered the whole of India by *pada-yatra*.

During his *pada-yatra* in the Madras State, Sri Vinobaji happened to visit Kanchi and had occasion to meet His Holiness Sri Sankaracharya Swamiji of Kanchi Kamakoti Pitha. It was a memorable meeting between two great *mahapurushas*; One a successor-disciple of Sri Sankara, the World Teacher, and the other a follower-disciple of Gandhiji, the Mahatma. Both of them value what modern man has renounced and have renounced what modern man values. Both of them go about in *pada-yatra* to reclaim the world to a *dharmic* way of life.

The following is the brief but very meaningful conversation that took place at this meeting.—*Ed.*

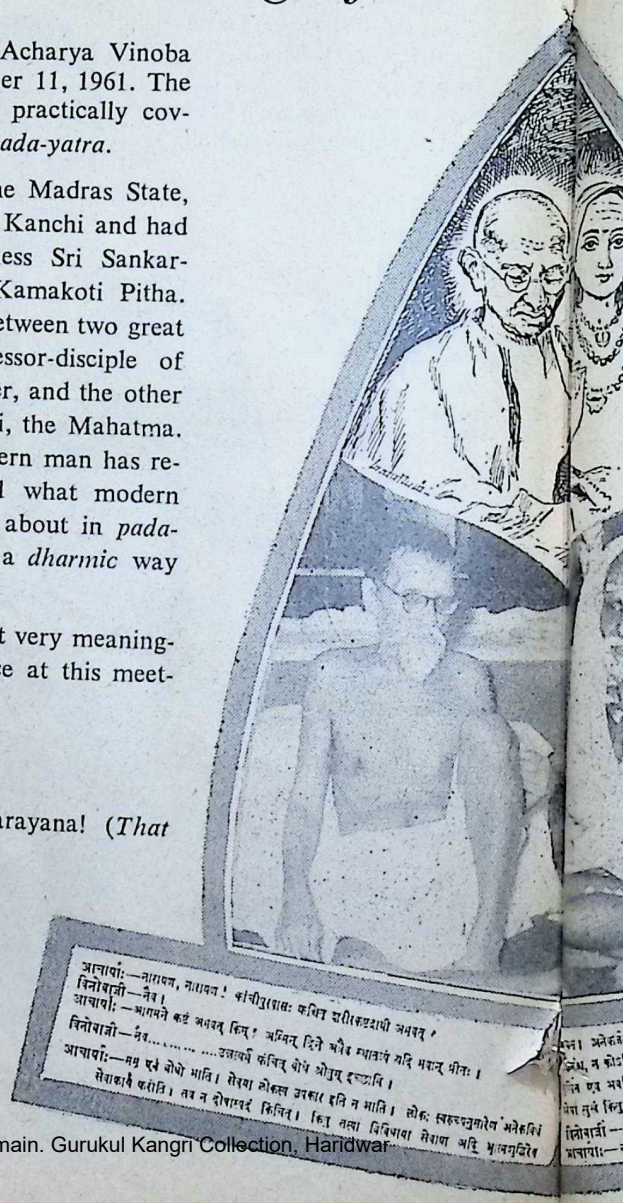
●●●

SRI ACHARYA: Narayana, Narayana! (*That is how the Acharya greets a person who goes to him and makes* pranam *to him.*—Ed.)

VINOBAJI: Not at all.

SRI ACHARYA: Was it difficult for you to reach this place? If you please, you may stay here this day.

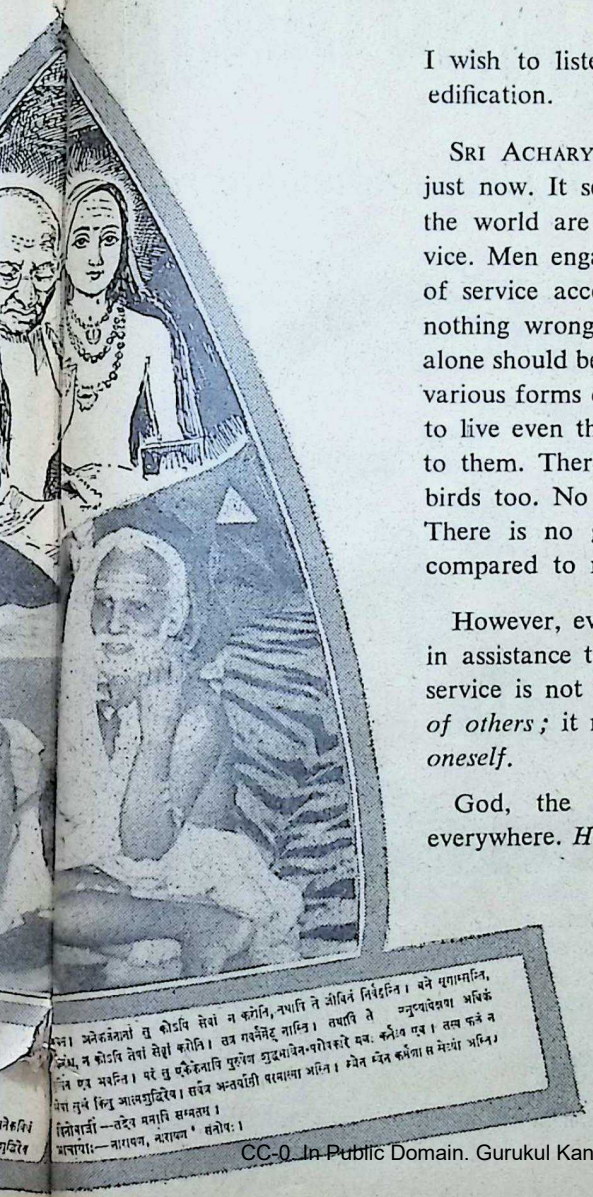
VINOBAJI: Not at all....



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SERVICE



I wish to listen to some instruction for my edification.

SRI ACHARYA: This is what occurs to me just now. It seems to me that the people of the world are not very much helped by service. Men engage themselves in various kinds of service according to their lights. There is nothing wrong in that. But self-purification alone should be the ideal to be attained by those various forms of service. Many people manage to live even though no one goes to do service to them. There are beasts in the forest, and birds too. No one does any service to them. There is no government in the forest. Yet, compared to men, they are happier.

However, every man should engage himself in assistance to others. But the effect of that service is not to be thought of as *the welfare of others;* it must lead to the *purification of oneself.*

God, the Supreme Atman is imminent everywhere. *He* must be served by the actions that each one performs.

VINOBAJI: That is the view that I also hold.

SRI ACHARYA: Narayana, Narayana! I am happy to hear that.

[*Courtesy:* Kalki]

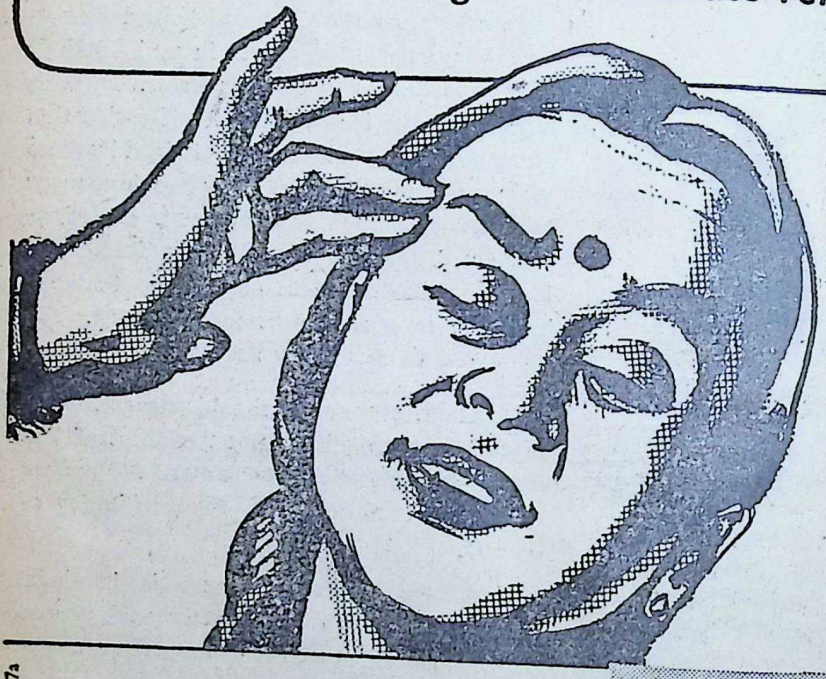
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Feeling feverish?

Apply a little **AMRUTANJAN**

It gives immediate relief



Protect your family from colds, fevers, and rheumatic pains. You need so little AMRUTANJAN each time that a bottle lasts for months.

AMRUTANJAN LIMITED
Madras-4
Also at:
Bombay-1. Calcutta-1. New Delhi-1

FWT AM-1427a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Who is VINOBA BHAVE ?

Mahatma Gandhi

WHO is Vinoba Bhave and why has he been selected for offering individual civil disobedience in 1940? He is an undergraduate having left college after my return to India in 1916. He is a Sanskrit scholar. He joined the *ashram* almost at its inception. He was among the first members.... In order to better qualify himself, he took one years' leave to prosecute further studies in Sanskrit. And practically at the same hour at which he had left the *ashram* a year before, he walked into it without notice. I had forgotten that he was due to arrive that day. He has taken part in every menial activity of the *ashram* from scavenging to cooking. Though he has a marvellous memory and is a student by nature, he has devoted the largest part of his time to spinning in which he has specialized as very few have. He believes in universal spinning being the central activity which will remove the poverty in the villages and put life into their deadness. Being a born teacher, he has been of the utmost assistance to Ashadevi Aryanayakam of Hindustani Talimi Sangh in her development of the scheme of education through handicrafts. Sri Vinoba has produced a text-book, taking spinning as the handicraft. It is original in conception. He has made scoffers realize that spinning is the handicraft *par excellence* which lends itself to being effectively used for basic education. He has revolutionized *takli* spinning and drawn out its hitherto unknown possibilities. For perfect spinning, probably, he has no rival in all India.

He has abolished every trace of untouchability from his heart. He believes in communal unity with the same passion that I have. In order to know the best mind of Islam, he gave one year to the study of the Koran in the original. He, therefore, learned Arabic. He found his study necessary for cultivating a living contact with the Muslims living in his neighbourhood.

He has an army of disciples and workers, who would rise to any sacrifice at his bidding. He is responsible for producing a young man who has dedicated himself to the service of lepers. Though an utter stranger

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SATYAM EVA JAYATE

By

RAJAJI

Volume One Now on Sale

560 pages - Cloth Gilt

Available at Higginbothams in Madras and their principal stalls elsewhere, and at Kalki office, Madras & with Kalki & Swarajya agents at Delhi, Bombay, Calcutta, Nagpur, Poona, Bangalore City, Bangalore Cantt., Trivandrum, Hyderabad, Secunderabad, Tirunelveli, Tuticorin, Madurai, Trichinopoly, Pudukottah, Tanjore, Kumbakonam, Cuddalore, Chidambaram, Vellore, Salem, Coimbatore and Palghat.

This is a collection of Rajaji's articles in Swarajya and other journals on various topics from 1956 to 61 in two volumes.

Price: Rs. 6/-

If sent by post Rs. 1.50 extra. Second Volume will be released in October at the same price.

BHARATHAN PUBLICATIONS PRIVATE LTD.

Kalki Buildings, Kilpauk, Madras-10.

to medicine, this worker has by singular devotion mastered the method of treatment of lepers and is running several clinics for their care. Hundreds owe their cure to his labours. He has published a handbook in Marathi for the treatment of lepers. Vinoba was for years director of the Mahila Ashram in Wardha. His devotion to the cause of Daridranarayan took him first to a village near Wardha, and now he has gone still further and lives in Paunar, five miles from Wardha, from where he has established contact with villagers through the disciples he has trained.

Vinoba believes in the necessity of the political independence of India. He is an accurate student of history. But he believes that real independence of the villagers is impossible without the constructive programme of which khadi is the centre. He believes that the spinning wheel is the most suitable outward symbol of non-violence which has become an integral part of his life. He has taken an active part in the previous *satyagraha* campaigns. He has never been in the limelight on the political platform. With many co-workers he believes that silent constructive work with civil disobedience in the background is far more effective than the already heavily crowded political platform. And he thoroughly believes that non-violent resistance is impossible without a hearty belief in and practice of constructive work.

Vinoba is an out-and-out war register.

[From Mahatma Gandhi's statement of Oct. 5, 1940, announcing the historic individual satyagraha speech.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Why should the fourth day of the white half be dedicated to him?

GANAPATI TATTVA

U. Venkatakrishna Rao

In this article, Prof. Venkatakrishna Rao pursues a new line of research which will commend itself to students of history.

THE Sivabhaagavatas referred to by Patanjali in 150 B.C. seem to have later branched off into two sects, those who worshipped Ganapati and those who affiliated themselves to Subrahmanya or Kumaara. The Pauranikas invented a lovely story to say that they were the sons of Siva and that both were expounding the esoteric import of the OM so that there might be a rapprochement between them. Perhaps the devotees of Ganapati were the stronger of the two and so they were able to have their deity recognised as the elder brother.

The *Varaaha Purana* narrates a story according to which Ganapati was created by Siva from the five elements and invested with a very lovely form (some other Puranas regard him as being fashioned by Parvati). This god with his lovely form enticed the gods themselves and so incurred the displeasure of his father who cursed him to be deformed in his limbs. He thus cursed him to receive the face and stomach of an elephant, and also arranged that he should receive the sovereignty of the diseases that infest mankind! This was natural as the father was characterised as *Bhishaktama* or the best of doctors in the Vedas, and the son could easily inherit the capacity to ward off these diseases from his devotees.

The *Smritikaara Yajnavalkya* (I. 271) refers to the way in which there were four malignant Vinaayakas presiding over various diseases and those were specially entrusted with the task of spreading them among sinners. The *Bhagavata Purana* (X *Purvaardha* vi 27) characterises Pootanaa, the demoness who came to suckle the divine baby Krishna at Kamsa's ord-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ers as *Rakshovinaayaka*. Thus it seems probable that the overlordship of malignant diseases was conferred on *Vinaayaka* or Ganapati by his father Siva.

Why should the white Chaturthi or the fourth day be associated with him? *Maadhava Nidaana*, a famous medical digest of Ancient India in its second chapter entitled *Jvara Nidaana* seems to provide the answer thus: All *jvaras* or fevers are the result of derangement caused by the elements in our body; passion, sorrow, fear etc. produce excess of wind; anger causes excess of bile; thus bodily impurities bring about different kinds of fever and other types of diseases. The digest proceeds to describe different types of fevers which recur after a week, or in ten or twelve days, and more particularly fevers recurring *once in four days*. These called *Chaaturthika* belong to the *Vishama Jvara* type and baffle the physician as they result in terrible temperature continuously for two days both in the beginning and the end. This fever can be cured only through the special grace of Ganapati, so the worship of the deity seems to have been connected with a day whose name was similar to the name of the fever, namely the fourth day in the dark or bright fortnight. Later they might have pitched upon the fourth day of the Bhaadrapada bright fortnight as being earmarked for him. This fever, it is interesting to note, also causes swelling of the stomach and face, similar to that of the deity.

In the Bulletin, Vol. I, p. 128 of the transactions of the Archaeological Society of South India published by G. Gurukul Kangri Collection, Haridwar

are compared to beasts and identified with them. Well known are *Nandi, Hanuman, Garuda, Ganesha, Aadi Varaaha, Narasimha* etc. Among those once very popular, but now forgotten are Varaha, Narasimha and the four-faced Kapila.' Nandi, we know, was Siva's bull; Varaha, we know, was glorified into Vishnu's third Avataara—Bhavabhuti and others glorified him also—to be subsequently forgotten. Similarly Ganesha also might have started as an animal and later deified, according to these archaeologists.

Now, though we might not go the whole length with them, we might at least try to understand how the idea might have developed. On February 1, 1959, the Educational Sunday Supplement of the *Hindu* carried a learned article which referred to the image of Ganapati in a *Simhaachala* temple possessing peculiar Vaishnava characteristics like the possession of four hands, the upper two arms holding the discus and the conch (exclusively Vishnu's weapons). In the Parthasarathi temple in Triplicane also inside the main shrine on the two aisles (called *Gopuravaashal* in Tamil) we see images of Ganapati. Similarly is another Jagannatha Perumal temple near Madras, in the front right main aisle, a similar Ganapati's image greets us and he also possesses exactly similar Vaishnava weapons. Vedanta Desika, the famous Vaishnava philosopher-saint, gives a new name for this Ganesha by calling him *Vishvaksena, Senesha* or *Aneekeshvara* in fifth sloka of his *Dayaashatka*. We are reminded of the story in the *Bhagavata Purana* in the tenth *skan-*

Digitized by Arya Samaj Foundation Chennai and eGangotri

tha in which *Kaali* was born as an elder sister of Krishna and Kamsa dashed her on the stone. The latter skilfully eluded his grasp, rose into the sky, only to inform him that his killer was already born and was progressing elsewhere. A little later in the same context in the Purana the *Gopikaa* unmarried girls perform (22nd *adhyaya*, Kumbakonam Edition) a religious rite dedicated to Kaatyayini through whose grace they could attain Krishna as their husband. The same Purana in the *Uttaraardha* of the same *skandha* (51st *adhyaya* 46th *sloka*) refers to the way in which Rukmini before her marriage prayed to Ambikaa (*along with her son* evidently Ganesha) that Krishna should be her husband. These aspects of Parvati, Kaali, Kaatyayini, and Ambikaa, clearly indicate how the devotees of Krishna and Siva tried to reconcile themselves by making the latter's wife Krishna's elder sister.

Vedavyasa wrote besides the Great Epic and the 18 Puranas, the eighteen *Upapuranas* also. Among these last, the *Ganesha Purana* alone has acquired the honoured first place. The other son of Siva, Subrahmanya may have the biggest Purana, the *Skaanda*, dedicated to him, but he was only the favourite C.-in-C. of the gods, whose army he led against the Rakshasas. But Ganesha's fortune, like that of Narada, is unique in that even the Rakshasas worshipped him. His greatness spread to further India, where for example, in Tibet, China, Japan, Mexico, Burma, Cambodia, Champa, why, in all places where Indian culture spread and established itself, Ganapati's name and fame is also revered. We will quote the thirteenth *sloka* of the eighteenth *adhyaya* to exhibit his universal popularity.

sarvasyaatmaa sarvagah sarvashaktih
sarvavyaapee sarvakartaa pareshah
sarvadrashtaa sarvasamhaarakartaa
dhaataa paataa vishvanetaa pitaapi—

The sloka is too simple to need any translation.

The moon's association with this god deserves to be considered now. Just as he inherited from his father, the best of doctors, the supremacy over the malignant dependents or Ganas of Siva, he also inherited two other paternal possessions, the three eyes and also the crescent moon. But the father's attendant, the moon, seems to have fostered a contempt for his pot-bellied imp and could not control his ridiculous laughter even though he had to rest on his forehead. Ganesha naturally hit him with his tusk, perhaps on the fourth day of the Bhaadrapada month (late August) according to one of the stories in a Purana, making the day holy for his devotees.

Though this god was usually depicted as having a mouse as his vehicle, his elephant-face alone became universally honoured. The sight of an elephant early in the morning was very auspicious and brought luck with it. So the kings and the aristocratic people reared elephants in their stables. The success of the king on the battle-field depended on the elephant as Kautilya declared in his *Arthasastra*. Its usefulness in lifting heavy weights helped them in buildings, massive temples and huge forts. Its sight in dreams also was considered specially auspicious and the custom of ask-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ing it to choose the next king if the previous one died sonless came into vogue. Its ivory tusks were very useful for Ayurvedic medicines and even holy *swamijis* included it in their Pooja paraphernalia. Women prepared their ornaments, combs and other fineries from this costly tusk and the elephant itself came to be regarded as sacred.

In Thyagarayanagar, a suburb of Madras, there is a temple dedicated to Agastyeshvara wherein are installed the nine *grahas* or planets like Jupiter etc. round the sun in the centre. In this group, it is interesting to note that Ganesha is made to face Shukra and Subrahmanya faces Brihaspati or Jupiter. Evidently Subrahmanya and Ganesha, the two sons of Siva are also housed in the temple of their father and provided by him with the overlordship of the nine planets which exert good or bad influences on our lives!

"The most satisfactory thing in all this earthly life is to be able to serve our fellow-beings. To be of service is a solid foundation for contentment in this world".

—Charles W. Eliot

FREEDOM FROM FEAR

by **Jawaharlal Nehru** *Re.* 1.00

The lively, refreshing pages of this book recapture some of the glowing thoughts and musings of our Prime Minister on the unique personality and precepts of Mahatma Gandhi.

It brings together for the first time, within a brief compass, nearly everything of significance that Shri Nehru spoke or wrote about Gandhiji during the last quarter of a century and more.

"I have loved India", said Nehru once, "and sought to serve her....because of my faith in her today and my belief that she will stand....for the great aims and ideals which Gandhiji placed before us."

The book has been planned to read as a continuous essay and tries to preserve the random, racy and spontaneous style that is characteristic of Nehru's speeches and writings.

BHARATIYA VIDYA BHAVAN,
Book Sales Division,
Chowpatty, BOMBAY-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Now showing at

ROYAL OPERA HOUSE

2.00, 5.30, 9.00 p.m.

Jai Hind 7.45, 11.00, 2.30, 5.45, 9.00 p.m.
Lotus 9.30, 2.00, 5.30, 9.00 p.m.
Rivoli 11.00, 2.30, 5.45, 9.00 p.m.

Neptune-Bandra; Bharat-Kurla; Jaya-Borivli

GHARANA

A Great Family Drama

a

GEMINI PICTURE

Produced & Directed by
S.S.VASAN

Music
RAVI
Lyrics
SHAKEEL

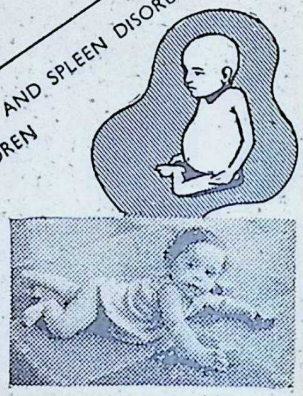
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BENEFIT by our experience

With nearly 60 years of experience in the treatment of Liver and Spleen disorders in children, Jammi's diagnosis of the disease is prompt and they advise proper and effective treatment. Check up your child's Liver. Jammi's doctor visits your ur nearest town every month. Write for the tour programme.

Jammi's **Livercure** FOR LIVER AND SPLEEN DISORDERS IN CHILDREN



JV-3

JAMMI VENKATARAMANAYYA & SONS

BOMBAY BRANCH: Parekh Mansion, 512, Sardar Vallabhbhai Patel Road, Bombay-4.

Figures That Speak For Themselves

NEW INDIA

Goes From Strength To Strength

SECURITY ★ SERVICE ★ SATISFACTION

Year	NET PREMIUM INCOME	TOTAL FUNDS
1960	Rs. 10,86,83,332	Rs. 11,19,00,736
1959	Rs. 8,86,32,677	Rs. 10,14,11,024
1958	Rs. 7,53,85,594	Rs. 9,10,84,124

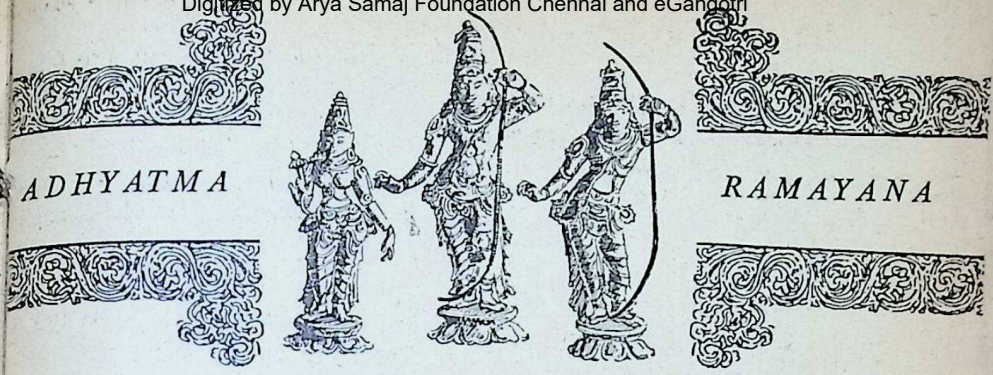
INDIA'S LARGEST GENERAL INSURANCE COMPANY

THE NEW INDIA ASSURANCE COMPANY LIMITED

Mahatma Gandhi Road, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Sugriva's Prayer

Sri Rama and Lakshmana come to Risyamooka where they befriend Sugriva and his ministers through Hanuman. Sugriva asks Rama to punish his brother Vali for stealing his wife. Rama convinces Sugriva about his ability to do so whereon Sugriva prays:

देव! त्वं जगतां नाथः परमात्मा न संशयः।
मत्पूर्वकृतपुण्यौघैः सङ्गतोऽद्य मया सह॥

O, God! There is no doubt that you are the Lord of the Universe. The good deeds of my past lives have materialised today by making me meet you.

त्वां भजन्ति महात्मानः संसारविनिवृत्तये।
त्वां प्राप्य मोक्षसचिवं प्रार्थयेऽहं कथं भवम्॥

The great souls worship you for release from the cycle of birth and death. How can I, meeting the High-Priest of Moksha that you are, ask you to help me in matters of this life?

दाराः पुत्राः धनं राज्यं सर्वं त्वन्मायया कृतम्।
अतोऽहं देवदेवेश! न काङ्क्षेऽन्यत्प्रसादतः॥

Wives, children, wealth, kingdom—all are created by the power of your Maya. Therefore, Lord of gods, I do not long for anything besides Thee; grant it, I beg of you.

आनन्दानुभवं त्वाद्य प्राप्तोऽहं भाग्यगौरवात्।
मृदर्थं यतमानेन निधानमिव सत्पते॥

By the immensity of my fortunes, I am enjoying the bliss of your *darsan*, O Lord, like the man digging for mud, suddenly discovering a treasure beneath.

अनाद्यविद्या संसिद्धं बन्धनं छिन्नमद्य नः।
यज्ञदानतपः कर्मपूर्तेष्टादिभिरप्यसौ॥
न जीर्यते पुनर्दार्ढ्यं भजते संसृतिः प्रभो।
त्वत्पाददर्शनात्सद्यो नाशमेति न संशयः॥

Today that bond that tied me to life on account of long accumulated *avidya* has snapped; that bond which is not snapped even by performance of *yajna, dana, tapas* and other Vedic acts. In fact, by the last mentioned performance, that bond to life becomes mightier! But, it undoubtedly snaps instantaneously by the *darsan*

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

of your feet.

क्षणार्धमपि यच्चित्तं त्वयि तिष्ठत्यचञ्चलम्।
तस्याज्ञानमनर्थानां मूलं नश्यति तत्क्षणात्॥
तत्तिष्ठतु मनो राम! त्वयि नान्यत्र मे सदा॥

Even a half moment, spent by one steadfastly on your contemplation, instantaneously kills the root-cause of the evils of *ajnana*. O Rama! May my mind always dwell on you, not anywhere else.

राम रामेति यद्वाणि मधुरं गायति क्षणम्।
स ब्रह्महा सुरापो वा मुच्यते सर्वपातकैः।

He whose tongue sings your sweet name, Rama, Rama for a short while, —be he a killer of Brahmins (greatest sinner), a drunkard—becomes free from all kinds of sins.

न काङ्क्षे विजयं राम! न च दारसुखादिकम्।
भक्तिमेवसदा काङ्क्षे त्वयि बन्धविमोचनीम्॥

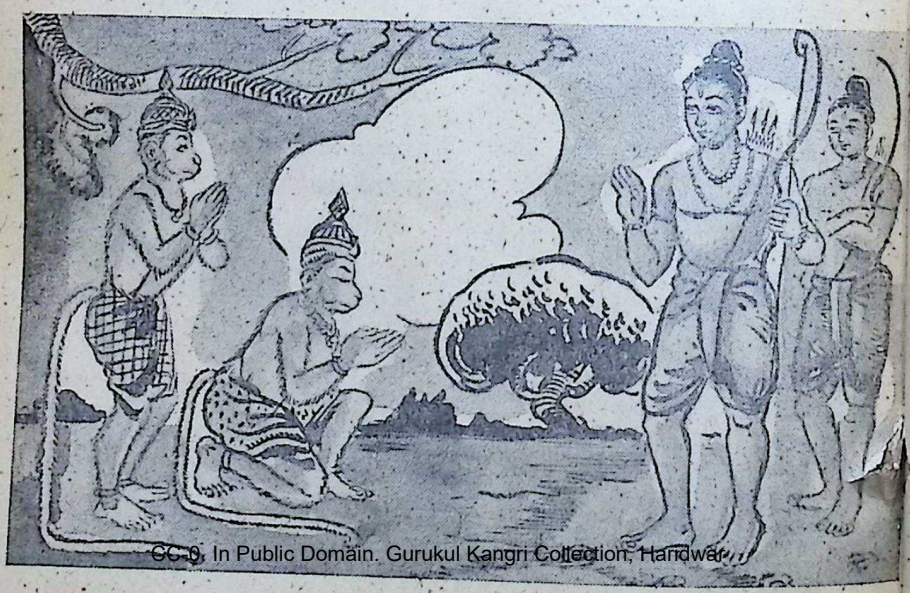
Rama! I do not long for victory, nor for the pleasures of a wife etc. I long for devotion to you alone, for *bhakti* which delivers me from the cycle of birth and death.

त्वन्मायाकृतसंसारः त्वदंशोऽहं रघूत्तम।
स्वपादभक्तिमादिश्य त्राहि मां भवसङ्कटात्॥

This *samsara* is the creation of your Maya. I; O best among Raghus am an infinitesimal part of you. Therefore by enjoining me to devotion to your feet, save me from the miseries of metempsychosis.

पूर्वं मित्रार्युदासीनास्त्वन्मायावृतचेतसः।
आसन्मेऽद्य भवत्पाददर्शनादेव राघव॥
सर्वं ब्रह्मैव मे भाति क्व मित्रं क्व च मे रिपुः।
यावत्वन्मायया बद्धस्तावद्गुणविशेषता॥

All those who, before now, appeared to me as friends, enemies or neutrals being covered by your Maya today, O Raghava, by the mere *darsan* of your feet, appear to me as



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rahman! Who indeed is the friend and who the foe? As long as *jiva* is trapped by your Maya, so long is he conditioned by attributive qualities.

यावदस्ति नानात्वं तावद्भवति नान्यथा।
तावन्नानात्वमज्ञानात्तावत्कालकृतं भयम्॥

As long as Maya holds sway, things have a mixed appearance like the friendly, unfriendly, neutral etc. Not otherwise. As long as the sense of difference persists due to *ajnana*, so long does the fear of death persist.

ततोऽविद्यामुपास्ते यः सोऽन्धे तमसिमज्जति।
मायामूलमिदं सर्वं पुत्रदारादिबन्धनम्।
दुस्तारय मायां त्वं दासीं तव रघूत्तम॥

Therefore he who worships *avidya* (indulges in acts pertaining to *avidya*) is immersed in total darkness (fear of death). The bondage of children, life and all the rest of it is at the root of Maya. Therefore, O best of Raghus! Banish your servant Maya, away from me!

त्पादपद्मार्पितचित्तवृत्ति–
स्त्वन्नामसङ्गीतकथासु वाणी।
द्भक्तसेवानिरतौ करौ ते
त्वदङ्गसङ्गं लभतां मदङ्गम्॥

May my *chitta* be always be engaged in contemplating your lotus feet. May my tongue always engage in singing your name and uttering your stories. May my hands incessantly be of service to your devotees. May my body have the contact of your body.

त्वन्मूर्तिं भवतान् स्वगुरुं च चक्षुः
पश्यत्वजस्रं स शृणोतु कर्णः।
त्वज्जन्मकर्माणि च पादयुग्मं
व्रजत्वजस्रं तव मन्दिराणि॥

May my eyes always behold your lovely form, that of your devotees and their preceptors. May my ears always listen to recitals of your *avatara-leelas*. May my feet always hurry to your temples.

अङ्गानि ते पादरजोविमिश्र–
तीर्थानि बिभ्रत्वहिशत्रुकेतो।
शिरस्त्वदीयं भवपद्मजाद्यै–
र्जुष्टं पदं राम! नमत्वजस्रम्॥

O Lord, flying the Garuda banner! May my body carry the holy water mixed with the dust from your feet! May my head always bow at your feet, at which Siva, Brahma and other gods too worship eternally.

..... The sacred syllable AUM is the most perfect expression of God's name .....

There are persons who ponder upon the shortcomings of their friends. There is nothing to be gained by this; I have always paid attention to the merit of my adversaries, and have derived advantages from doing so.

—J. W. von Goethe

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

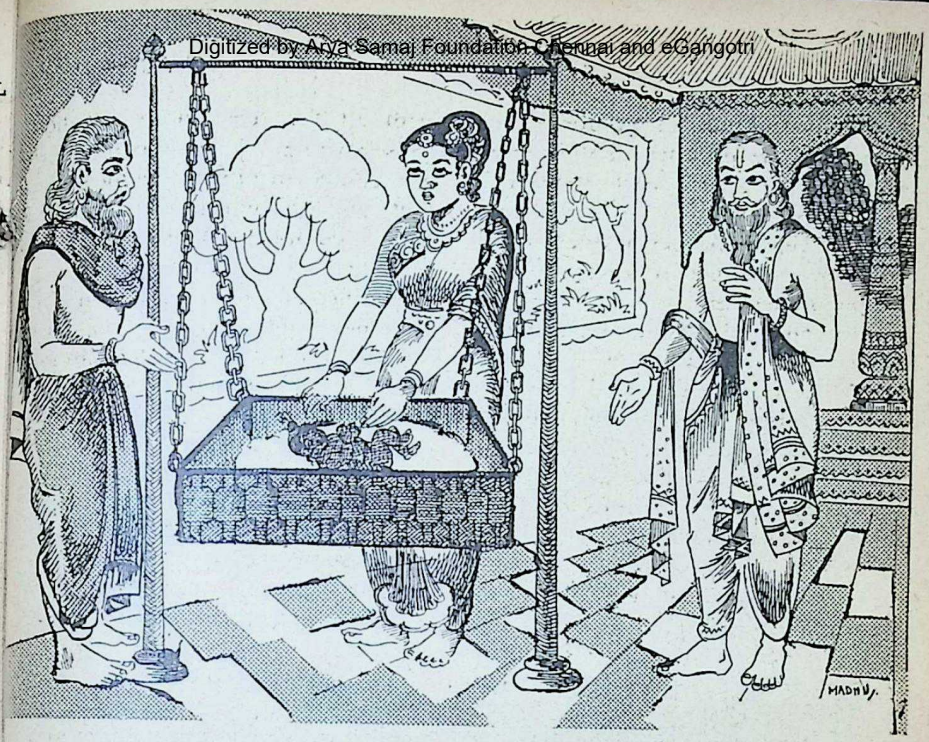
Gay
Dunlopillo
gifts
for every
occasion

MATTRESSES
PILLOWS
CUSHIONS
TRAVELLING KITS

DPC-113A

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



KRISHNAVATARA

K. M. MUNSHI

30. "He is Coming"

DURING the time Krishna and Balaram were away at Gomantak, Mathura had weltered in intrigues.

The Yadavas were violent-tempered, ambitious and irrepressible and such of them as had returned from abroad on the death of Kamsa were a law unto themselves. Ugrasena was too feeble to dominate the situation. Vasudeva was now the most influential chief, and Akrura, the most respected, but one was too good-natured and the other too saintly to be able to enforce any discipline.

The palace of Ugrasena itself was the centre of widespread intrigues which threatened whatever solidarity the king symbolised. All the nine sons of Ugrasena had been killed in the upheaval which followed Kamsa's death. His five daughters, all married

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to the five brothers of Vasudeva, now free from the presence of their eldest brother, were busy each developing of her own ambition. Of them, Kamsaa, the eldest, married to Devabhaga, Vasudeva's brother, was the favourite of the father. She was very devoted to him. She had looked after him even during the years when he had been virtually a prisoner in the palace. After Kamsa's death, she had surrounded the aged and solitary monarch with care and affection, living in the palace and visiting her husband's family only on ceremonial occasions.

Kamsaa had a different attitude towards each of her three sons. Chitraketu, the eldest, as a proud cadet of the Shooras, and a closely knit patriarchal family, was deeply attached to its head, Vasudeva, and was busy looking after the affairs of the clan. Proud of her royal lineage and devoted to her father, she had looked upon him as a stranger.

Kamsaa almost hated her youngest son, Uddhava. She had never forgiven her husband for forcing her to part with her youngest son when as an infant he was sent away to Vrindavan to be brought up as a companion to Krishna. And on his return to Mathura, she had found him wholly absorbed in Krishna. She was furious, and nursed a sense of injury against both Krishna and Uddhava. Sometimes she cursed herself for having given birth to a son, who, though of the royal line, could be a slave of a younger cadet of the Shoora family.

All her maternal instincts were reserved only for the handsome Brihad, the second son, to whom she clung with all the strength of her fiercely possessive nature. He was her darling. She pampered him to her heart's content, and surrounded him with a jealous solicitude demanding in return undivided love.

During the years Kamsaa had lived with her father, she had kept Brihad with her, and the King also had grown fond of him. When all her brothers were dead, she naturally felt that it was the right of her favourite son to be appointed the heir-apparent. The old king, however, was very fair-minded. He offered to abdicate in favour of Krishna, as, in his view, he was the fittest to rule over Mathura. This injustice rankled in Kamsaa's heart all the time.

Kamsaa, therefore, was very much relieved when Krishna and Balaram fled from Mathura. By hints and insinuations she gave currency among the Yadavas that Krishna and Balaram, out of sheer cowardice, were unable to face Jarasandha. Then she heard with a heart full of pride and joy that her beloved son had saved Mathura from the wrath of the Emperor by his diplomatic skill.

The story of his negotiations with Jarasandha had been retailed by Brihad with appropriate modesty to the king and the Yadava chiefs, and he emerged with the reputation of a saviour. Akrura and Gada were too generous to grudge Brihad's claim to have saved Mathura though they had more than a suspicion that Brihad had played into the Emperor's hand by supplying him the information about Krishna's whereabouts.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kamsaa was also suspicious of her sters. She had tried to get them to nduce their husbands to support the laim of Brihad, but they had turn- d away from her. They shared the elief of the Shoora family that rishna and Balaram were like gods nd were sure to return.

Brihad had been associated with a roup of young ambitious Yadava hiefs who had returned to Mathura fter Kamsa's death. They all hated he tyrannical Kamsa and had been lad that he was got rid of, but they isliked the sudden emergence of rishna and Balaram into import- nce in Mathura's life. Of these, Sa- rajit and Yuyudhava—always refer- ed to as Satyaki being Satyaka's son —were the leaders.

When Krishna and Balaram left Mathura, Brihad and his group got n opportunity of their life. They rowed over the disgrace which the wo brothers had brought on them- elves by what they called cowardly ght. They were also glad that now rihad would be the heir-apparent, or they hoped to gain immensely if weak King came to rule Mathura.

Kamsaa had more than once ven- ured to mention to her husband that e should approach the King to in- tall Brihad as the Yuvaraj. Deva- hag had frowned upon the sugges- ion. He would not permit his wife or ons to go counter to the wishes of Vasudeva, the head of the family. The aw of the Aryans prescribed that the ldest male member of the family was ntitled to the same unquestioned bedience as the father who was a od unto his sons.

In spite of the deceptive appearance of a happy looking buxom, princess Kamsaa was very unhappy. She was obsessed by the idea that the world was conspiring to keep her beloved Brihad from one day becoming the King of Mathura. She could find no reason why he could not be the heir-apparent. Krishna himself had declined the throne. Her son was Ugrasena's favourite grandchild. He had saved Mathura from certain disaster and gained the gratitude of the Yadavas. It would also be a stroke of genuine statesmanship, she thought, if the two clans, Andhaks and Shooras—so far estranged on account of Kamsa's policy—could be united in the future ruler of Mathura.

With a view to promote her son's interests, she had been making friends with many of his friends. Of these friends Satyaki was the most brilliant and dashing. Dreaming of wars in which he hoped to win all prizes, he was impatient to see Brihad become the Crown Prince and himself the Prince's right-hand man, so that they might embark on a career of conquest. Kamsaa, by ingenious flattery, won over Satyaki and encouraged his impatience.

Whenever the King was not busy with the affairs of the State, Kamsaa waited on him and worked upon him to secure her aim. However, he would never fail to impress upon everyone —however jarring it was to Kamsaa —that Krishna alone could save the Yadavas. He, therefore, naturally declined to appoint Brihad as his successor without Krishna's approval.

For months there was no news of Krishna. Rains started coming. The king fell ill. Taking advantage of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

situation, Kamsaa, in her sweetly persuasive way, pressed upon him the claims of her son. Brihad was a worthy young man. He had served Ugrasena well. He had been the saviour of Mathura. Everyone liked him. Krishna and Balaram had not been heard of for about a year. Even Vasudeva had raised no objection to her son's claim; he had assured her himself that if the king decided to adopt Brihad as his son and heir, he would be only too willing to accept him as Yuvaraja, the Crown Prince.

Kamsaa with tears in her eyes upbraided her father for being unjust to her and to her son. The old king, fearing that any day the God of Death might claim him, was now shaken in his faith that Krishna was sure to return, and promised her to consider her suggestion favourably.

The King called Gargacharya, the preceptor, for consultation. 'But it is Dakshinayan,' remonstrated the Acharya. It was the part of the year sacred to the departed Fathers of the race and no auspicious ritual could be performed during these months.

Ugrasena, lying in bed, spoke piteously: 'Best of Acharyas, we are a doomed race. Kamsa was wicked and made the Yadavas unhappy; that is why when Krishna killed him, I felt relieved. Then I thought that under Krishna's leadership, my people would be powerful, rich and happy. But that was not to be.'

'Noble King, I have faith in Krishna. Nothing can happen to him. He has come to establish *Dharma*, and he will live to do so. It is a pity that I cannot impart my faith to you.'

'But why should he come in the way of my son?' interrupted Kamsaa who was present by the bed side fanning her father. 'My son does not come in the way of establishing *Dharma*.'

'No one can,' said Ugrasena in a tired voice. 'But I do not like to appoint a Yuvaraja when Krishna is not here. After all, without him, the Yadavas cannot be saved.'

'Suppose he does not come, what then?' asked Kamsaa wrathfully.

Gargacharya shook his head at Kamsaa's lack of faith.

As if in response to her question, there was excitement in the anteroom, and Shanku, who had succeeded Pradyota as the guard in command of the fort, burst into the room.

'Lord, Lord, He is coming.'

'Who?' asked Ugrasena in a fright, as he sat up in his bed. He had been awaiting the God of Death for some time.

'Krishna Vaasudeva. And he has vanquished Jarasandha,' said Shanku, out of breath with excitement.

'God of all Gods! Thou art great indeed!' muttered Ugrasena, as he fell back in bed relieved.

Gargacharya prayed in silence.

Kamsaa beat her forehead with her palms, and bursting into tears, left the room.

Brihad was among his roistering friends, drinking, playing dice and joking. They had come to know that the installation of Brihad as the Crown Prince was certain and were celebrating the event in anticipation.

Young Satyaki, tall, well-knit and handsome, entered the room hurried- ly and with a frown on his face shout-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

d: 'Stop! you fools.'

'Come, have a drink, brother,' said rihad, who was now in that stage intoxication when the world looks osy and all men best of friends. Those are the orders of the Yuvaraja.'

'Stop drinking, you idiot. You are o more going to be the Crown Prince an I am,' said Satyaki, unceremoiously snatching away the cup from rihadbala's hand and throwing it on he ground.

'Fools all!' someone shouted in runken accent.

'What is it?' asked Brihad, surprisd into sobriety by the stern manner f Satyaki.

'He is coming,' shouted Satyaki.

'Who is coming?' asked Brihad.

'Messengers have just brought news at Krishna has vanquished Jarasanha and will soon be here with the ing of Chedi.'

For a moment everyone became uiet. Then Virat shouted: 'Stop king, Satyaki.'

'I am not joking. He has vanquishd Jarasandha, killed Shrigalava Vaadeva of Karvirpur in battle, and is ow on his way to Avanti. In a w weeks he will be here,' replied atyaki, his voice ringing out in lemn warning.

Everyone tried to capture sobriety y an effort. There was a scowl on e face of Brihad.

'Oh!, I thought he was dead,' he uttered between his teeth.

'That's it. He should have died,' claimed an inebriated Yadava ungster sitting next to him.

'He is very much alive,' shouted atyaki so as to drown the chatter in the room. 'Let us be sober and think of what to do next.'

●●●

After Krishna left Mathura, Vasudeva received a message from his sister Kunti about the danger which faced her sons, the five Pandavas. Akrura was, therefore, sent to Hastinapur to see things for himself and talk the matter over to the Kuru elders, Grandfather Bhishma and King Dhritarashtra.

Akrura, on his way back, visited Kurukshetra to take his holy dip in the Sarasvati and pay his respects to the Best of Munis, Veda Vyas. After he returned to Mathura he acquainted Ugrasena and Vasudeva with the situation in which the Pandavas were placed. The elders were treating them with affection, but Dhritarashtra's sons, headed by Duryodhana, the eldest, and guided by Karna, a charioteer's son, were persecuting them in diverse ways. But the Sage was watchful and the Pandava's were not likely to come to harm.

After meeting the Yadava elders, Akrura came to meet Devaki. She was busy swinging the golden image of baby Krishna in a room which to her was a shrine. Devaki touched Akrura's feet; he was an elder cousin of Vasudeva.

'Devaki, still worshipping your Bala-Krishna?'* he commented with a smile. 'He is no longer a baby. He

* That is Baby-Krishna. The names Gopal and Govind, both meaning cowherd or lord of cows, stuck to Krishna throughout his life in spite of his later achievements and has been worshipped all over under the names of Bala-Krishna, Bala-Gopal and Bala-Govind.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is our deliverer.'

'Eldest, soon after he was born I saw him. I am since wrapped up in him as he then was. I have seen him in no other form. He will be my baby even if he became the Ruler of the Three Worlds,' Devaki replied.

'How is Subhadra doing?' asked Akrura, as he sat down in front of Devaki. Subhadra was the youngest of Devaki's child.

'Oh, she is very healthy and smiling all the time. She will grow into a beauty,' replied Devaki with a touch of pride.

'But won't she feel hurt, the way you are pouring out your heart to Bala-Krishna?', Akrura asked.

'Eldest, I love Subhadra as much as a mother could. But Krishna is different; he is my life, my God, my all in this world and the next. But now tell me how is Kunti and her five sons,' said Devaki.

Akrura shortly told her about the situation in Hastinapur. Then he resumed the conversation. 'Only when I recently heard Sage Veda Vyas discoursing on *bhakti*, Divine Love, I understood how you feel about Krishna. But how can you remain wrapped up in Bala-Gopal and be a loving mother to Subhadra, you, Devaka's noble daughter?' asked Akrura.

'I can. For ten years, when in prison, I suffered endless sorrows. My only solace was my prayer for the eighth son to arrive. Then Krishna was born. He may be the redeemer of the Yadavas but to me he was God. Then for several years when I waited for him day and night, in the intensity of my longing he was to me present in person. I saw him as a baby, fed him, played with him, sang to him, Eldest. He was not mine: was his—all my breathing moments. Today also he is with me, always. He speaks to me. I have no will but his. I move as he wants me to. I have no life except living in him. You may not understand all this, Eldest, though I know you yourself look upon Krishna as God. But I am a little mad. Some of the ladies look upon me as unhinged. But I have no self left; it is all Bala-Krishna. I see him everywhere,' Devaki said.

'Devaka's noble daughter.' You are not mad. You have become divine. In what you feel, I see *bhakti* realised, as seen by Narada. The Best of Sages explained it to me,' said Akrura.

'What is it? I have never heard of it,' said Devaki.

'It is *Aikantika Dharma*, the Law of Love Divine as taught by Prajapati to the ancient kings, Vaivasvat, Manu and Ikshvaku. That is what the Best of Muni's said,' said Akrura.

'I never knew that I was so wise. Tell me all what the Best of sages told you,' asked Devaki.

'I will tell you what the venerable one told us,' said Akrura. 'Sage Narada, the conscience keeper of the Gods, once went to NARAYANA, the Supreme. "Oh, Thou Supreme! Men worship Thee; but whom dost Thou worship?" asked the Sage. NARAYANA then said unto Narada, "Though you are devoted to Me, what you have asked me cannot be explained in words. Go to Mount Meru, around which the universe re-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lves; from there go to Shveta Dwi- where you will meet Brahaspati, kata, Dwita, Trita and Vasu Upari- hara. Ask them about the mystery ey are seeking."

'Did Sage Narada go to Shveta wipa?' asked Devaki.

'He did. But he found that Brihas- ti had not realised the Supreme; he as only wedded to the *Vedas* and sacrificial rituals. Ekata, Dwita, rita had not realised NARAYANA ither; they were busy performing enances. Vasu Uparichara alone had alised *Him*,' said Akrura.

'How?' asked Devaki.

'In the way you have given your- elf to Bala-Krishna. He had given imself to NARAYANA in Love Divine; in fact he lost his life to Him y pouring it out to all—on gods, men nd demons, on the good and the vicked. So NARAYANA Himself ppeared to Vasu Uparichara and he as filled with Him,' said Akrura.

'Then what did Narada do?' asked Devaki.

'He understood what Divine Love neant. He returned to NARAYANA verflowing with the Love and the Supreme disclosed to him His cosmic form VAASUDEVA,—THAT IS ALL. When I heard this from the Best of Sages, I thought of you,' said Akrura.

'You are very kind, Eldest. I wish I could understand all you say. I am not learned,' said Devaki humbly.

'You are greater than the greatest of learned men. Your love for Bala-Krishna is what the Best of Sages call- ed *Aikantika Bhakti*—Divine Love. It is love that knows no return, no de- sire for reward, no hope for heaven. It is love that is absolute, for it is living in Him. And your love is of *Narayaniya* variety,' said Akrura.

'Today you are in a mood to say very kind things about me, Eldest. If my love for Bala-Krishna is *Narayaniya Bhakti*—Love Divine—then my Krishna is NARAYANA,' Devaki said with a smile.

'Who knows? He may be,' said Akrura thoughtfully. 'When I brought Him to Mathura, on the way, I felt for a moment that he was NARAYANA VAASUDEVA.'

'Eldest, let us keep this to ourselves, for others will not understand it. And our telling them what we feel, will only raise enemies for Krishna,' said Devaki.

'I know. This is our secret, Devaki,' said Akrura.

Before they could speak further, Vasudeva rushed into the room, flushed with excitement, a very unusual conduct on the part of so staid a person.

'He is coming,' said Vasudeva.

'*Who* is coming?' asked Devaki, her pale face flushed with colour. She could sense who it was that was coming.

'Krishna is coming. Damagosh is with him. They have routed Jarasandha and all his allies who are fleeing to their lands,' said Vasudeva, his excitement making him incoherent. 'They are coming.'

'He, NATHA (Lord)!' exclaimed Devaki, her eyes humid with joy.

Akrura looked down, closed his eyes and muttered; 'He NATHA, NARAYANA, VAASUDEVA.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

[*To be continued*]

Digitized by Arya Samaj Foundation Chennai and eGangotri

COMPLETE ADDRESS — QUICKER DELIVERY

You put us at our wit's end when you are too brief in writing what we consider the most important part of your letter: the address. An incomplete address makes the letter go a *long* way—much longer than needed!

To reach its destination straight, your letter needs a clear and complete address.

HELP US SERVE YOU BETTER

POSTS & TELEGRAPHS DEPARTMENT

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

DA 60/397

Digitized by Arya Samaj Foundation Chennai and eGangotri

Classical Dances and Dance-dramas of India

4. Other Forms

Sri Mohan Khokar

IN the previous articles, we have examined the four major forms of classical dance in India, namely, the Bharata Natya, Kathakali, Kathak and Manipuri, and also the various dances and dance-dramas which stem from, or are closely related to, these basic modes. Apart from these, there are two traditions of dance and one of dance-drama which have also had a more or less parallel development and which, though long neglected, are now coming into their own. They are the Orissi and the Chhau dances of Orissa and Bihar respectively, and the Yakshagana of Karnatak, which is a dance-drama.

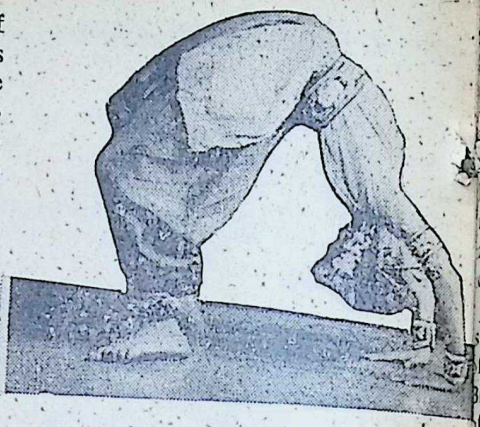
The Orissi dance is centuries old. Like Bharata Natya, it has from the outset been performed in temples as a religious offering, and the performers in this case are *devadasis* who are known as *Maharis*. The *Maharis* are attached mostly to Vaishnava temples, and the Jagannath temple at Puri, in particular, can be said to have served as the cradle and the nursery of the Orissi art. *Maharis* have been in the service of this temple since the 12th century A.D., and there is evidence that, since then, they have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

maintained an unbroken tradition of dancing before the Lord two times every day. Since the beginning of the 17th century, however, Orissi has also been performed by a class of dancing boys who wear female attire and who are known as *Gotipuas*. From the close of the 17th century Orissi suffered from indifferent patronage and passed through a long period of neglect, but today, as a part of the current revival of Indian dance, Orissi, too, is happily coming into its own.

The technique of Orissi is based to some extent on the *Natya Shastra*, but Orissi also has its own texts, such as the *Abhinaya Chandrika* and *Natya Manorama*, which are in Sanskrit but are written in the Oriya script. The basic body movements and poses of Orissi are known as *Bhangis* and *Karanas*, and in the case of the latter, quite a few are borrowed from the *Natya Shastra*. In fact Orissi is the only dance in India today which uses any of the *Karanas* listed in the *Natya Shastra*. Hand gestures, which are called *Hastika* or *Parija*, play an important part in Orissi, and while some of these are borrowed from the *Natya Shastra* many are original and exclusive to the Orissi dance.



A Karana of Orissi. This Karana is also mentioned in the Natya Shastra.

A Yakshagana dancer

Orissi has a repertory which includes items of *nrita* as well as of *nritya*. The former category has items such as *Mokshya Nata, Swara Pallabi* and *Tarijham*, while the latter includes dances such as *Batu Nritya, Sabhinaya* and *Ishta Deva Bandana*. The *nrita* items carry footwork and stylised movements and poses which are performed to the accompaniment of the singing of rhythmic syllables and the playing of the drum. In *nritya*, *abhinaya* is done for songs in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nskrit and Oriya. The *Geeta Govin-* of Jayadeva holds a very impor- nt place in the *nritya* of Orissi; in ct there is a 400-year-old tradition virtue of which the *Maharis* are llowed to recite only the *Geeta Go-inda* and no other text in the Jagan-ath temple—a covenant which holds ood to this day.

Another variety of classical dance the Chhau, fostered by the people f Seraikella and Kharaswan, now in Bihar State. For centuries the rulers f Seraikella were not only great pat-ons of the dance but were also good ancers themselves.

Though performances of Chhau an take place at any time of the ear, it is on the occasion of *Chai-ra Parva*, the spring festival, that it inds its highest expression. Special ance competitions are held at this ime and the *raja* himself acts as the udge and awards the coveted trophy —a ceremonial flag—to the winner or he winning team every year.

The *Chaitra Parva* is celebrated at Seraikella in honour of Ardhanaris-wara, the representation of the union of Shiva and his consort, Parvati. The festival lasts four days. It begins early in the night with a ceremonial pro-pitiation of Ardhanariswara at the temple at Majna Ghat, on the bank of the river Kharkhai. After this a dancer, impersonating Ardhanaris-warafi starts from the river bank danc-ing his way to another Shiva temple near the palace of the *raja*. The dan-cer is dressed in red and all the ex-posed parts of his body and face are also painted red. On his head he car-ries a pot of sacred water from the river. His dancing is accompanied by the playing of drums and pipes and on either side of him are volunteers carrying flaming torches. The danc-ing ends when the dancer reaches the temple at the palace. The ritual water-pot is deposited here and the pot which was buried here the previous year is unearthed. By the quantity of water left in the latter, certain pre-dictions regarding the coming year are made.

The ritual dance of the first night is known as *Jatra Ghata*. More or less similar dance processions take place on the second, third and fourth nights and are known respectively as *Brindabani, Garia Bhar* and *Kalika Ghata*. Each night, after the preli-minary rituals, dance competitions are conducted at the palace.

The Chhau dance is so called be-cause the *Chhau* (mask) is its indis-pensable feature. There are different masks for gods, human beings and demons. As the dancers wear masks, they have to depend on hand ges-tures and movements and postures of the body for their *abhinaya*.

Though it is generally believed that the Chhau dance developed out of the one-time mock fights of the *Paik* warriors of Orissa, in its present form it has a definite and well-codified technique. It is performed only by males who play the female roles as well. The technique is based to some extent on the *Natya Shastra* and the *Abhinaya Darpana*, but it also incor-porates many principles which have been locally evolved. Besides vari-ous types of footwork and stylised hand-gestures, the Chhau dance also contains a set of *topkas*, or modes of gait. The themes are taken from the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Many Happy Returns

DR. S. RADHAKRISHNAN

[b. September 5, 1888]

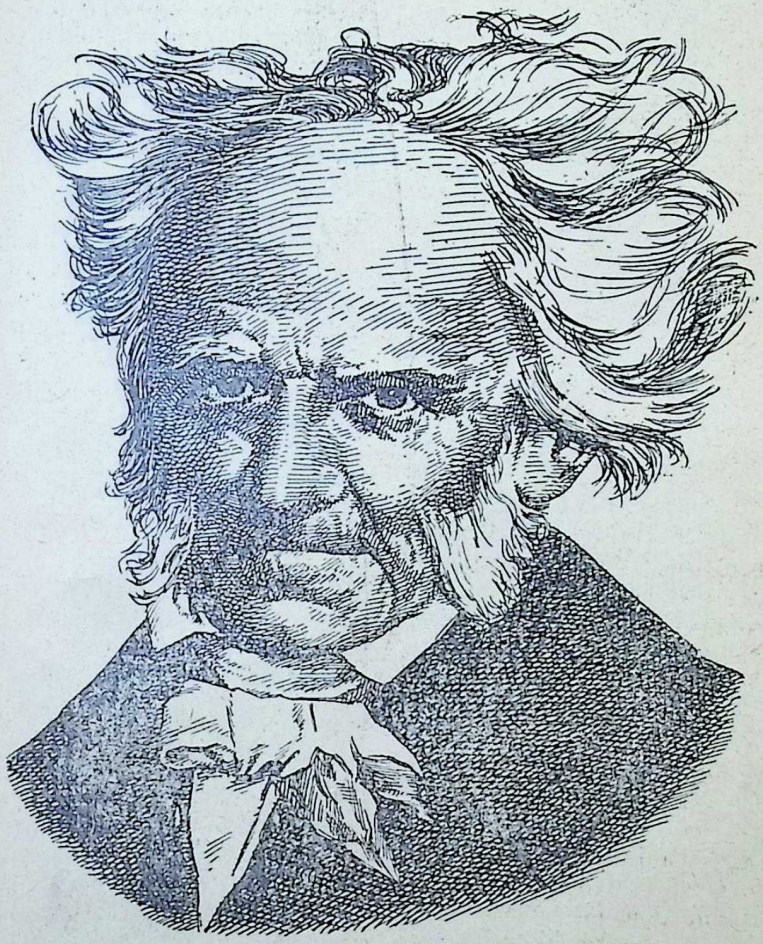
"No living man has done so much as Sir Sarvepalli Radhakrishnan to bridge the gap between East and West."

—Lionel Curtis

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Homage



ARTHUR SCHOPENHAUER

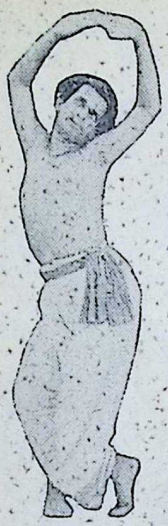
[*b.* February 22, 1788; *d.* September 21, 1860]

"He has risen above himself and looked over the landscape of wisdom beyond the mountain peaks of desire to the vast horizon of peace."

Henry Thomas.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



A beautiful Tribhanga pose of Orissi

epics and *Puranas* and also from nature and the everyday life of the people. There are also combat dances which are invariably performed with vigour and dexterity and are very exciting. Some compositions are presented in the form of dance-dramas.

The music is simple and austere. The orchestral tunes and songs are set to modes and rhythms of the Hindustani music system.

In the area of the former Mayurbhanj State, adjacent to Seraikella, there is another tradition of dance which is similar to the Chhau except for the use of masks. The repertory of the Mayurbhanj tradition, however, is not as rich as that of Seraikella.

The Yakshagana is a form of dance-drama which has been practised since several centuries in Mysore and South Kanara. It is essentially a folk art, but it has made efforts to pattern itself after the classical forms of dance and dance-drama obtaining in the neighbouring regions of Andhra, Tamil Nad and Kerala. In its rendering, the performers sing verses, speak dialogues and act and dance. The plays are written in Kanarese or Tulu. Though the language is generally simple, one can sometimes find in it the makings of great poetry.

The Yakshagana plays can be performed at any time of the year. But they are mostly staged after the harvest season, that is, in February and March, and during Deepavali and Shivaratri festivals. The performances can take place anywhere but they are usually arranged in the courtyards of temples or in any open space adjoin-

A devadasi or Manari, in Orissi dance

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A Gotipua dancer in Orissi. Gotipuas are boys who wear female attire when they dance.

ing the temples. A stage is improvised, and is sometimes provided with a canopy of bamboo festooned with tender leaves of the coconut. Illumination is provided by gaslights or flaming torches or big oil-lamps.

The performers are all men. They are usually attached to organised troupes, which are known as *mandalis*. Each *mandali* is in the charge of a *Bhagavatar*, who is the producer, director and conductor of the plays. He is invariably a learned scholar, and sometimes he is also the author of the plays he produces. While the themes are borrowed from the *Ramayana* and the *Mahabharata*, themes which have a bearing on chivalry and heroism are preferred. Formerly, social themes were a taboo, but since about 75 years ago, such objects have also been included in the repertoire.

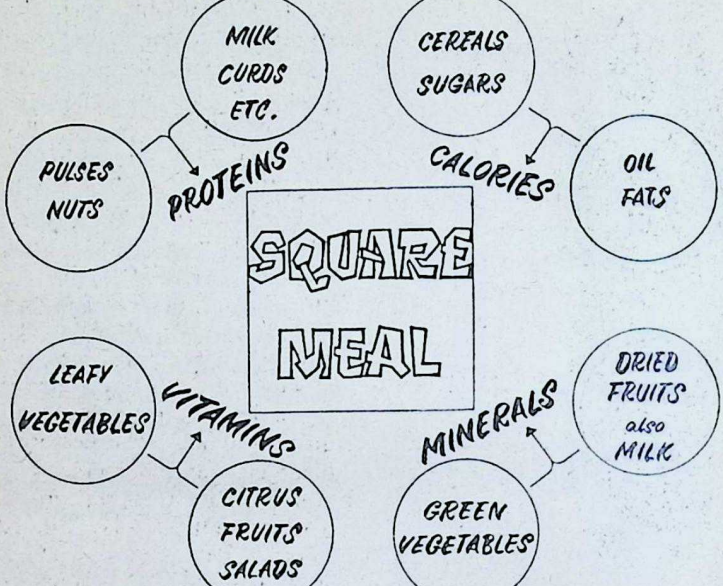
A Yakshagana performance begins with certain preliminaries. Two persons hold a curtain in front of the stage and the principal characters appear behind this curtain and do some dance movements and also offer *puja* to the gods. Then, one by one, the characters come in front of the curtain and execute short dances with a view to showing their valour and prowess. Then begins the play in which there is much vigorous dancing. Dances depicting combats are quite common. The performers speak dialogues and sometimes also sing and use facial expressions and hand gestures, albeit to a limited extent, to project their ideas. The singing is also done by a vocal chorus which is led by the *Bhagavatar*. The songs are set in *ragas* and *talas* but sometimes folk tunes are also used. The musical accompaniment is provided by the traditional *mridanga* and the *chenda*. The Kadangi, who is the buffoon, is an indispensable character of the Yakshagana plays.

The costumes are quite colourful and gorgeous. Most of the characters wear heavily bejewelled coats and ornaments such as shoulder and breast-plates, ear-rings and anklets. Different characters wear crowns of different shapes and these are made as elaborately as the ones used in Kathakali. The characters paint their faces, according to the type of role each character is portraying.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The author is a foreign qualified Doctor who has specialised in clinical research-cum-public health nutrition work. He belongs to the State Nutrition Organisation, Bombay—Ed.



Dr. V. N. JAI

THERE is ample dietary evidence to show that, influenced by religious customs, and food fads, beset by economic handicaps, and guided by taste buds, many of us have not yet arrived at a satisfactory choice of diet. The majority of us have remained vegetarians. Even those who have no objection to consuming meat, are perforce vegetarians, owing to the usually high cost of non-vegetarian foods, viz., flesh, fowl and fish.

It is no longer valid to believe that lack of stamina and resistance to ill-health is related to lack of meat in the diet.

The elephant grows to an enormous size; the deer is capable of great speed and the cow cannot only maintain herself but can also produce milk; they all consume only the plant foods.

Nevertheless, restriction in the choice of food, as is the case with strict vegetarianism, raises the question of nutritional adequacy, deserving greater attention and effort in planning the menus and the meals.

There is hardly any need to affirm

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that our food should collectively contain all the essential ingredients (nutrients), such as proteins, fats, carbohydrates, a few vitamins and two major minerals, viz., calcium and iron. A diet which meets the body's needs of these nutrients in desirable quantities and proportions is termed a *Balanced Diet*. It is a nutritional target to be achieved by a judicious combination of available foods within the economic limitations of the family.

The present article will deal primarily with the nutritional merits of specific foods, food groups and food combinations, acceptable to the typical vegetarian citizen.

MILK:

Let us start with *milk*, the most essential item in our daily food. The observation that a babe develops into a toddler *solely* on milk, eliminates the need to stress that milk is the most complete of the *natural* foods. No wonder ours is a milk-traditioned country since ages; though, comparatively high cost of wholesome buffalo's (or cow's) milk, limits the level of its consumption. On the other hand the use of skim milk-powder, as is done in the large-scale manufacture of 'Toned' milk (in Bombay) is an economic substitute, especially in our country, where availability of fresh milk is rather low.

Curds and buttermilk, from reconstituted skim milk are acceptable forms of milk products and can usefully supplement the total milk intake in a poor family.

Skim milk-powder is known to be a very economical source of the three important constituents of *any* milk—viz., first-class proteins, assimilable calcium and the vitamin B_2 (riboflavin). It can be effectively mixed with staple cereals such as wheat, in the preparation of *chapaties, puris,* etc.

I may refer here to the *little known* fact that such a *protein-rich chapati* has become a component of a 'high-protein dietary regime,' prescribed since a decade, for severely malnourished patients in hospitals of some States, notably Gujarat and Maharashtra. The incorporation of inexpensive, tasty and nutritious *methi* leaves into such a 'milk chapati' would further enrich the preparation known as *methi thalipith* or *dhebra,* commonly consumed in Western India.

LEGUMES (कठोल) provide yet another important protein-rich food group, invaluable in a vegetarian dietary. The large variety of legumes (syn: pulses), available perennially at low-cost has earned for itself the nick-name of "poor man's meat." Both the *whole* pulse and the split gram (syn: dal) yield near-complete proteins, as also 'B' vitamins. Depending upon the region of the country, one or the other of the common varieties viz., *tur* (red gram), *udid* (black gram), *mung* (green gram), *chana* (bengal gram), *masoor* (lentil) is the popular legume consumed with the staple cereal. An intelligent combination of them is known to enhance the biological efficiency of the proteins. *'TREVTI* (meaning three) *dal'* is a tasty, thick liquid preparation incorporating the first three of the above grams. Its occasional serving, besides, helps break the monotony in the menu.

Many of the legumes are amenable

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Where there's LIFEBUOY there's health!

Oh, the joy of a bath with LIFEBUOY! You'll love the fresh feel of it...the healthy tingle of it! That rich LIFEBUOY lather washes away the germs in dirt—dirt that nobody can avoid picking up at work or play. Why not LIFEBUOY for the whole family from today?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

L. 16-X29

A HINDUSTAN LEVER PRODUCT

Digitized by Arya Samaj Foundation Chennai and eGangotri

to germination. When they are allowed to sprout, vitamin C—occurring in abundance only in juicy fruits, develops in the soft, easily digestible pulse. One helping (about 60 g.) of sprouted *mung, matki, chana* or *val* is an inexpensive substitute for the expensive citrus fruits in this respect, provided it is cooked rather conservatively. This is a healthy habit, particularly in summer months, when fresh vegetables and fruits become scarce and 'out of bounds' for the Commoner. It can be served in the form of *usal*. To improve its nutritive value, steam-cooked sprouted pulses may be garnished with grated coconut, coriander leaves, onions or garlic before serving.

Let us turn to other equally nutritious foods.

Everyone is familiar with the edible oil-bearing nuts, such as the groundnuts, coconut, and sesame (*til*) ; *badam, pista* and the *kaju*. Some of them, specially the first one, form a potent source of good quality proteins. Their high oil-content, besides, makes them a concentrated source of calories. The year-round availability of groundnuts at low cost has prompted many a mother to devise suitable snacks for her kids. The use of groundnut (or *til* seeds) and *chana* with gur (jaggery) as the sweetening-cum-binding component, is a sound dietary composition. A formula was designed, some years ago, by the Department of Nutrition, for children attending the primary schools in Bombay. Clinical evaluation showed that this special preparation (called *chiki*) was acceptable to thousands of children, given 1 oz., on working days, throughout the year. Such a *chiki* is thus a truly low-cost nutritious recipe—providing proteins, ensuring energy and imparting sweetness.

The high cost of the majority of other members of this food group, prevents their regular use in the average family. Moreover, the high oil-content, associated with non-edible fibre, renders them all rather difficult for complete digestion. On the other hand, the need to popularise them—in some modified form, is increasingly recognised by nutrition workers.

There is convincing evidence to show that the diets of the low-income groups of population, not only of our country, but of several other countries of Asia, Africa and Latin America, are primarily protein-deficient. This observation has motivated food technologists to process the inexpensive protein-rich plant foods, such as soya bean, groundnut, bengal gram, with a view to evolve acceptable food supplements. The Indian multi-purpose food—an attempt in this direction, is a blend of specially processed (oil-expelled) groundnut flour (75%) and bengal gram flour (25%) fortified with vitamins and minerals.

Let us now travel to the vast land of *vegetable-cum-fruits*, of the plant kingdom. The production and availability of innumerable vegetables viz., the green leaves, the swollen roots, the leguminous beans and equally varied fruits—both the fresh, juicy (sweet or sour), as also the dried but tasty ones, is a boon to the tropical populace, such as ours.

Although diverse in structure, ap-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pearance, taste, and the culinary procedure for its proper utilisation, the vegetables have a common qualitative nutritional denominator. Vitamins, mainly Carotene (the forerunner of vitamin 'A' in the body) and minerals, mainly Iron are present in high degree. Fruits, on the other hand, are known for abundant supply of vitamin 'C'. The presence of significant amounts of essential vitamins and minerals has earned them the physiological title of 'protective' foods. Green leaves typify these protective elements. The *greener* the leaf, the *greater* the content of carotenes and iron. In the country, at least fifty varieties are known to be consumed. Add to this about a score of edible roots and tubers, such as potatoes, sweet potatoes, carrots, radish, beetroot, the *kandas* and the like. Lastly, the remaining (unclassifiable) varieties of green plant foods (to be cooked as vegetables) would easily register a century, lending themselves to as many ways of combining and serving them.

The nutritionist, however, would endeavour to popularise the use of coriander and drumstick leaves, *alu* and *mayalu* leaves, radish and onion leaves, in judicious combination with colourful carrots or beetroot, *chana* dal or sprouted pulses, crushed groundnuts and/or grated coconut. Culinary combinations are not far to seek. Here are a few of them:

ECONOMIC SALAD:

Sliced radish and beetroot (with or without carrots), mixed with sprouted *mung*. Onions and coconut to taste. Serve the salad along with a spread of leaves of the *same* radish and onions.

GREEN CHUTNEY:

The conventional ingredients viz., coriander leaves, roasted chana dal (crushed), coconut (grated) and green chillies, may be suitably supplemented with *pudeena* (mint), and *amla* or green tomatoes. It will result in nutritional enrichment together with an improvement in the colour, taste and the flavour of the *chutney*.

'PULSE AND LEAF' COMBINATIONS:

It is difficult for many of us to easily develop a liking for a cooked leafy vegetable, as part of the daily meals. A combination, however, of *chawli, methi, palak, chakvat, alu* or drumstick leaves etc., with *dals*, to which groundnuts are added, is a much more acceptable dietetic advice.

Incorporation of certain leaves (up to 10%) in popular preparations such as *bhajias* is an effective way of enhancing the nutritive value. *Mayalu* is an example of an entire leaf being amenable to frying as a *bhajia*.

The *Alu-wadi* (syn: Pantra) is another example of the utilisation of an entire big-sized leaf in conjunction with *chana* flour.

The savouries are suitable most for the industrial (and other active) workers, who have to derive large quantum of calories from cheap, non-bulky snacks, at the premises.

LEGUMINOUS BEANS :

From amongst the tens of plant foods (consumed as vegetables), the fresh legumes, such as the *papdi*, French beans, the string beans and the cluster beans deserve special men-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tion. The edibility of their green pod (unlike that of peas), heightens their nutritional merit.

FRUITS:

Fresh fruits, being mainly seasonal in availability, are rather expensive, during the greater part of the year, in any given region. Obviously, they can be consumed in fair quantities only during seasons, by the large segments of population. True, fruit-eating has remained a luxury with many of us. Nevertheless, *amla, amrud* and *papaya* are highly nutritious fruits, generally within the reach of the majority. The first two are an excellent source of C vitamin; the third one, of A vitamin.

A word about the renowned Banana—an African name. The soft and sweet pulp, with agreeable aroma and comparative inexpensiveness, explain its popularity. Whatever the colour —green, yellow or the golden red; whatever the variety—*rajeli, velchi, mutheli* or *basrai*—the fruit provides energy. The following illustrate a few of the various ways of utilising the fruit.

PACHADI (Salad with curds):

Slices of banana, tomatoes (ripe), carrots, cucumber and *mogri* (tender purple stems) are put into curds for two|three hours. Salt and chillies to taste. Season with mustard seeds and garnish with coriander leaves, before serving.

SHIKRAN:

This is an admixture of a small quantity (say, 150 ml.) of milk (cold) and one ripe sliced banana. Simple and sweet. Easy to take and excellent in taste.

A suitable combination of *methi* leaves with *rajeli* banana can be the basis of a tasty vegetable preparation with good nutritive value at low-cost.

Apart from their nutritional merits, illustrated in the foregoing, the plant foods—particularly the vegetables and some fruits provide varying amounts of tough indigestible fibre (called 'roughage'), which aids proper bowel movements.

Having given priority to the 'Proteinic and Protective' Foods, let me now take you to the energy-rich foods, viz., the starchy cereals, the sugars and the cooking fats.

CEREALS:

The two major grains viz., rice and wheat, supplemented with 'bajra', 'jowar', maize and millets (small-sized grains) such as ragi, wari, rajgira, kodra, constitute the staple cereals and the chief source of calories in our diet. Consumed as they are in large quantities, the cereals also provide appreciable amounts of 'B' group of vitamins. These nutrients are not always evenly distributed in the grains. In rice, for example, they are concentrated in the 'outer layers'. As a result of milling, these coverings are mostly detached. The removal is more complete if the milled rice is polished. Thus, whereas the appearance improves, nutritive value suffers. Hand-pounded rice is obviously to be preferred.

Amongst millets, Ragi (syn: *Nachni, Nagli*) deserves special mention. It is an excellent source of calcium. It may be served in the form of a gruel or utilised in the preparation of *Upama, Dosai, Vadai*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Many and varied are the preparations from either rice or wheat. There is, however, experimental evidence to show that blending of two or more of the cereals or a cereal with a pulse, yields better nutritional balance. The 'Missi chapati' of the North, the 'Idli' of the South and the 'plain Dhokla' of the West deserve to be more widely accepted. A mixture of cereals in the daily food is, in my opinion, an effective approach to the complex food problem of the country, expected of any enlightened citizen.

SUGARS:

In their sweetness lies the attractiveness of sugars. However, the nutritive value of commercial sugars is restricted to the release of energy during utilisation by the tissues. Small amounts of minerals, chiefly iron, are present in the brown sugar, jaggery (*gur*) and honey. The more refined the sugar, the fewer minerals it contains.

DIETARY FATS:

One more and an important food group to provide energy, is the cooking oils and fats, butter and ghee. Many of the commonly consumed vegetable oils are in general rated better than the animal fats, in view of their much higher content of "Essential Fatty Acids (EFA). Amongst the edible vegetable oils, SAFFLOWER OIL (*Kardi*) has a very high percentage of total EFA. A word about the hydrogenated oils or *vanaspati*, as it is called. The process of hydrogenation (passing of hydrogen) is not expected to impart any nutritional benefit to the product. On the other hand its content of EFA is necessarily less than that of the raw material viz. the parent vegetable oils. At the same time whether 'vanaspati' *per se* produces any ill effect or not is still highly controversial. In view of the scientific suspicion, however, that there may exist a detrimental inter-relationship between dietary fats and heart (and arterial) disease, intensive research on the subject is in progress.

At the end of this nutritional travelogue, I wish to commend the dietitian's map, (given as head-piece to this article) specially designed for the future reference of the reader who prefers to be vegetarian.

One helping of each food group in a meal will facilitate the individual food factors to function as a team in the body. It will provide a SQUARE MEAL and a BETTER DEAL to the system.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NERVOUS DEPRESSION

A nerve Tonic to combat general Weakness and depression

INDICATIONS

- Nervous depression and weakness.
- Physical exhaustion, over-fatigue and weakness.
- Loss of bodily and mental vigour.
- Anaemia and general weakness after long illness or operation.
- Disturbed sleep.

Backed by 57 Years of Experience

GOLD MEDALS
LONDON · BOMBAY
BUENOS AIRES · SAO PURO

Huxley's Ner-Vigor

Tonic Compound of Glycero-Phosphates with Formates & Vitamins

HUXLEY & CO. (INDIA)

P. O. Box 1992, 25, Dalal Street, Fort, Bombay 1

For All Muscular and Rheumatic Pains

Use HUXLEY'S

WINTOGENO

Gives Quick Relief from the agonising RHEUMATISM, PAINS IN JOINTS, PAINS OF LUMBAGO, SCIATICA, GOUT, NEURALGIA, NEURITIS, CHEST COLDS Etc.

Available at all Chemists & Stores

Principal Distributors—**P. M. ZAVERI & CO.**

Chemists & Druggists, Princess Street, BOMBAY 2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ramtirth Brahmi Oil

Special No. 1
Registered.

An invaluable hair tonic for the prevention of dandruff and falling hair. It is manufactured scientifically with many precious ingredients, which cool brain, improve system, and bring sound sleep. Most ideal for body massage. It is useful to every one in all seasons.

Price: Rs. 4.50 for big bottle; Rs. 2.25 for small.
Available everywhere.

YOGASANA CHART — A chart printed on artglazed paper and illustrated with pictures of Yogasana is also available from here. Price: Rs. 3.00 including postage to be sent by M. O. Only.

Shri Ramtirth Yogashram,

Dadar, C. Rly., Bombay-14. Tel. 62899. Grams: 'Pranayam', Dadar, BOMBAY.

HVB

INSIST ON

Hind FLOORING TILES

DECENT—DURABLE—DEPENDABLE

Manufactured on HYDRAULIC ITALIAN MACHINERY

PREFAB—R.C.C. HOUSES—CEMENT PIPES—TANKS—DYEING VATS—GARDEN DECORATION ETC.

CONTRACTORS—SUPPLIERS TO GOVERNMENT, RAILWAY, MUNICIPALITY AND P.W.D.

HINDUSTAN CEMENT PIPES & CONCRETE CONSTRUCTION CO.

Head Office: Ochhavlal Gordhandas Shah
Tiles, Pipes & Sanitary Ware Merchants.
Khadia, Char Rasta, Ahmedabad.

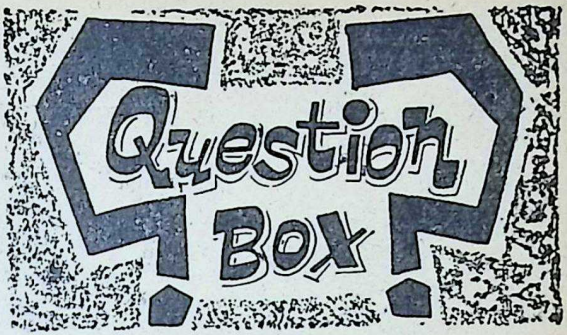
Factory: Sewagefarm Road, Next to Calico Mills, Ahmedabad.

HIND

Office and Residence Telephone No. 3382. *Factory Telephone No.* 51636.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



ANSWERS BY

K. M. MUNSHI

940

Sri A. S. Gopalakrishna, Mysore.

Q: *What is Death? I want to know the correct meaning of the above word.*

A: Death is changing one physical body for another.

941

Sri G. H. Halappa, Kodaganeer.

Q: *Who was the Guru of Bhagavan Sri Ramakrishna Paramahamsa?*

A: Totapuri, a *sannyasi* of the *Dashnami sampradaya* founded by Adi Sankara.

Sri R. P. Vohra, Amritsar.

Q: *What are the cardinal virtues according to Indian Culture?*

A: 1. *Satya,* accord between mind, word and deed.
2. *Yajna,* dedication of life to Higher Power.
3. *Tapas,* self-mastery induced by self-discipline involving purity of body and mind.

Sri H. Lakshman Rao, Bellary 2.

Q: *If a man sees a cat running away with a rat in his mouth, what should he do? 2. Would not frightening the cat to make it drop the rat deprive it of its legitimate food? At the same time would not passively looking at it make a man share the sin of killing a life? Kindly enlighten me.*

A: If you see a cat trying to run after a rat, shout them off. If you see a tiger trying to eat a man, shoot the tiger. Don't run about cats or tigers. They will find their food in spite of you.

Isn't it funny, your asking questions which are not of any importance to you, to the cat or the rat?

944

Sri D. Venkateswara Rao, Vizagapatinam.

Q: *What will happen to the world if all human beings start spending their time in thoughts of the Almighty singing Sankirtans as advocated by Vivekananda?*

A: Vivekananda never said such a silly thing and you can be sure the day that you anticipate won't come for centuries.

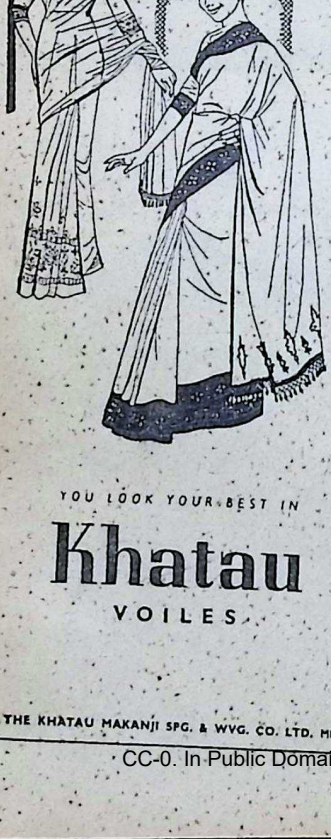
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any time...

any place...

any occasion...



YOU LOOK YOUR BEST IN

Khatau

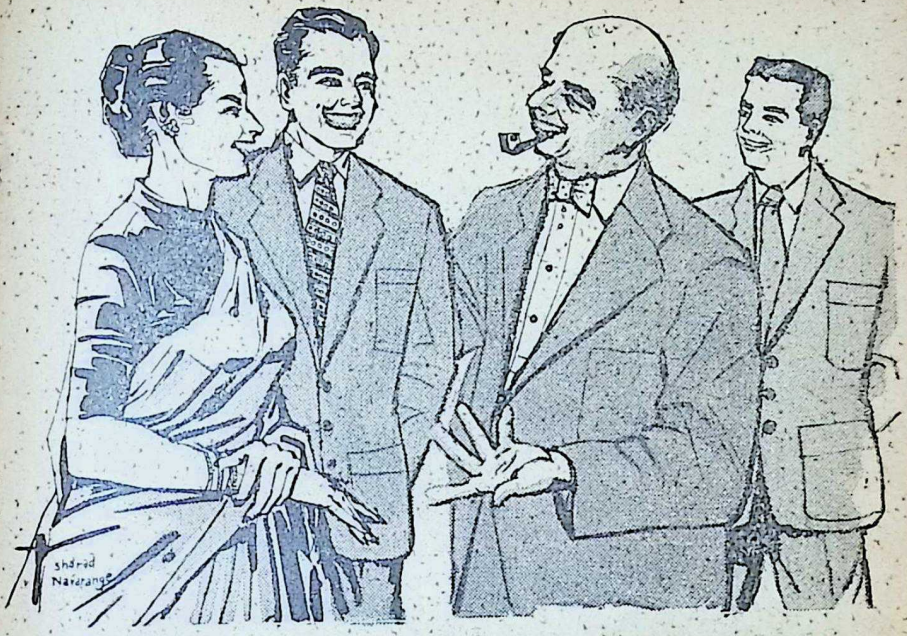
VOILES

THE KHATAU MAKANJI SPG. & WVG. CO. LTD. MILLS: BYCULLA, BOMBAY. OFFICE: LAXMI BLDG., BALLARD ESTATE, BOMBAY.

SISTA'S-KMS-262

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



PART II

Tapasvini

K. M. MUNSHI

Translated from Gujarati by H. M. Patel, I.C.S. (Retd.)

56. Sir Sadique Plays Politics

BARDOLI *satyagraha* aroused great interest throughout the country. The press was vehement in its criticism of the Government's policy. Many people in the country came to look upon this as a decisive battle of trial in the efficacy of Gandhian technique in winning the War of Independence. Throughout the country people were deeply moved. In Gujarat and Bombay, particularly, popular enthusiasm reached incredible limits.

The farmers of Bardoli, true to their pledge not to pay the revised land revenue until their grievances were redressed, cheerfully suffered whatever hardships the authorities

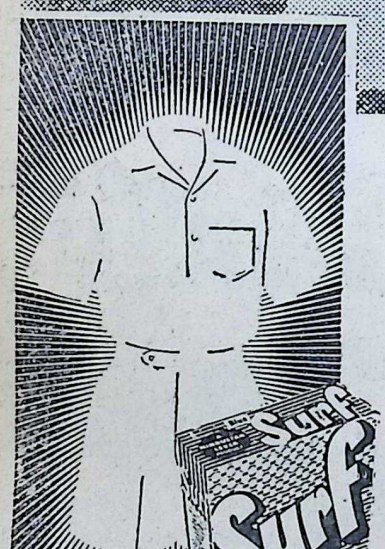
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURF IN THE MODERN HOME

'NEW IDEAS FOR YOUR HOME?'

asks secretary Mrs. CHANDER MOHINI SAREEN of New Delhi



'WHEN YOU HAVE NEW IDEAS FOR YOUR HOME,' says Mrs Chander Mohini Sareen of Amar Colony, New Delhi, 'you must try them out.'

Mrs Sareen has given SURF 'a good try'. She finds SURF's extra washing power washes clothes dazzling white.

'And what lather!' she says. 'I use SURF for sheets, trousers, frocks, everything.' Why don't *you* try SURF?

Surf gives you the WHITEST WASH

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

A HINDUSTAN LEVER PRODUCT

SU. 20-X29

Digitized by Arya Samaj Foundation Chennai and eGangotri

hose to inflict upon them. Nothing ightened them, be it seizures of land nd property, sale of lands sequestra- ion of cattle or physical torture at hands of the pathans.

Vallabhbhai Patel's magnificent andling of the campaign raised him o the front rank of Indian leader- hip and earned for him the designa- ion of the Sardar of Bardoli. Even eople who had no confidence in Gan- hiji or his passive resistance move- nent, now started to vie with each ther to support the Bardoli move- nent. Some members of the Bombay egislative Assembly, one after the ther, began to send in their resigna- ion of membership as a protest gainst official handling of the Bar- oli movement. The City of Bombay vas thoroughly aroused, firm in its letermination to assist Bardoli to vic- ory.

For months, Uday and Sheela trove unremittingly to secure sup- ort for the movement. They esta- lished contact with a number of nembers of the Legislative Assembly nd persuaded them to resign their nembership. They met the editors of ewspapers and their correspondents, nd fed them with the news from Bardoli. They enlisted the support of he business community for the move- nent; as a result, many trade asso- iations passed resolutions supporting t. They impressed some members of he Executive Council of the Gover- or and Ministers of Bombay Gov- rnment to resign, if they could not se their good offices to find a satis- factory solution of the problem.

A complete understanding had sprung up between Uday and Sheela, who in working with him found satis- faction she had never known before. So occupied was she with her work that she hardly found time to meet her husband Radharaman. He, on his side was only too glad that she should remain occupied with her work day after day till late in the evening. After the bitter and icy experience of that terrible night, he had no desire to woo Sheela again. As she lived in the Sardar's house and kept up ap- pearances, that was convenient for him. His personal prestige remained unimpaired, while he could keep irre- gular hours. By common understand- ing they avoided each other when at home.

Radharaman now became complete- ly indifferent to what people thought about his ways. His car now fre- quently stood parked till late at night in front of his mistress's house on the road to Walkeshvar. His colle- agues, no doubt found that now he frequently kept late nights and drank to excess. But he did not care.

However all these things began to tell upon his efficiency as a lawyer. But his standing in the profession was eminent. Whenever he attended to his work with care which was now not often, his advocacy remained unchal- lenged, and so he was still sought after by the solicitors. But he grew irritable, began to browbeat his own clients, often forced them to unwilling compromises. Soon he could give nei- ther his body nor his mind to his work. He could find relief only in drink.

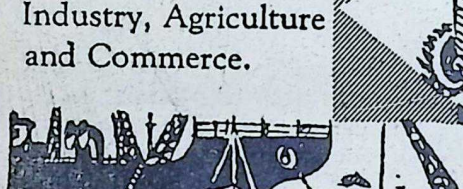
Among those who helped Uday most in establishing contact with the members of the Legislative Assembly

CC-0. Panini Kanya Maha Vidyalaya Collection. Gurukul Kangri Vishwavidyalaya

Digitized by Arya Samaj Foundation Chennai and eGangotri

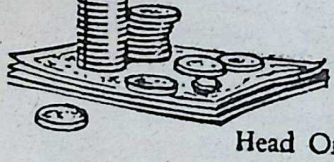
Banking
Increases National wealth

P. N. B.
Serves the Nation's Industry, Agriculture and Commerce.



BANKING SERVICE OF EVERY DESCRIPTION OFFERED.

THE PUNJAB NATIONAL BANK LTD.



Established 1895
Head Office : New Delhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

was his friend Madanlal, a member himself and a leading lawyer. In this work, he was ably assisted by Sheela. She was well known to most of the members as the able and charming wife of a well-known lawyer. As the Legislative Assembly was on sessions in Poona Uday and Sheela went there very often to meet its members, usually accompanied by Ravi as Uday's secretary. These members however had views of their own. Some did not like the idea of resisting the Government at all; some were against *satyagraha* on principle; some were for a settlement at any cost. Only a few who accepted the views of Uday and Sheela that no compromise should be accepted at the cost of Sardar's prestige, as the Bardoli *satyagraha* was an important battle in the struggle against British. Many of the members were therefore annoyed at Uday giving such exaggerated importance to Sardar. It was for them, as members of the Legislature, to negotiate a settlement, they said, and Sardar, as an outsider, had no long standing. The uncompromising attitude taken by some members of the legislature was attributed by others to Uday and Sheela, and what was called their 'obstructive attitude' was duly conveyed both to the Members of the Executive Council of the Governor and the Ministers. Yashodhar who exercised considerable influence in government circles came in the scene. He made it his business to remain present in Poona when the session of the Legislature was on. He was reputed to enjoy the confidence of Ministers and Members of the Executive Council particularly of Sir Sadique Ali. He did not in fact act as an intermediary in many a deal of the members of the Legislative Assembly and Government.

One day Yashodhar took Ravi in his car to a minister's house and tried to find out why Uday and Sheela were so inflexible in their views on the subject of Bardoli. In his clear way he also tried to discover the extent of the intimacy between them and whether Uday could be influenced in any way, to favour an easy settlement of the Bardoli impact.

Ravi could easily see from the conversation that some very important people in the Government were anxious to get Uday out of the way, if necessary even by discrediting him. When he left Yashodhar, his first reaction was to inform Uday of what had transpired between them. But on second thoughts he decided to say nothing, the information he had secured might be useful to him later on a more suitable occasion.

Again when Uday and Ravi had come to Poona to canvass support for Bardoli, Yashodhar met Ravi near the Council hall.

'Hallo, Tripathi, why are you all by yourself? What is Mr. Solanki doing? Has he gone back to Bombay or is he here?

Ravi wanted to cultivate this man who had the reputation of possessing a major bias of influence over there in power.

Yashodhar, walking alongside Ravi, continued the conversation. 'What is the matter with Solanki? Why is he so firmly opposed to a compromise?'

'That is because Udaybhai is convinced that this is the first stage in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the major War of Independence. It is, therefore, of the greatest importance according to him that Bardoli should end in Sardar's victory.'

'Why does he not realise that if Martial Law is proclaimed, Bardoli will be smashed to bits within a matter of moments?'

'I have heard him say many times,' said Ravi, 'that once a *satyagraha* movement was begun against the Government, there could be no surrender. Death would be preferable to a humiliating compromise,' continued Ravi, as if he was taking Yashodhar into confidence. He wanted to know what the intriguer was after.

'Tripathi, you know that I am friendly with many highly-placed persons. They have nothing but admiration for Solanki. The Government was even considering the possibility of utilising the services of so well-known and able a barrister.'

'Motabhai (Uday) does not care for such advancement.'

'Of course, he is a straightforward person,' interjected Yashodhar. 'But I think his firmness is inspired by his friend, that wife of his friend Radharaman.'

'Who?' enquired Ravi as if he had not understood the question.

'Sheelabehn Dalal. Surely, you know what everyone else knows,' said Yashodhar with a meaningful hint. 'The whole world knows how this loving couple carry on day after day. The woman, I am sure, was at the root of the mischief in this case.'

'Look, Mr. Yashodhar. I am Mr. Solanki's Secretary. Why do you talk to me about such matters?'

'Please, Tripathi, don't take offence. I am only saying this to you because you are in the confidence of Solanki. If you wish him well, now is the time to protect him from harm. This is politics. Solanki is a friend of mine. That is why I would request you to persuade him to watch his step. Otherwise anything might happen. In any case you know best what you should do.'

Yashodhar went away leaving Ravi to ponder over the sinister implications of his remarks. He did not realise till this moment how important Uday's position had become in the Bardoli movement. If the *satyagraha* movement was successful he felt Uday's prestige would go up, but that, in a way, would come in the way of his own advancement. If Uday was discredited in the way, there would only be Jagjiwan between him and Vallabhbhai.

●●●

Sir Sadique, a member of the Executive Council, was a highly experienced diplomat. He had started his career as a petty lawyer, had been elected to the democratised legislature under the Montague-Chelmsford Reforms as representing the Muslim bloc. Then he had become a Minister and later a member of the Executive Council. For years now, he was the strongest Indian member of the Governor's Council.

Sir Sadique was a past master in the art of strengthening and using his influence. Whoever came to him for a favour got something or the other. If he had to turn down a request, he would compensate the supplicator by showing favour in some other way.

CC-0. Prof. Satya Vrat Shastri Collection. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He made it a point to be a friend of every caste and community, though his influence was based on the support he got from the Muslim members and his hold over the community was based on the clever way in which he advanced their interests.

His bulging tummy, his ready smile, his vigorous pats which he bestowed on the backs of those who came in contact with him, created an impression of a good fellow. He had a few trustworthy men who spread his reputation as a good man; among them, Yashodhar was the most important.

On one occasion, when Uday and Sheela were invited by Sir Sadique to meet him, Yashodhar came to receive them at the Poona station and took them to the Executive Councillor in his car. Sir Sadique greeted them and tried to sow the seeds of ambition in Uday's mind by asking when he was likely to be the High Court Judge.

Sheela intervened and said: 'Sir Sadique, it is now for you to get this matter of Bardoli settled. The Government, so everybody says, does whatever you wish.'

"Sheelabehn, as you know, I have been most anxious to bring about a settlement. His Excellency the Governor is also keen on a settlement. But it is for you to persuade Vallabhbhai to agree. Everybody says that he is very much in your hands and listens to your counsel."

"Sardar is ready for a settlement. What he wants is justice. He is not anxious for a fight" replied Sheela.

"Well then, the matter is easy" said Sir Sadique and accompanied his remarks with a snap of his fingers. "Persuade him to agree to the farmers paying up the new, increased assessment and I shall get the Government immediately to appoint an Enquiry Committee."

"How can it be?" asked Uday. "Sardar has made the farmers take a pledge that whatever happens, they will not pay the new land revenue assessment. They are prepared to pay only at the old rate."

"But what is the difference between the new and the old land revenue assessment? It is only a matter of some 30,000 rupees. If the Enquiry Committee which Government is willing to appoint decides upon a lower rate, the Government will surely honour its decision and pay the money back" replied Sir Sadique.

"But you surely realise quite well that the entire strength of this campaign, rests upon pledges of the farmer being honoured. If now we were to ask the farmers to break their pledges the passive resistance movement will surely have failed."

"But you realise what the cost of going on with the fight would be. It would seem as if Sardar is more keen on his prestige. If he is anxious to save his face, you must know that Government also has its face to save."

"Sir Sadique, I am working among the women of Bardoli," said Sheela. "Their courage is astonishing and indeed matchless. You perhaps do not know what kind of supplementary pledge they have taken. They are ready to smash their bangles rather than allow their husbands to break their pledges," interjected Sheela with great vehemence. "Have you ever

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

heard of a Hindu woman making such a resolve? For the first time in this country we see determination of this kind. If we now let down these people, then we are fit to remain slaves for ever."

"But, Sheelabehn, you have no experience of the world. Surely Sardar is not a dictator of this country so that whatever he wishes must be done."

"That is quite true. He is Not: he has neither a kingdom nor is he a dictator. But Government must surely understand that they cannot continue to rule against the wishes of the people indefinitely," said Uday. "And what is to be done about the land which Government has sold after forfeiture?"

"Nothing of course. That land is gone, sold away" remarked Sir Sadique as he spread out his hands and burst out laughing and then he added, "The purchaser of the land will surely refuse to return it."

"Surely you cannot mean that lands worth thousands of rupees sold away for a song will not be returned to the farmers."

"Those who died in the battle are dead and gone, while those who have survived will survive. The poor farmers were foolish enough to follow Sardar and commit suicide."

"Sir Sadique, if Government desires to make the farmers break their pledges and to recover the newly assessed land revenue due to them and if their land, which has been sold in auction, is not going to be returned to them, what is the meaning of talking about a settlement?" enquired Sheela in an angry and impatient tone.

"Why not say quite plainly that you wish to crush the farmers and to make the civil disobedience movement look silly?" added Uday.

"But then if such movements succeeded, do you not realise that the British Government in this country cannot survive?"

"What is the matter with you Sir Sadique?" asked Sheela. "Why are you so keen about the British Government? If I had any influence with you at all I would press you to hand in your resignation rightaway. If they want to run their administration, let them do so with their own British officers and men. Why should we assist them?"

"You appear to have become a complete Gandhi-ite, Sheelabehn."

"I am not a follower of Gandhi. And indeed I have not the necessary mental strength to take part in it" rejoined Uday. "But I do know that this is the first time in the history of India that people have stood up to the government in this manner, firmly yet peacefully. It seems to me it ought to be the duty of us all to stand by the side of such brave people."

Sir Sadique burst out laughing as he remarked: "My young friends, you are very enthusiastic. But you have a lot to learn yet."

"What you would like us to learn, I suppose, is that it would be better for Bardoli to eat the humble pie, is that not so?" asked Sheela.

"My dear Sheelabehn, you cannot run a Government if you do not insist upon compliance with its orders. There would be chaos and there would be no progress. If you were

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

to ask Radharaman Saheb he will also tell you the same thing. No Government can afford to give in to a passive resistance campaign."

"I do not know how the minds of great men work" replied Sheela. "I am only a woman and perhaps do not see very far. But let me tell you this that Sardar will not agree to a settlement on the lines you desire and evn if he wanted to do so, we would not let him agree. We have now learnt wherein lies the secret of our strength. Even if Bardoli were to be destroyed completely, the women of Bardoli will neither break their pledges nor let their men do so."

"Look Sheelabehn, Radharaman is a wise man. My advice to you is to do whatever you wish after consulting him. Mr. Solanki, you should also think carefully. This is not a matter of minor importance. The Governor-General and the Secretary of the State are determined to take strong action. It is only because our Governor is a kindly person that he has not yet allowed the matters to take a more serious turn."

"Well, what can they do? They can bring their army. They can fire upon us. We can face them and die. Then do you think that you will survive to occupy your present position?" asked Sheela.

"Sheelabehn, think carefully. Do not say or do anything in anger. Are you returning by the three o'clock train? Very well, then good-bye. Sheelabehn, give my salaams to the Barrister Saheb. Yashodhar, please see them off at the station. Mr. Solanki, Good-bye. It has given me great pleasure to have met you."

THE
SADVAIDYASALA PRIVATE LTD.,
NANJANGUD
Ayurvedavidwan B. V. PANDIT'S
NANJANGUD TOOTH-POWDER
ALMONTINE
IMPROVES STRENGTH
SUBALA
HEALTH SYRUP
TO PREVENT EARLY GREY
HAIR
FOR HAIR PROTECTION
UNITED CONCERN,
54, BUNDER ST., MADRAS-1.
We take only one Merchant
as OUR STOCKIST for each City.

When Yashodhar returned after seeing off Uday and Sheela he found Sir Sadique in deep thought: "Yashodhar, I did not know that Mrs. Radharaman was such a strong-minded person."

"She has earned for herself quite a place in the Bardoli campaign and in addition has also made Solanki join her in her efforts."

"I thought it was she who was a pupil of Solanki!" said Sir Sadique.

"It is difficult to say who follows whom. It is a fact however that Uday-Solanki has brought about quite an awakening amongst the people of Bombay. He has approached every section of people."

"This is no simple problem. How to persuade such people take a reasonable view? As long as people like Uday and Sheela are there, certainly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sardar will not agree to a settlement."

"Solanki and Mrs. Radharaman have also succeeded in converting many members of the Legislature. Even a leading member such as Madanlal under their influence has become a staunch supporter of Sardar. He too is a follower of Mrs. Radharaman."

"What shall we do then?" enquired Sir Sadique.

"Uday Solanki and His Highness of Premkot are friends. When His Highness came to Bombay last time he had been to see Uday. Rowjibhai was also saying that His Highness was very fond of Solanki's sister. It may be possible to influence Solanki through him."

Sir Sadique called his stenographer and dictated a telegram: His Highness Sir Samarsinh Bahdur Maharaja Saheb of Premkot: Very important work. Please come immediately to Bombay. I shall meet you on the fourth day from today. Do not delay —Sadique. Send this immediately, urgent. Then he added "Yashodhar, you had better warn Radharaman. I am doing my best for him with the Governor also, I find that his wife has become the leader of Government's enemies."

"I do not know whether Radharaman has any influence over his wife," said Yashodhar laughing aloud.

"Why, are they not getting on well? I had heard that they were on good terms."

"The two of them only can say whether they are on good terms or not," said Yashodhar craftily.

A MIGHTY BOOK!

with

LEGAL FORMS, EFFECTIVE ENGLISH, PUBLIC SPEAKING, EXCURSIONS, SELF-HELP, SOCIAL FUNCTIONS, HOBBIES, LETTERS OF ADVICE* POSTAL MATTERS, ETC., ETC.

- 8000 Topics in 1600 Pages
- For Every Office, School, Home & Library
- A Novel Gift for All Festive Occasions
- The Greatest Ever Published

Price Rs. 15/- per copy with the charming Metal Box FREE!

By Regd. Post Rs. 18.50 — No V.P.P.

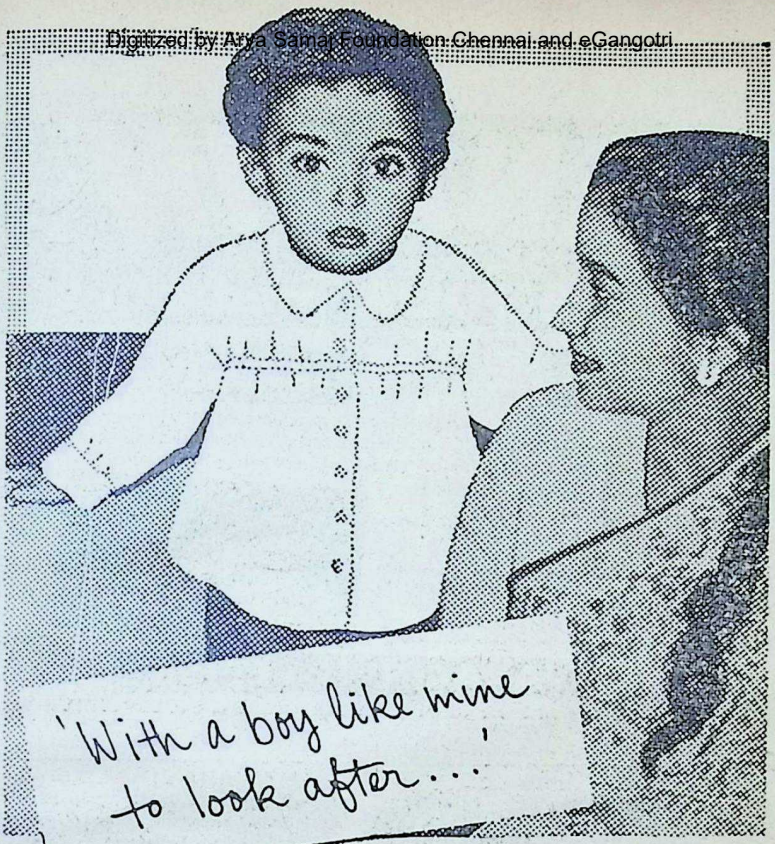
* LETTERS OF ADVICE —
Sold Separately ... ... Re. 1.50

THE LITTLE ENCYCLOPAEDIA & EFFECTIVE ENGLISH —
Sold Separately ... ... Re. 1.80

LITTLE FLOWER CO. (LIFCO), MADRAS-17; M. DAMODARAM & CO., APPAH BLDGS., MADRAS-1; HIGGINBOTHAMS (PRIVATE) LTD., MADRAS-2, THEIR BRANCHES & THEIR RLY. BOOKSTALLS; AND THE POPULAR BOOK DEPOT, BOMBAY-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



'With a boy like mine to look after, you have your hands full—full of washing, for instance, if you want to keep him clean and smart.

'Thank goodness I have SUNLIGHT. That rich lather gets his clothes so clean. Only a pure soap could wash like that—and with so little trouble.'

Mrs Kamala Wadhwani of Flat No. 54, Bhagatsingh Market, New Delhi, says: *'There is no soap like SUNLIGHT for washing.'*

Sunlight

IS SO KIND TO CLOTHES

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

S. 31–X29

A HINDUSTAN LEVER PRODUCT

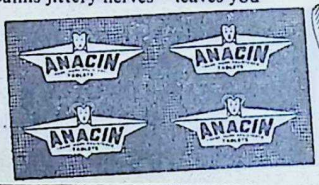
Digitized by Arya Samaj Foundation Chennai and eGangotri

'ANACIN'

with FOUR medicines

RELIEVES PAIN | CALMS NERVES | FIGHTS DEPRESSION | REDUCES FEVER

'Anacin' with its FOUR medicines scientifically combined like a doctor's *safe* prescription gives *faster* TOTAL relief from pain. Anacin (1) relieves headaches, colds, fever, toothache and muscular pain faster. (2) calms jittery nerves—leaves you *comfortably relaxed* (3) fights depression (4) reduces fever. Anacin with its FOUR MEDICINES is better for pain relief. Always keep 'Anacin' in the house.



* Available in the hygienic-sealed cellophane pack.
Only 13 nP. for 2 tablets.

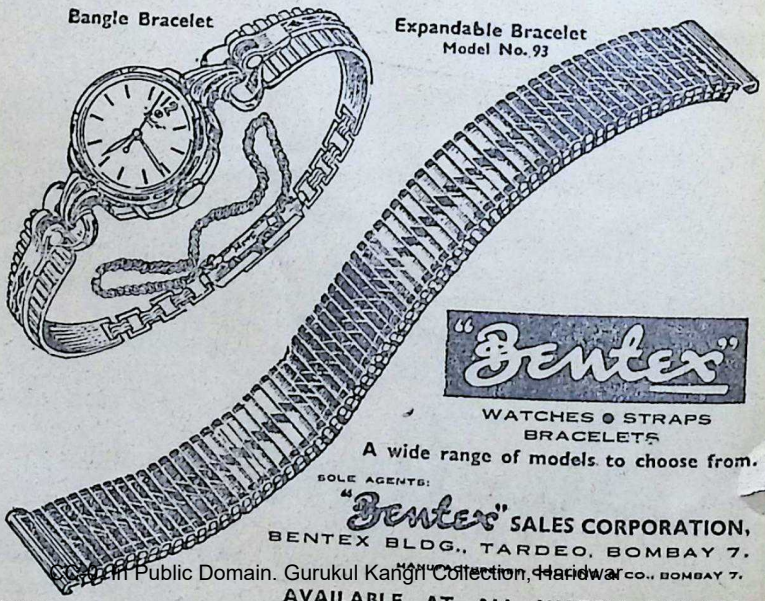
'ANACIN' IS BETTER

Registered User: GEOFFREY MANNERS & CO. LIMITED.

Z. 43

Bangle Bracelet

Expandable Bracelet
Model No. 93



"Bentex"

WATCHES ● STRAPS
BRACELETS

A wide range of models to choose from.

SOLE AGENTS:
"Bentex" SALES CORPORATION,
BENTEX BLDG., TARDEO, BOMBAY 7.
MAHOMED ALI & CO., BOMBAY 7.

AVAILABLE AT ALL WATCH DEALERS

BSC-R/10A

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oilman's Daughter

WHEN the younger Princess came on the twelfth night, Chaturya, as usual, beguiled r was another story which was as lows:

King Gaurava ruled over Kalinga. e day his son went out on a hunt d on his way back, he saw charming girl who was drying amum seeds before her house. e was an oil-monger's daughter. tracted by her, the Prince alighted m his horse and asked her: oung lady! Can you tell me of a wer which is smaller than the amum flower?"

This question stung her to the ck. She took it as an affront of r father who was an oil-monger. t to be out-done, she asked the nce: "You are born in flower, d in flower and rule the flower of empire. Could you tell me of a -petalled flower?"

The effect of this repartee was not t on the Prince too who, although gave the correct answer, (the eye) wed to her: "If I am the Prince Kalinga, I shall not leave you un-nished for your impertinence. sen—I shall do so by marrying u, but right from that moment, king you a life-prisoner by con-ning you to solitary confinement!"

The girl was not to be out-done. She gave a counter-challenge: "If you really mean what you say, I shall bear a son by you and make him flog you with a whip for your impertinence!"

Choking with rage, the Prince trotted home on his charger and fell flat on his bed. He failed to turn up for his dinner. When his solicitous father came to him, the Prince said: "Father! I have made a vow and I want to fulfil it."

"O, that is simple. Why should you forego your meal?"

"No, not so simple, I presume, father! I want to marry the daughter of the oil-monger residing in yonder street."

"What!" exclaimed the Maharajah. "I have never known or heard a predecessor of mine marrying a commoner. Please, forget it."

"If that is your decision, father, I shall relinquish my title to this kingdom and become a commoner. May be, by cutting all my links with my parents I may be able to marry the woman," replied the Prince.

Realizing that his son was dead-fixed on the girl, the King gave in. Soon royal emissaries sought out the oil-monger who had already been briefed by his daughter. He expressed himself as deeply beholden to the king for the honour being done to him.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

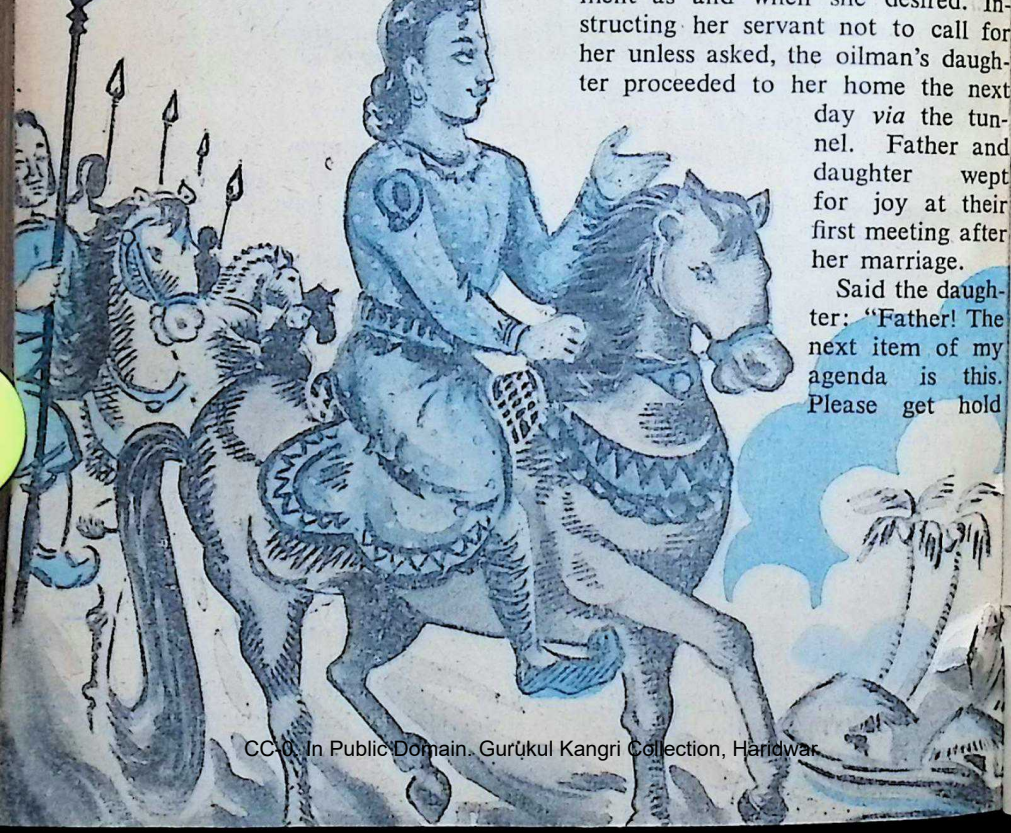
Digitized by Arya Samaj Foundation Chennai and eGangotri

In short, he readily agreed and the day was fixed for the marriage. The City was gaily decorated and invitations were sent to all neighbouring Kings. The marriage took place amidst great pomp and not a word of the challenge had leaked.

Soon after the distinguished guests had departed the Prince was as good as his word; for, he took his bride straight to the palace annexe, which had been filled with provisions, for solitary confinement. Placing a single woman servant at the disposal of his bride, the Prince sealed the door of the palace from outside, happy that he was able to fulfil the first vow of his life.

According to the briefing of his daughter, the oil-monger, engaged some capable engineers and ordered at enormous cost, the construction of a secret tunnel between his house and the palace where his daughter was confined. For months together the excavation work went on, unknown to anybody else. Soon contact was established and the oilmonger's daughter's joy knew no bounds when she found she could thenceforward walk out of and return to the place of confinement as and when she desired. Instructing her servant not to call for her unless asked, the oilman's daughter proceeded to her home the next day *via* the tunnel. Father and daughter wept for joy at their first meeting after her marriage.

Said the daughter: "Father! The next item of my agenda is this. Please get hold



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of a street-juggler and engage him to instruct me in his arts during fixed hours when I shall be here."

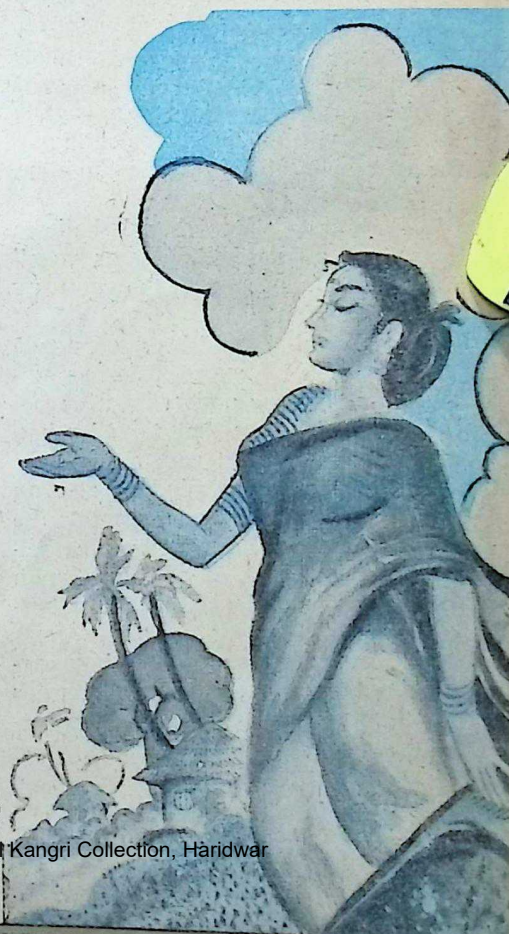
Accordingly the oilman got hold of an ace street-juggler and engaged him to instruct his daughter in all the tricks of his trade and also in the performance of tantalising acrobatics. Very soon, the oilman's daughter became an expert performer.

Under instruction from her, the instructor got an appointment with the King for the exhibition of his tricks. He collected the best team from among his pupils, the star-performer, of course, being the oilman's daughter. On the appointed day a huge crowd had collected before the palace to witness the much advertised performances. Members of the royal family sat together in a balcony. The oilman's daughter had dressed herself so rakishly and distinguished herself by her feats so well that she easily stole the heart of the Prince who did not in the least recognise in her his own segregated wife. As a mark of his appreciation of her, the Prince, at the end of the show, presented the oilman's daughter with his pearl necklace and as he did so, he did not leave his intention undisclosed.

The oilman's daughter who returned home along with the party called the leader aside and said: "Old man! The Prince will soon call on you. He will ask you about me. Tell him I am your daughter. He will want to have my company. At first try to put him off. Finally yield to him for the price of a thousand gold coins and arrange the meeting at the summer-house in the outskirts of the city at nightfall." The old man agreed.

No sooner had he turned his back on her, than he heard the prancing hooves of the royal horse at his door. When he opened it, he was agreeably surprised to be confronted by the Prince who took him aside.

Things happened just in the way as had been indicated by the oilman's daughter. The meeting was arranged and on the following night, the oilman's daughter, unrecognised by the Prince, lived with her own husband, each with a purpose. When the Prince departed in the early morning from



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the summer-house, little did he suspect that he would be made to eat his words.

Happy that the second act of her drama had successfully concluded, the oilman's daughter went back to her home and from there through the tunnel to her confinement. At the close of ten months from that date, she gave birth to a glorious son who grew up to be an *enfant terrible* at her father's place.

When he was about six years old, one of his mates abused him as a fatherless child whereupon the youngster asked his grandfather about it all. He in turn took him *via* the tunnel to his mother. That was the day the oilman's daughter had been eagerly awaiting. She embraced the child and told him who his father was and what he owed to her.

"Leave it to me, mother. I shall see you soon after fulfilling your vow," said he and returned in the company of his grandfather.

Learning all about his mother made the boy seek the street-performer under whom he too underwent a course of education. By that time he had grown into a youth with a powerful frame of body and mind. Later on taking leave of his grand-parents, he sought board in a neighbouring village in the home of an old woman and in exchange looked after her buffaloes.

While in her employ, the boy carried out a series of successful raids on the royal palace and stole the personal effects of the Prince too. The King alerted the Police but the Police Chief himself was made a scapegoat of by the clever boy. This infuriated the Prince so much that he himself set out to catch the thief or thieves who had been eluding the police force with such cleverness.

The youngster who came to know of it decided to seize the opportunity and dressing himself as a small trader and taking with him all the paraphernalia of his vocation, pitched his tent at a forlorn place a few miles away from city limits. It was dusk and he could hear the movement of a hundred horses and the rattling of swords. He became alert.

On seeing the lone light flickering from his tent, the equestrian party halted before him. It was the royal troupe with the Prince at the head. The youngster was struck by the remarkable resemblance of himself to the Prince and decided to make capital out of it.

Asked the Prince of him: "Hey! Why do you stay here at this time?"

"Hi, hi..." started the youthful trader and said: "I have a special kind of clients at night here."

"What do you mean?" asked the Prince.

"To tell you the truth, the light-fingered fraternity who frequent these parts are my valued customers," replied the youth.

The effect of this revelation was miraculous, for the Prince dismounted and taking the youth aside asked him "Young man! I am the Prince of this Kingdom. I am out to catch the thieves who have lately been on the rampage. If you help me to catch them, I shall reward you suitably!"

The youth replied: "I am much beholden to you sir, and I feel it my duty to help the State. But the way

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

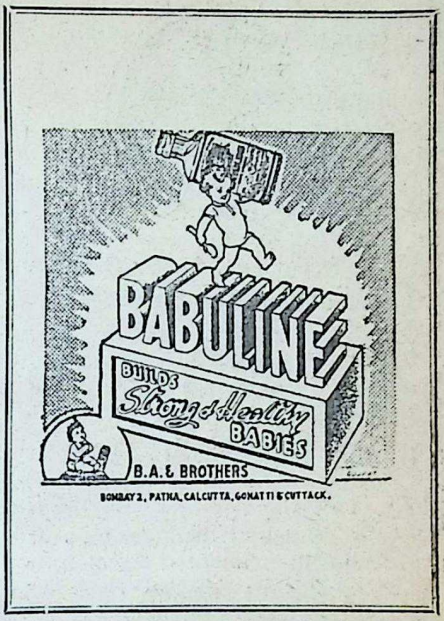
of doing it is different. For that, you have to ask your followers to remove a mile away from here. You and I alone can stay here. When the "guests" arrive I shall quietly hand them over to you!" and laughed.

The Prince agreed and ordered his followers to stay back.

After some time, the youth asked the Prince: "Sir, it is time that they start coming. Now I would advise you to remove your regal attire and, putting on common ones, enter this gunny bag. When my clients arrive, I can easily open this bag in the way of opening a commodity."

It appeared reasonable and soon the Prince prepared himself to enter the gunny bag *sans* his royal appurtenances. Once he was in, the youth fastened the gag on the Prince's mouth and bundled him up in the bag with strong ropes. Next, he put on the royal robes himself, mounted the Prince's horse and whistled, when all the royal followers who had been staying back rushed to him. The youth's resemblance to the Prince has already been alluded to. In consequence of it, the infantry men literally took him for the Prince. The fake-Prince called out to them: "Look! Here, inside the gunny is the arch criminal who has been marauding. Carry him to the palace," and as he said so, he whipped the Prince who was bound hand and feet inside the gunny,

Separating himself from the party, the fake-Prince went to where he had hidden his loot and carrying them all in another bag, returned to the King's presence. In the meantime a huge crowd had collected to see the thief caught red-handed by the Prince.



The fake-Prince deposited all the stolen articles before the King stating that they had been recovered from the thief who lay before them in the gunny bag. The King was overjoyed and embraced the fake-Prince thinking it was his own son. So did all the ministers and other officials believe.

When at the bidding of the King the gunny was opened and the gag removed from the prisoner, the King thundered at his own son: "Why, you thief, did you enter my city? Where do you come from?"

The thoughts passing through the Prince's mind at that time can only be imagined. Nevertheless, he overcame the humiliation and shouted passionately: "No, I am not the thief. I am your son. The man who stands before you and whom you think to be your son is the real thief!"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

An effective medicine for Children suffering from WORMS

If your child is suffering from intestinal worms, here is a sweet tablet which would give safe and quick relief.

CALCINONICUM

Just give two tablets of CALCINONICUM daily. This would cure worm troubles of children without risky expelling way. It prevents enlargement of abdomen, Fits, Convulsion, Fever, Frequent drinking of water, Canine hunger, itching the nose, anus, genitals, jerking and crying out in sleep, diarrhoea, vomiting, colic, urine turning milky when it dries on the floor etc.

When you see any such symptom, start giving

CALCINONICUM

100 tablets: Re. 1 nP. 13.

No V.P.P. For less than Two Bottles.

Descriptive Literature Sent on Request.

Agents and Stockists Wanted.

THE HAHNEMANN MEDICAL HALL,

Post Box No. 124,
QUILON,
KERALA STATE.
Phone: 556

The King looked from one man to the other and felt perplexed. To further clarify things, he made the prisoner wear the royal robes, when the resemblance between the two became remarkable.

At last the old King called the youth aside and asked him in loving words, "Who are you? Tell me."

The youth replied: "I don't know. Ask your son to bring before you his wife who has been kept in isolation at yonder palace annexe. She will tell you all about me."

The old King was astounded and gave immediate orders to bring the oilman's daughter before him. She was brought. Called upon to explain the youth's statement, she fell at the feet of the old King and related *in extenso* all that she had done to fulfil her vow and ended by declaring that the youth standing before him was his own grandson by her.

Called upon by the King to prove her statement, she produced the pearl neck-lace and other ornaments presented by the Prince to her when they were alone on a night at the summer-house which made it clear beyond doubt that the youngster was no other than the Prince's own son.

Th youngster completed the story by recounting what all he did to fulfil his mother's vow.

It was impossible to say who was happier. Needless to mention that the Prince got reconciled to the oilmonger's daughter and his son with whom he lived long after.

Chaturya ended: "Princess! You need a husband of the calibre of the young Prince, don't you?"

As he said this, it was nearing daybreak and so the Princess left him.

(To be concluded)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

NOTES & NEWS

DELHI KENDRA

Shri Lal Bahadur Shastri, Home Minister, Government of India, honoured Acharya Prabhakar Mishra, Head of the Sanskrit Department, Bharatiya Vidya Bhavan, Delhi and Organizing Secretary of World Academy of Sanskrit and conferred upon him the degree of "Vidyavachaspati", a most respectable degree in Sanskrit, at the occasion of *Guru purnima* on 27th July, 1961, for his knowledge, ability and his great services in the field of Sanskrit studies. This was celebrated in a conference of learned Sanskrit scholars at Diwan Hall, Chandni Chowk, Delhi.

17th CONFERENCE OF SANSKRIT MITRA MANDAL

The 17th Conference of Sanskrit Mitra Mandal was held in the premises of the Bharatiya Vidya Bhavan, Curzon Road, New Delhi on 1st August, 1961, under the Presidentship of Shri Anantasayanam Ayyanger, Speaker of the Lok Sabha. Shri Acharya Prabhakar Mishra, Head of the Sanskrit Deptt., Bharatiya Vidya Bhavan, Delhi, spoke on the different activities of the Bhavan in popularising Sanskrit and estimated the progress made in teaching Sanskrit in the capital. Then the following dignataries spoke on the importance of Sanskrit:—

1. Shri Sriman Narayan Agarwal, Member, Planning Commission.
2. Shri Jaisukhlal Hathi, Deputy Minister of Irrigation and Power.
3. Shri L. O. Joshi, Chief Secy. of Delhi Administration.

Shri S. Ramakrishnan, Executive Secretary of the Bharatiya Vidya Bhavan, was also present on the occasion. In the end, Shri A. K. Majumdar, Director, Delhi Bhavan, gave a word of thanks to all who participated.

* * *

The Gita Vidyalaya centre of Delhi Bhavan organised lectures on Gita on Sunday, the 23rd July, 1961, wherein Shri J. H. Dave, Director of Bharatiya Vidya Bhavan, and General Secretary of World Academy of Sanskrit (also a member of Sanskrit Board, Government of India) gave his valuable talk on the Philosophy of Gita.

PAST STUDENTS REGISTER

A comprehensive register of the past students of the Bhavan's M.M. College of Arts and N.M. Institute of Science, has recently been published. It contains complete information about the alumni of the two Institutions of the Bhavan, detailing their profession or service together with their office and residential addresses, phone numbers and the period for which they were at the Colleges. The names are arranged country-wise as well as city-wise, and for Bombay City they are arranged profession-wise also.

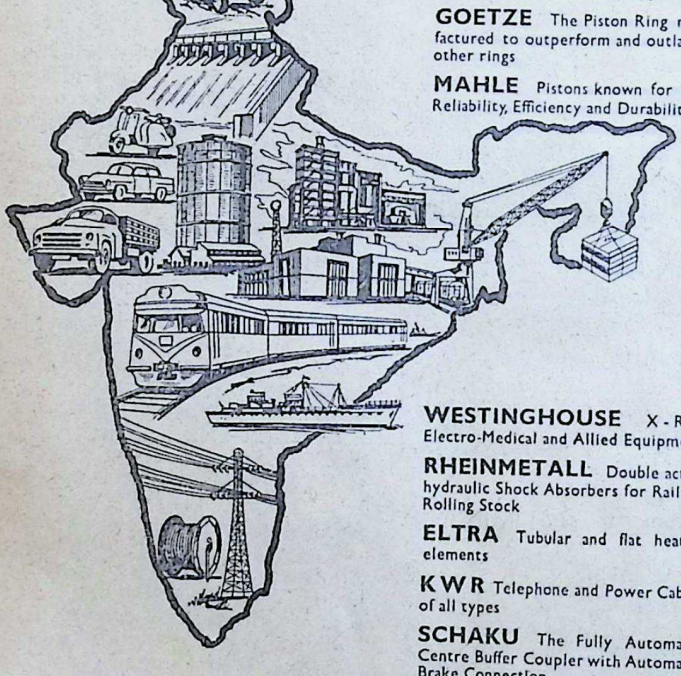
Many of the past students of the Bhavan's Colleges are today well-settled not only in the various States of India but also in foreign countries like the United Kingdom, the United States of America, West Germany, South Africa, Kenya, British East Africa, North Borneo, Fiji, Nepal, etc. The directory will serve as a very useful hand-book to all the past students of the Bhavan's Colleges and enable them to keep in touch with their co-students as well their Alma Mater.

It is modestly priced @ 0.75 nP. per copy. Copies can be had from the Bhavan's Book Sales Division.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ESCORTS *help implement India's five year plans with world's best equipment*



M·A·N Diesel Engines, Boilers, Steam Turbines, Cranes, Rolling Stock, Sluice Gates, Pumps and Bridges

AEG Electric Locomotives, Electric Traction Equipment for Rolling Stock. Marine Heavy and Light Electrical Equipment of every type

GOETZE The Piston Ring manufactured to outperform and outlast all other rings

MAHLE Pistons known for their Reliability, Efficiency and Durability

WESTINGHOUSE X-Ray Electro-Medical and Allied Equipment

RHEINMETALL Double acting hydraulic Shock Absorbers for Railway Rolling Stock

ELTRA Tubular and flat heating elements

KWR Telephone and Power Cables of all types

SCHAKU The Fully Automatic Centre Buffer Coupler with Automatic Brake Connection

KNORR-BREMSE Air and Vacuum Brakes with KE Triple Valve for Railway Vehicles

ESCORTS LIMITED
PRATAP BUILDINGS - CONNAUGHT CIRCUS - NEW DELHI
Branches: CALCUTTA - BOMBAY - MADRAS - PATNA - KANPUR

CPH/64

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Bookshelf

THE UPANISHADS: ANTHOLOGY
By D. S. Sarma. Published by Bharatiya Vidya Bhavan, Chaupatty, Bombay-7. Price Rs. 2. Pages 307.

The volume under review is an excellent anthology, giving us the text and translations of almost all the important passages from eleven Upanishads. They are selected with great care with an eye not only to their spiritual message but also to their literary value. The passages are representative of each Upanishad. They give the reader a connected and clear idea of the philosophy and the religion of the Upanishads. Prof. Sarma's translations are well known for their faithfulness to the original and the perfect idiom of the language in which they are expressed.

The volume has a very clear and lucid introduction to the subject in thirty pages. Prof. Sarma gives us a concise account of the Upanishadic "concept of God, His creation, and man and his salvation". The Upanishads represent the fundamental source book for all the schools of Vedanta. The Upanishads are the recorded experiences of the seers and sages of India. They represent the mystical aspect of Hinduism. Prof. Sarma clearly brings to the mind of the reader the relation between the Brahman of the Upanishads and God. The *saguna* and *nirguna Brahman* are not two different categories. There are no two or multiples of Brahman. They are one and the same viewed under two different standpoints—the relative and the independent standpoints. Our descriptions of ultimate reality however high we may soar are pitifully inadequate human conceptions.

All that the negative description means is that there are no analogous human qualities in Brahman, and not that Brahman is a blank or a void or *sunya*. It is the real of reals and it is the ground and goal of existence.

Prof. Sarma has developed a pet doctrine of his, which is at the basis of all Hindu thought and culture i.e. the doctrine of *Spiritual Progression*. It is best brought out in the dialogue between *Bhrigu* and *Varuna* in the III chapter of *Taithiriya*. The conception of Reality is described as seeping in all creation, in matter, life, consciousness, intelligence and bliss (*annam, pranam, manas, Vijnanam and Ananda*). The scheme of Man's evolution from his animal nature to god-head is made intelligible by the involution of the spirit. The significance of the cosmic ladder and its multifarious significance is explained with great skill and profound thought in perfect language. The relation between man and god, their con-substantiality is best described. It is this identity at the heart of all existence, and the plenary experience of the fact, that makes the Upanishads

INDIA WITHOUT SENTIMENT
By
MARION BARWELL
Price Rs. 8/-
Published by
New Age Publishers Private Ltd.
22, CANNING STREET,
CALCUTTA 1.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

proclaim in a startling manner the great *mahavakyas* i.e. "This self is Brahman" "Thou art That," "I am Brahman" etc. We human beings are no banished strangers tied down to a body of dust without a glimmer of divinity in us. We are spirit eternal. To those who do not understand the spirit of the Upanishads, the Upanishadic statements may appear as extravagant, incredible and even blasphemous. It is a matter of spiritual experience. It affirms the divinity and dignity of man. The present volume is a companion to Sarma's Gita lectures and Gita translation. It is a labour of love born out of a long-cherished desire and spirit of dedication. The present volume is a book that must be read by all interested in religion in general and Hinduism in particular.

The book carries an appreciative foreword from the pen of our philosopher-statesman Dr. S. Radhakrishnan. We have copious notes at the end of the book which help the reader. The volume is an invaluable introduction and study of the Upanishads in English.

—*Dr. P. Nagaraja Rao.*

SRI MADHVA'S TEACHING IN HIS OWN WORDS. By B. N. K. Sarma, Bharatiya Vidya Bhavan Rs. 2.

Dr. B. N. K. Sarma has given us in this volume under review the philosophy of Sri Madhva in his own words, with appropriate comments, that link up one passage with another. He has selected 155 passages from the 37 works of Sri Madhva's and has woven them into a fine garland. In a general introduction which is full of information, Dr. Sarma gives us the life and the historical and doctrinal background to the philosophy of Sri Madhva. The regular philosophy and religion of Madhva is presented under several heads, e.g. *His conception of Reality, His Logic and Theory of Knowledge, His conception of the universe, God and Soul, The path to liberation and the nature of release.* Most of the passages are from the metrical masterpiece the *Anuvyakhyana* of Madhva and his great Prakarana *Vishnu Tattva Nirnaya.* Dr. Sarma in his notes on each of the pithy passages explains the significance of Sri Madhva's doctrines and his criticism of the rival views. This fact makes Sarma's exposition critical and highly philosophical. The different subtle doctrines of Madhva's philosophy e.g. His doctrine of *Visesha, his concept of the dependent Real, His view of Sakshi, His conception of Isvara as the Prime cause of liberation and not the expiation of mere Karma, His doctrine of the five-fold difference, his three-fold distinction of the nature of soul and the ineradicable persistence of difference in moksha,* are explained well and supported at each stage with citations from scriptures and arguments from logic.

The volume has two separate appendices. The first appendix gives us a clear and brief account of the contents of all the works of Sri Madhva. The second gives us a brief account of the popular mystics of Dvaita Vedanta known by the name of *Hari Dasas.* There is a valuable index to the book. The volume is an excellent and admirable introduction to the philosophy of Sri Madhva. The publishers have already given us the book "on the Philosophy of Sankara in his own words". It is followed up by that of Madhva; ere long, we will have the philosophy of Ramanuja in his own words. That would give us the *Vedantic Triad,* our perennial heritage.

—*Dr. P. Nagaraja Rao*

JAPASUTRAM. By Swami Pratyagatmananda. Published by Ganesh & Co. Madras 17. Pp. 79. Rs. 4.00.

Much credit is usually given—and rightly so—to Sir John Woodroffe for the resuscitation of the Doctrine and Practice of the Tantra from the ignominy into which it had fallen and its presentation in terms of modern thought. It is not, however, always remembered that this was made pos-

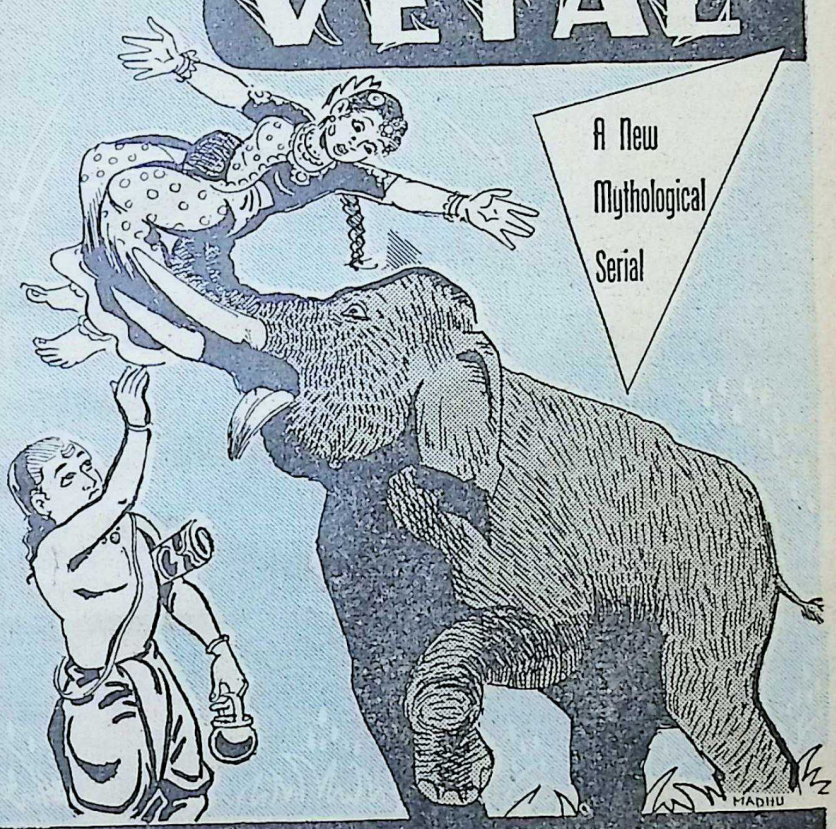
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

COMMENCING SOON

VETAL

A New Mythological Serial



in BHAVAN'S JOURNAL

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sible to a great extent because of the ready assistance and collaboration he received at the hands of genuine Indian exponents of the System the foremost of whom was Prof. Pramathanatha Mukherji, as Pratyagatmanandaji was known in his *purvashrama*. Swamiji is easily the most authentic expounder of the philosophy and *sadhana* of the Tantra Sastra (Shakta) today. Apart from his various writings in the earlier years, his Japasutras in Bengali-Sanskrit embody his profound knowledge and realisation in the Mantra Sastra and constitute a monumental landmark in the history of modern Yogic Thought.

The original *Japasutram* comprises 521 Sutras and over 2,000 Karikas in Sanskrit with elaborate commentaries in Bengali. The work runs into six volumes but has so far remained largely unknown to the non-Bengali public for the reason that even the Sanskrit portion is printed in Bengali characters. It is fortunate, however, that the author felt moved to give a synoptic view of the whole treatise in English and we have now before us this short but profound book dealing in five chapters with Vak, Prana, Varnamala, Nada, Bindu, Kala, Ardhamatra etc. Though Swamiji avers that his treatment is only general and indicative, the approach and exposition is so many-sided and spectacular in its evocation of the symbolism and imagery of the Vedas and Puranas that it would require more than one reading to follow the argument.

Fortunately the book contains two lucid expositions of some of the fundamental concepts treated in the work viz. a bird's eye-view of the contents of the original volumes by Prof. C. C. Chatterji and a brilliant, fascinating address by Justice P. B. Mukherji on the Metaphysics of Sound. The latter, particularly, demonstrates the pitiful inadequacy of the modern Physics of Sound with its theory of Vibrations and shows, step by step, how all Creation has issued from an original Sound, Nada-Brahman. A reading of these two contributions helps a good deal to follow and appreciate the contents of the book.

We do hope it will not be long before the Power, which has been responsible for holding this slender volume so tantalisingly before us, releases a fuller and more satisfying account of the contents of the original encyclopaedic Work.

—*M. P. Pandit*

THOUGHTS FROM THE GITA. By R. Krishnaswami Aiyer. Published by Ganesh & Co. Madras 16. Pp. 181. Price: Rs. 4.00.

This is the second edition of the work on *Gita* by Sri R. Krishnaswami Aiyer who is well-known for his writings on Hindu Dharma and Religion. He makes it clear at the outset that he does not accept the view of some of the modern scholars that the *Gita* is a later interpolation in the Epic and represents a medley of differing standpoints, philosophical and religious. He sees in it a well-knit manual of daily conduct and spiritual *upasana* for the realisation of the Ideal of the Advaita. His exposition is simple, analytic and readable. A welcome addition to the growing literature on the *Gita*.

—*M. P. Pandit*

ASIA: CHALLENGE AT DAWN:

Personalism *versus* Marxism. By Dr. M. K. Haldar. Siddhartha Publications. Delhi. 1961. Price: Rs. 9.50.

Europe conquered Asia and Africa by virtue of her technical supremacy. Since then the West has been relentlessly trying to maintain its advantages by creating better and more machines, and the Afro-Asians, knowing it to be source of power, have been trying to imitate the West. As a result cults like Communism have developed where the role of a human being has been reduced to that of a part in a social machine. But as John Stuart Mill said: 'Human being is not

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

machine to be built after a model, nd set to do exactly the work pre-ribed for it, but a tree, which re-uires to grow and develop itself on ll sides, according to the tendency of inward forces which make it a ing thing". The question thus is whether man is just a unit of a pre-determined society or is the society an organisation which provides an individual the fullest scope for his development—social, political, economic and spiritual. The first view is postulated on Marx's dictum: "It is not consciousness of men that determines their existence, but on the contrary, their social existence determines their consciousness", and "...the mode of production determines the general character of the social, political and spiritual processes of life". This is a denial of all values and human dignity.

Hitherto all "progressive" movements have attempted to compromise with Marxism, and as a result failed. Personalism is a doctrine, which as Dr. Haldar explains, is a challenge to Marxism. Personalism does not denounce modern science and technology, nor is it indifferent to human suffering, but it wants at the same time to uphold the value and dignity of human individual. Personalism holds that the crux of the political and social problems does not lie in conferring freedom to the individual in the sense of release from the form and order of the society; it lies rather in establishing a society where the basic aim would be to develop a political organization to open possibilities for an individual to integrate himself with the society in order to fully develop his inherent qualities. This new experiment is being done in Vietnam where President Ngo Diem is trying to uplift the economic condition of his country with the help of modern technical methods integrated to the social, philosophical and religious systems of his country.

This book deserves to be widely read.

DISINTEGRATION: HOW TO AVERT IT? By C. P. Ramaswami Iyer and others. Published by Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7. Pp. 56. Price: Rs. 0-75 nP.

This booklet contains five lectures delivered by five eminent intellectuals of India at a symposium conducted by the Bharatiya Vidya Bhavan in Dec. 1960, on the question of the disintegrating tendencies visible in India's national life to day. The speakers (Dr. C. P. Ramaswami Iyer, Sri J. B. Kripalani, Sri Shriman Narayan, Sri H. M. Patel, Sri K. M. Munshi) have tried to be as objective as possible in their analysis of the situation though one has to admit that the opinions of the more active politicians among them are slightly coloured by the views of the parties they represent. A non-moral view of things, (which is conspicuous everywhere in world's politics today and Dr. C. P. prefers to call it 'a crisis of the soul'), linguistic division of the country, advocating sectional interests based on caste, community, race as a means to rise to political power and such other things are shown to be the causes for these disruptive tendencies. Among the remedies suggested are centralisation of power, integration of services on a national level, retention of English as the medium of instruction under the prevailing circumstances, zonewise planning and provision of opportunities for the study and growth of all languages. The Appendix contains as essay on 'Dangers of Linguism' by Sri K. M. Munshi. The book is particularly interesting as it seeks to provide an answer for the pressing question of national integration with which all patriotic citizens are concerned at the moment:.

—*P. V.*

EDUCATION AND THE AIM OF HUMAN LIFE: By Pavitra (P. B. Saint-Hilaire) Published by Sri Aurobindo International Centre of Education, Pondicherry. Pp. 85. Price: Rs. 1.50.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This book is mainly concerned with the ideal system of education which Sri Aurobindo advocates in his works. At the outset, the author deals with the complex nature of modern life and says that education ought to have a purpose, for the younger generation is in vigorous search of "a principle of action that would at the same time satisfy their conscience and ensure the security of their life."

Coming to the spiritual aspect of modern life the author observes that the world is in imperative need of a spiritual awakening. In this context, religion has a great task to achieve viz., that of fashioning a superior man who will usher in a new "creative age of civilisation." Sri Aurobindo's concept of religion contains two original elements: (1) The religion in the past emphasized the spiritual elevation of the individual while Sri Aurobindo aims at the spiritual transformation of the entire society (2) Spiritual life is not preparatory to salvation as the old religion believed but a means of attaining the greatest happiness and perfection even on earth by discovering the true nature of the soul of man. Man, in other words, has a divine mission to perform, here and now.

With this end in view, the whole programme of child-education should be reorganised. Such an integrated set-up has mainly five aspects—the physical, the vital, the mental, the psychic and the spiritual. A system satisfying these five aspects alone will bring about the many-sided development of a child's personality. The book indeed reveals to us a world of truth about present-day life of which we seldom think.

—*P. V.*

KERALA CHRONICLE: English Daily. Trichur. Managing Editor: K. Krishna, Chief Editor: C. H. V. Pathy. Single Copy 7 nP. Annual Subscription Rs. 25/-.

The need for a dynamic English daily in Kerala, especially in the context of the present social and political developments in the State, had long been felt among the educated circle both inside and outside Kerala for a long time. It is satisfying to note that the management of *Express*, the popular Malayalam daily, have met this need by publishing the above English daily from August 17. The early issues, while giving deserving prominence to matters of national and international importance, have a wide coverage of Kerala news. Under Chief Editor Pathy's able stewardship, the paper is bound to blaze new trails. We welcome the paper and wish it a long life.

BOOKS RECEIVED

THE ESSENCE OF UPANISHADS. Pp. 210. Rs. 3/-; *ANAND GITA* (The song of Bliss). Pp. 44. Rs. 2/-. Both by Sri Sivananda Saraswati. Published by the Yoga-Vedanta Forest Academy, P.O. Sivanandanagar, *Via* Rishikesh, U.P.

A STUDY IN THE ETHICS OF THE BANISHMENT OF SITA by Arvind Kumar published by 'Sarita' Magazine, New Delhi, Pp. 54, Price: 75 nP.

LETTERS OF SRI AUROBINDO. Pp. 68. Re. 1/-; *LIGHTS ON THE VEDA.* By T. V. Kapali Sastry. Pp. 89. Rs. 2/-. Both published by Sri Aurobindo Ashram, Pondicherry, South India.

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vidya Bhavan at Associated Advertisers & Printers, 505, Arthur Road, Bombay-7.
Associate Editor, V. A. K. Ayer ; Managing Editor, J. H. Dave.
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

113659

I can afford extra clothes

now, that I own an

USHA

SEWING MACHINE

It's amazing what a difference it makes when you sew your own clothes . . . and it's so much more fun too. Now that I have an USHA, I can afford clothes I've always wanted but couldn't buy on a limited budget. Believe me, my USHA sewing machine has more than paid for itself ; and it's wonderfully quick and easy to use, even for a beginner.

IF YOU'VE NEVER SEWN BEFORE

you can learn quickly and cheaply by joining an USHA Embroidery and Tailoring School. Ask your nearest USHA dealer or write to P. O. Box 2158, Calcutta for further information.

JAY ENGINEERING WORKS LTD., CALCUTTA-31

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Regd. No. B. 6399

Digitized by Arya Samaj Foundation Chennai and eGangotri

Day by day a lovelier skin with new Rexona

Something wonderful happens to your skin each time you use REXONA SOAP! Its creamy lather contains CADYL — a special blend of beautifying oils, that goes deep into the skin and softens, smoothens ... beautifies your complexion! With that special fragrance to keep you fresh for hours, REXONA is ideal for your daily beauty bath.

You'll love New REXONA with its new wrapper, new shape, new green colour!

new Rexona good for your skin

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Made in India by Hindustan Lever Ltd. for Rexona Pty. Ltd., Australia.

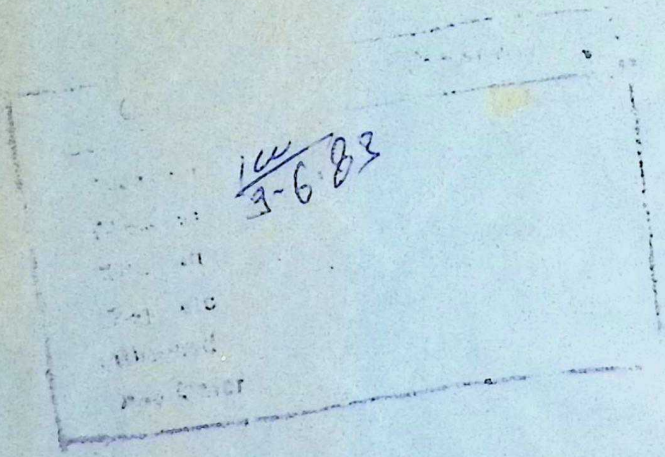
RP. 173

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

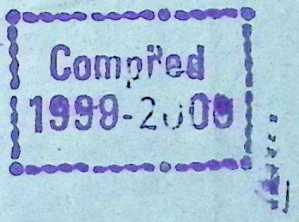
Digitized by Arya Samaj Foundation Chennai and eGangotri

76036


IW
3-683

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Public Domain. Gurukul Kangri Collection, Haridwar